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THE MODERN STUDENT

*AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF EDUCATION
AND THE INTERESTS OF THE YOUTH*

VOLUME III.

JANUARY, 1935.

NUMBER I.

OUR EDUCATIONAL SERVICE

We express our sincere gratitude for the thousands of messages from eminent educationists and leaders of thought throughout the world and also for the numerous appreciative notices of the press, both Indian and foreign, in our humble endeavour in the cause of the education of the youth.

The AB. Educational Service, which is the special feature of this journal is a new and practical method to place before the youth some of the everyday problems of life so as to enable him to think of the ways and means of solving them. The education of those who pass through our schools and colleges do not end in the class room. It cannot be a matter of indifference what lessons we teach to the young, for what they learn they will pass on to others. Whether they are guided on the right path or left to stray into ignorance, the rising generation are born citizens. As such it is a sacred duty to place before them the AB of their rights and duties as citizens of a common country. An early realization of

the true vision of life will lead them on to the path of genuine patriotism and unselfish service to humanity.

No problem is so paramount as that of the human factor problem. No investment is so sure of returns as that which comes from the knowledge of the human element. A correct understanding of these problems in early life is bound to result in individual as well as national success.

Our endeavour is to place before the modern students these problems in an interesting manner so as to develop originality in thinking and to enable them to realize for themselves the great task that they have to accomplish for the glory of our motherland.

Every issue of this journal contains two problem-pictures marked "A" and "B" for college and high school students respectively. Every student who is a subscriber is entitled to interpret the pictures and several scholarships and prizes are awarded to the best among them.

We have up to this awarded Rs. 6,750 as scholarships and prizes to 550 students all over India and Burma. These scholarships and prizes are only a subsidiary part of this scheme. We hope our students will take an academic interest in the problems placed before them realising that the future of our great country depends much on their ability and enthusiasm to solve them.

Our aim in fixing the subscription so low and in opening this educational com-

petition without any entrance fee is to bring this journal within the reach of all the students and educational institutions. In order to enable our students to know more about the activities of students in the other parts of the world, we have made special arrangements with the International Students Service for the necessary informations. A number of world-famous writers and professors have also agreed to contribute articles of special interest for the benefit of the student community.

GOVERNMENT PRIZES

Three cash prizes of Rs. 5/- each will be awarded every month to three students of any Government or recognised College or High School of the Provinces of Assam, North Western Frontier, and Delhi, for the best interpretations of the 'AB. Educational Pictures' of *The Modern Student*. Interpretations of the pictures are to be written on the Interpretation Blanks. (Read the instructions on the Interpretation Blank enclosed.)

PRIZES & SCHOLARSHIPS FOR SUBSCRIBERS

Numerous other prizes, scholarships and medals will be distributed every month to students for the interpretations of the 'AB. Educational Pictures'. College and High School students of all the Presidencies and Provinces of India and Burma are eligible for prizes and scholarships. The Government prizes mentioned above will be awarded only to pupils of their respective Provinces.

THE MODERN STUDENT

Wishes its Readers a Happy New Year

NEW YEAR MESSAGES



J. M. BOTTOMLEY, ESQ., B.A.(OXON), I.E.S.,
Director of Public Instruction, Bengal

"'The Modern Student' is a very well-produced magazine full of good things and it is deservedly popular with our school pupils and college students.

I wish this excellent magazine all success and an extended circulation in the coming year."

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It is extremely well-produced, and always contains many interesting, instructive and amusing articles and has been much appreciated in the Schools of Assam."

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G. A. SMALL, ESQ., M.A., I.E.S.
Director of Public Instruction, Assam.



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"'The Modern Student' is the maker of modern India. I feel confident that the New Year will find him making a substantial contribution towards the uplift of his country."

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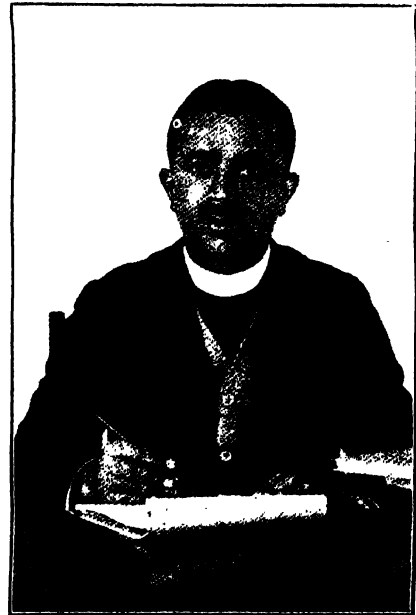
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—(Sd.) J. C. CHATTERJEE.

"I think that 'The Modern Student' is run on very good lines and I am glad to see it lying on the tables of school libraries and teachers' common rooms in Burma."

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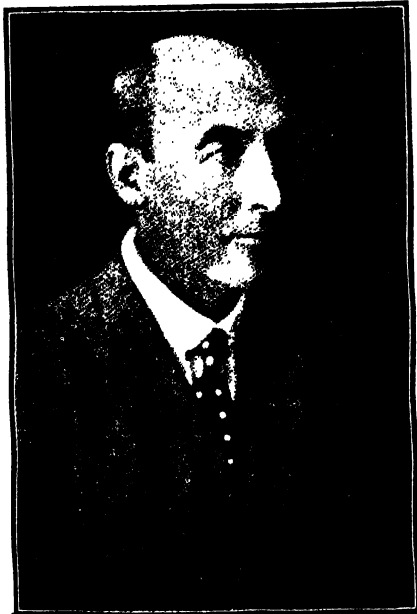
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*"It is quite evident, that your journal
is fulfilling a most useful purpose."*

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*"I have looked through 'The Modern
Student' with the greatest of appreciation
and pleasure."*



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President Board of Education, London
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Secretary of State for India.

"The Secretary of State desires me to convey to you his best wishes for the success of the New Year number of your journal."

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Munchen, Germany.

"I went through 'The Modern Student' with the greatest interest. It seems to me a most valuable publication and I should be greatly obliged to you if you would send it to us regularly for the benefit of our Indian students."

This magazine has been approved by the Education Departments of

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HOME AND THE SCHOOL

By J. M. SEN, B.Sc., M.Ed., F.R.G.S.,

Special Officer for Primary Education, Bengal.

It is in the earliest years of childhood and at the mother's knees, that those attributes which make up character first show themselves and receive their needed careful tending at a mother's hands. In the home are developed those variations of character which make the national life so full and rich and varied. The school has a precisely opposite effect, its tendency being to modify the variations of character influences of home. And the better the school system, the more effective is its influence. In Germany, a hundred years of compulsory education has succeeded in producing a remarkable uniformity in the character of common people. In the United States of America, practically a new nation has been built up through the instrumentality of education by fusion of peoples of various nationalities of Europe after their migration to America. The ideal school is the home and the best and the greatest of teachers is a good mother. But such homes and such mothers are ideals to dream of, not to look for. Life is one long falling away from ideals. If only all homes and parents were ideals, how much trouble and how many heart-searchings should we be saved! But the ideal is far from practical. One can imagine in old days when life was simple and needs were few, that the good homes sufficed for the preparation of life; but as the complexity of modern life increased, so was the need of more extensive and intensive training

felt even in the happy family. How much more was the need felt in the average family!



J. M. SEN.

Further, when the growth of the factory system necessitated the absence from home of the parents, the need for some more efficient and comprehensive system of training began to press upon the family with peculiar force. We have travelled from the period when the needs of the child could be satisfied by parents. The factory system among the lower classes, the social duties and obligations of the upper classes have tended to deprive the children of to-day of much of the parents'

love and care that the old world children enjoyed.

Nevertheless, the social community could not passively look on at this without doing something to obviate the dangers of such a situation. The State for its own sake must supply the training that the parents will not or cannot give; and so arose the system of providing other homes and foster parents for the children of the State. Such national system unfortunately produces a certain amount of antagonism between the individual and the community. Such antagonism is very naturally the keener, the better the parent. Many parents and those often the best, feel an unreasonable antagonism to the work of the school. It must however be at once admitted that the rights of the community as a whole cannot in this matter of training be lightly set aside. *The State for its own welfare as a social organism must see to it that its future citizens are properly trained.* The pity of it has been, and is, that other bodies besides the individual parents and the State consider that they should have a right to a voice in the training of the child. The famous educationist, La Chalotais demanded the withdrawal of education from the Church and the setting up of a State system of secular education. La Chalotais puts the position concisely in these words:—"I do not presume to exclude ecclesiastics, but I do protest against the exclusion of lay men. I dare claim for the nation an education which depends only on the State because it belongs essentially to the State; because every State has an inalienable and indefensible right to instruct its members; because finally, the children of the State ought to be educated by the members of the State."

It is also objectionable to call upon the school to aid in any kind of religious controversy, for the school is a domain of peace. Here the artist and not the warrior is to work. On its threshold the waves of contention and strike must break, for immature minds grow best in the atmosphere of peace until they are strong enough to participate in the labours of the day as ethical and religious persons filled with the love of national culture.

The instinctive antagonism of which we have spoken between the school and the public is increased in some of the countries by the professional detachment of the teachers. In almost all countries, one disastrous tendency has always shown itself in the school-room—the tendency to sever all connections between studies in the school-room and the life outside. The fact is—our schools are to-day the direct descendants, in spirit and in truth, of the old monastic schools, and in many respects their attitude towards life has been unaltered by the intervening centuries. In ancient India the schools deliberately excluded life and introduced the atmosphere of the cloister. Asceticism was their ideal and a supreme contempt of externalities was their one attitude. Things no doubt have changed and the attitude of teachers towards their pupils have also considerably been changed. But can we say even now that there is any co-ordination between the studies in the school-room and life outside so far as our country is concerned? School life should lead up to the life of the world outside, not by adopting an utilitarian curriculum for the school, nor even tintured by doses of school gardening and manual training. The change needed is a deeper one than that. It is more than a change of curriculum that is needed.

What is needed is a change of atmosphere. Education is the unfolding of the disposition of the pupil; it is a creation of *attitudes* so to speak. Thus a scientific training is valuable, not because of the knowledge accumulated, but because of the attitude engendered. It is culture, not knowledge simply, that is the ultimate aim of education; that is to say, education is a process of assimilation, not accumulation. No one realised the tyranny of knowledge in education better, or preached it more eloquently, than Edward Thring. He begged teachers to "banish the idolatry of knowledge, to realise that calling out thought and strengthening mind are an entirely different and higher process from

the putting in of knowledge and the heaping up of facts"; and he urged them to "choose deliberately a large amount of ignorance, and fling omniscience into the common sewer if ever they mean to be skilled workmen, masters of mind, lords of thought, and to teach others to be skilled work men".

It is the *attitude* of the school towards life that needs to be revolutionised, not the curriculum alone. That is what we mean by saying that it is a change of atmosphere that is needed. This revolution of attitude in the school will engender a change in the child. Nature and naturalness will take the place of formal studies and formalism.

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YOUTH CAN GIVE THE PEACE MOVEMENT WILL-POWER & IMAGINATION

By LORD ALLEN OF HURTWOOD

The youth Movement is vital to the cause of peace to-day, but it can only play a decisive part if it is prepared honestly to find out what its special job is. Youth as such is no more virtuous than old age. Old men made the war of 1914; young men guard the concentration camps of Germany under one of the youngest Chancellors any country has seen since the time of William Pitt. But Youth has to-day a definite contribution to make.

What then is its peculiar job? It is this, if I may be allowed to offer an opinion. Youth must insist upon making us all realise that the great need of the moment, if statesmen are to solve world problems, is will-power. It is an entire myth to suppose that what is holding up the League of Nations and the Disarmament Conference is the intricacy of the task in hand. That used to be the case, but now the whole thing has become very much more simple. What is needed is a great act of faith and an exercise of will-power by those responsible for leadership at Geneva. Statesmen are allowing themselves to be baffled by a mass of detailed difficulties which need to be cut through. For instance they prefer to offer Germany a complicated method of reaching equality instead of offering full equality. If that were granted with open hands and hearts, probably none of the evil con-

sequences we fear would in fact arise. If they did, then an equally whole-hearted acceptance of the method of collective security could protect us all from those evil results. But here again statesmen prefer incomplete and complicated half measures. These break down time after time, and only still further complicate the international situation, weaken the machinery of the world government and destroy confidence.

They behave in this fashion because they have developed the habit of believing that you are only realistic when you do the small thing and take short steps. That kind of realistic statesmanship is not real at all, and the state of the world proves it. It is the big proposal in this swiftly moving modern age which alone fits the need of the time and is able to achieve results.

Another reason which makes statesmen miss their chance is an utterly false reading of public opinion, which they think is a clog on the wheels of political action instead of being what it could be an enormous asset.

I have suggested that what is needed now—more especially if democracy and liberty are to be preserved—is imagination and will-power, and that this is what Youth can give us. But will-power and imagination are no good unless there is

real evidence that there is in fact a state of public opinion upon which they can exercise their beneficent influence. The future of democracy and the attainment of peace depend upon our accepting public opinion as an asset, and this we can only call out by having the courage to believe that it will readily respond if bravely led.

Perhaps it is worth while here just reminding you of the change that has come over the public in its attitude to peace since some of us were young in 1914. In 1914 we young men and women had thought very little about peace and war, and the public still less so. I sometimes contrast the experience of one terrible day in 1916 with the position which faces youth to-day. Two thousand young men were then assembled in a great hall in London, faced by imprisonment and possibly death. Outside the hall the streets were thronged with an angry public struggling to break in. So great was the danger that all applause had to be stopped inside the hall and handkerchiefs silently waved to show agreement, lest the tumult of enthusiasm at the meeting should provoke the crowd outside to serious acts of physical violence. Meantime millions of other young men were bravely risking death in a war to end war which had swept over them because public opinion had not bothered to think about the subject.

How different things are now. To-day the younger generation has at its disposal a public which probably thinks more about war and peace than almost any other political subject, and hardly ever reads a newspaper which has not some headline devoted to it. The public, at the bottom of its heart, is passionately anxious that

there should be no more war. What a contrast, and what a chance for leadership.

And yet there is a problem for us all here. That public may be in the mood which I have described, but at the same time it is terribly bewildered as to what is the practical course it ought to take to ensure that its desire shall be satisfied. Youth can tell them. But if you accept this opportunity, I suggest that you too must search into your hearts to make sure that you do it wisely.

The mind of a little child, when it first awakens out of its instinctive passions to the need for applying rational control to those passions, is very sensitive, easily wounded, easily angered. And so it is with the public mind when it is first aroused. Treat the little child with arrogance and without sensitive understanding, and you may close the intelligence which was just being stirred into life. This is just as true of the public mind. In nation after nation harsh, dogmatic, arrogant and impractical shorting of new ideas has often caused reaction and frustrated the awakening of the human spirit. I plead with the younger generation in the Peace Movement not to miss its chance in this respect.

I sometimes think it is more important at this moment in history for us to help men to learn how to think than even to make them accept our brand of thought. At such a critical time an unusual responsibility is placed upon those who advocate new ideas. Intellectual ferocity may at this explosive moment be as perilous as physical violence. Old men seem fettered by an inability to lead the public as bravely as it wishes to be led. Young men and

women may equally lose their chance unless they speak peace peaceably.

It is will-power, imagination and sympathy which the public needs, and it is the business of youth to urge statesmen to act in that fashion so far as world peace is concerned. To do this it is not necessary for us to be vague or purely emotional. I know nothing more thrilling in human experience than to hear an idea explained which is at one and the same time both brave in quality and concrete in detail.

In the League of Nations Union we have the opportunity of centring public attention on one very practical question: will our country speak to its sister nations not in favour of some isolated action, but by taking the initiative in submitting workmanlike schemes for joint action? Will it say: We, like you, have renounced war as an instrument of national policy, and are now prepared to amplify that by accepting world law courts, by defining the aggressor as a nation which takes the law into its own hands, and by joining in bringing every form of pressure to bear upon the law-breaker, so that order may be maintained? Will our nation declare that, while the world retains armaments, these shall in future be used for the purpose of preserving law and not of promoting anarchy? Will it make clear, not after the event but before, that this country will join without qualifications in up-

holding the law? Such a declaration in advance of a crisis will mean that force may rarely if ever have to be used.

If our country would take this initiative the temperature of the world would fall, anxiety would be diminished and reason begin to operate with greater vigour and success. Disarmament will then become a practical proposition and constructive economic policies of mutual aid would have a chance of building the foundation of a just world.

The League of Nations has now a new chance after its first fifteen years of experiment in the art of Government. Russia has come in. America is nearer than ever before. The League has learnt experience. It now starts its next stage of life. Leadership at this moment is vital, and that leadership will not be given unless we who are the advocates of peace, reach right through into the heart of the ordinary man in the street. That we can now do by propaganda which shows that we think it more important to prove our ideas to be right than to prove our opponents to be wrong. Defeatism and intellectual arrogance are equally useless. Courage also is vain unless it is inspired by a respect for those to whom we appeal, even when they are enemies of our own way of thinking. The Youth Movement ought to shake us all up with new hope and leadership.

JAPAN QUILTS TRADITION

A traveller returning to Japan in 1934 after an absence of 3 or 4 years is struck by the sudden changes that have taken place in that country. Though these changes may strike you as trivial and even frivolous, yet it is a clue to the meaning of the other changes that are not so visible on the surface.

You will notice a great increase in the motor traffic, and, in general by the speeding-up of transport not only in the cities but in the country as well. Walking about the streets, one observes a large number of fine new specimens of modern architecture. Many more women and girls are wearing what is called 'foreign dress'—'foreign' in Japan means that which is not Japanese, but European or American. The wearing of foreign dress is not new. But what is new, is the elegance of the cloth. The change from the dowdy to the smart has come with great rapidity and it may be said that within the last two or three years Japan has seen the adoption of completely new standards of personal adornment for women. The modiste and the milliner, the beauty parlour, the fashion journal, the shingle, the permanent wave, the lip stick and the powder of the moment—all these are now no longer a rarity but a commonplace.

The innumerable cafes, restaurants, bars and dance halls that have sprung up all over the large cities attract the attention of the traveller. They provide a new kind of atmosphere and they give an opportunity for intercourse between young men and women which was difficult under the traditional social system of Japan. The increased liberty allowed to girls is one

of the most significant changes that has taken place in Japan of late years. Foreign dress—the short skirt instead of the long kimono—has given them freedom of movement and their demure manners could scarcely be expected to survive the introduction of athletics. In a very short space of time outdoor sports have made an astonishing difference in the physique and deportment of the Japanese School girl.



JAPANESE GIRLS IN SHORT SKIRT.

Although the old restraints have not entirely broken down, yet there can be no doubt that the social life of the Japanese has become more elastic and spontaneous, less bound by convention than it formerly was. Dancing, athletics,

ball-rooms and winter sports have helped to produce this change. Visiting a popular beach in summer you could find it gay with coloured umbrellas, beach pyjamas, daring bathing costumes and crowds of animated young people of both sexes.

Many old Japanese institutions are struggling hard against the foreign influences. You cannot conveniently wear flowing robes and wooden clogs if you have to leap rapidly on to omnibuses or underground trains. There is no time to exchange traditional ceremonious bows and formal compliments with friends. Life in modern Japan is becoming too speedy. Even the traditional Japanese theatre seems to be giving way before the revue and the cinema. The national music is losing ground, and consorts of western music attract huge audiences. Gramophone records of classical composers sell by the thousand. Even a new English word makes its way into Japanese speech every week. Boxing is now popular; and words like 'punch' and 'knock out' have been naturalised. A few months before, an Osaka cotton magnate, addressing his share holders said that the Indian Government had by its new tariff given an 'uppercut' to Japanese trade.

The construction of Japanese houses has not fundamentally changed, but there is a much greater demand for rooms and furnishings in foreign style. Many Japanese of almost every class now vary their diet with the foreign food. Meat and bread, coffee, cereal breakfast foods, jams and fruits have become very popular. More people wear wollen clothing—the 'pull-over' is almost universal. The

shops to-day are filled with such articles as boots and shoes, silk stockings, ready made frocks and suits of cotton, wool and silk; sporting requisites; toilet soaps, perfumes; cutlery and glass; foreign-style provisions.

All this shows a movement away from traditional Japanese habits and towards western ways of living. If the Japanese are tending to wear the same dress as the Europeans and Americans, to eat the same food, to play the same games and listen to the same music, then they are also tending to have the same kind of ideas. The differences between East and West are being gradually obliterated. All these imported things and ideas spell new pleasures and a new freedom to the younger generation.

There has been of late a noticeable spread of Socialist and Communist doctrine among young men and women especially of the student class. This phenomenon has caused the authorities to take strong and even ruthless measures in the shape of anti-communist drives followed by wholesale arrests which have apparently suppressed communist movements or driven them underground.

The political and social ideas in Japan are at present in a state of unstable equilibrium. They have begun to develop a mood of contempt for parliamentary government and a tendency towards what is locally called Facism but which is probably best described as a return to autocracy. Whatever these may be the only certain thing is that Japan has changed and is still changing. The pendulum swings rather fast.

IN DEFENCE OF THE MOSQUITO NET

By ALAN C. MCKAY.

I was somewhat surprised the other day to hear a friend long resident in the East inveigh against the mosquito net as one of these drawbacks to life in India that make us lean back in our chairs, tilt up our glasses, and exclaim, "What a country!" I had thought that one, who, with justification, could pat a junior on the shoulder and say heartily, "When you've been East as long as I have, my boy....." would have been only too pleased of the opportunity to crack up the mosquito net as one of the few things that *do* make life bearable.

To me the mosquito net is a most pleasant and comforting creation, and I wish to combat the assertion of my friend that it is only a necessary evil. I am glad he said "necessary," as, otherwise, I would have had to waste time and space in pointing out the great hatred the mosquito family bear against the human race for having so ingeniously circumscribed their activities.

I am not sure whether my friend intended to convey the meaning that we have been unduly hard on the poor little anopheles in thus surrounding the scene of our slumbers with nets, but, personally, I have never been able to entertain any great degree of affection towards the mosquito tribe. I am fully aware that in the course of their nocturnal escapades, in their determined assaults on the genus homo, they are only carrying out their life's work, but this work is one for which I have scant admiration.

The unceasing fight for the survival of the fittest is one of Life's greatest cruelties, but nevertheless I feel it an absolute necessity to prevent Mr.—or is it Mrs?—Mosquito from numbering me among the unfit.

Thus it is that when I lie and listen to the malignant buzzings of the frustrated dipterous insects outside my net, I feel ineffably content; I even disturb the silence of the night with happy chuckles.

I seem to hear the bloodthirsty little devils buzzing, "Ah, you enemy of our race could I only get at you, I would give you dengue, malaria, filaria, and every other 'aria' I have it in my power to dispense. I would send you cursing me and remembering me with hatred all your life. Ah, you over-weening specimen of humanity, just let me get at you!"

And I lie laughing, immune; I woo slumber and leave the outcast congregation of mosquitoes to buzz with anger as they will. I have that deep feeling of satisfaction that is conducive to sound repose. I may have been routed from my chair by pestiferous, pestilential, biting skeeters but I have won the field in the long run; I laugh last and as long as fast-approaching sleep will allow me.

But woe betide, if by some mischance, by some outrageous intrusion upon my privacy a mosquito has taken up its evening beat inside my net! Can anything be more annoying, more utterly madden-

ing, more certain to induce insomnia of the most invidious type? To hear a buzz an inch from my nose; to thresh the air with my arms; to lie alert, intent, like a dog listening for its master's voice, to hear again that penetrating, rasping, unmelodious buzz, to rave long and loudly, to make mental notes to cut the salaries of each and every bungalow servant—is not all this sufficient to sour any man?

I lie hoping and believing that the brute will fall asleep and leave me in peace, but, knowing that now or never is its chance, the disgusting anophele comes at me with full orchestral effects, and there is nothing to do but get up, switch on the light, and begin an exasperating search for the wily and malevolent insect.

By the time it is over, several friends have arrived to take farewell of the corpse and to exact vengeance on the murderer. Long before they are extirpated I am bathed in perspiration, my bed looks as if it had never been made for months, and sleep is out of the question for several hours at least.

Nets can shut out more than mosquitoes—but here I must be careful and talk in whispered numbers! We poor males know the many excellent virtues of the fairer sex, but we also suffer from their little failings, and there are times when we long to escape from the marvellous persistence and amazing penetration of the feminine voice. We may have been rather late in returning from the Club, and our footsteps may have been a little clumsy—immediately the voice begins and on it goes and on until we are weary. We appeal in vain, we sulk in vain, we bluster to no effect. Defeated, crushed,

and most completely sobered, we silently steal away to bed; with a sigh of most profound and exquisite relief we lift the mosquito net and hop inside. In a moment we are in a little world of our own, seemingly far removed from earthly things. The feminine voice continues to pour out admonishment, invective, exaggerated tales of suffering wife and children, but soon it falters, pauses, hesitates and fades away.

Even a woman cannot long carry on a conversation—however much of a monologue it may be—when talking into the bland and serene face of a mosquito net! So for all husbands in affliction I recommend this simple little expedient, I point out this ever open avenue of escape.

The double mosquito net I abhor. It is an invention of the devil. Here the poor male has no chance of flight; should he slip away o' nights to gain the solace that solitude and repose alone can give him, in a moment he is followed by his wife, and as the net is tucked well in, or falls in folds upon the floor, husband and wife are shut away from the world in connubial isolation, and turn and twist as he may, the strongest, most silent man is completely at the mercy of the linguacious waves that now break over him with nothing to impede their sweeping advance.

Perhaps my disappointed, disillusioned friend is a sufferer after this type—if so I can begin to understand his attitude and to have some measure of sympathy with him. But surely I have made the remedy apparent; should these few words attract his attention then matters lie within his own hands!

Mosquito nets have given me some amusing little memories.

There is the unforgettable scene of Charlie's arrival in the East. Charlie arrived in Colombo on Hogmanay, and unnecessary to relate the fact of his arrival was made a welcome excuse for prolonging the time-honoured usages of such an evening as Old Year's Night.

Charlie went to bed thinking the East was going to take a little living up to!

Early the following morning, while strolling on the verandah, I witnessed his boy come to do the New Year honours to his master.

"Salaam, Sahib," said the boy, and he kept on thus salaaming until the unintermitting repetition infiltrated to Charlie in his uneasy sleep and woke him up.

"Salaam, sahib", said the boy, and Charlie, not knowing what it was all about, lifted up the mosquito net and sleepily popped out his head to see what was thus bothering his boy.

"Salaam, sahib", said the boy, and in a moment a highly odorous garland was hanging round Charlie's neck and in one limp hand he held a nosegay and in the other two small limes.

"Salaam, sahib", said the boy, and I wondered if he was as amused as I was at the sight of Charlie, head popped out beneath his net, half-open eyes trying to take in this strangeness of his first Eastern morning, the garland of temple flowers and jasmine swaying round his neck, and in his hands the limes and nosegay!

"Wh—what the hell?" said Charlie, and thus did he greet the glad New Year.

On another occasion I was the unsuspecting victim.

It was Mail Night, Dance Night, and the lads had gone off to fascinate the pretty strangers at the Galle Face. I was

the unlucky one, it was my turn to wait for the mail-bags and sort out the letters of wives and sweethearts.

Having ended my task, I had gone to bed and was dreaming of winning the Golf Championship in the morning, when suddenly I woke up convinced an earthquake was visiting Ceylon.

My bed was leaning over at a disturbing angle, and was swaying in sickening fashion. There were queer rumblings proceeding from beneath it. My mosquito net was lifted high in the air on a youthful ornamental palm-tree that appeared to be growing from my pillow. As I tried to comprehend this amazing scene there was a sudden flash, my net started to flame, and in a moment was caught up in the revolving fans of the punkah above my head. It went swinging round in flaming circles, a truly frightening sight, and I hastened to jump from my bed and stop the punkah.

There was a deep rumble somewhat different in tone from those preceding it, and turning round, I found little Jimmie, and two other lads of the village, crawling from beneath my bed!

Returning from a gay night at the Galle Face they had felt that my beauty sleep required disturbing, and here they were, out for mischief, but a little quietened by the smouldering ashes of my mosquito net which now lay scattered over the floor.

So, when I ponder over all these things, I reach the decision that the maligning of mosquito nets by my old friend is somewhat unfair and that taken by and large they are pleasant, useful things, and quite able at times to introduce a little humour into the sleepy atmosphere of an Eastern night.

CAREERS FOR THE YOUTH

THE ART OF WRITING : A GILT-EDGED PROFESSION

By B. C. CHAUDHURI.

I wonder if the person has yet born whose heart does not beat a little faster and whose life does not seem a little richer, when for the first time he opens the pages of a book and sees the child of his imagination or industry vitalised in print. Indeed, how many times do we not come across people wistfully exclaim "I wish I could write! How fine to be a writer!" But how many of them, could ever turn out a successful writer? Indeed,

and worked. We may know how bitter did they toil or "plod through" in piles of hieroglyphics before the art of printing was known, how did they learn to write from blind gropings, disappointments and poverty. Indeed, they "plodded through"; "plodded through" brilliantly, of course, some of them,—but at what cost!

It is sometimes argued that the conditions which produced Chaucer, Shakes-



Ainsworth Jane Austen. Boswell. C. Bronte. T. Carlyle. De La Mare. Dickens. Drinkwater

in majority of the cases we come round a youth, who under the whirligig of emotion to scribble has seized pen and paper—only to find that the pen weighs a pound and the paper is a vast forbidding mass of white that dares him to sully it.

The question therefore is, "Can writing be acquired?" The popular mind will perhaps reply in the negative, and say that writers are born and not made. The popular notion that writers are born and not made is now entirely dated.

In part, it was due to conditions under which authors upto centuries ago lived

peare, Cervantes, Carlyle, Dickens and other great ones could not have been so bad. But the sceptic forget that for the few who struggled through, a vast number of promising talents must have been nipped in the bud.

So too to-day! There are many who have put away in waste paper basket, their maiden attempts at a story or an article which they have forsaken in despair.

Happily there is no longer in modern days any excuse for despair. System and method are being applied to-day in every

sphere of life and not less to learning. Those bad conditions under which the old authors wrote then were perhaps inevitable then; they are no longer a necessity now.

Indeed from the accumulated wisdom and experience that one could gather on the subject, one is led to infer that the art of writing can be learned. "After all, writing is a trade, is quite as much so as that of Cabinet-making. Training gives a man the trade"—says the editor of a famous magazine of London. Percy Russel, the veteran journalist also observes "The technics of journalism may and can be imparted, and accumulated experience of many years can be com-

Fitzgerald. Kingsley. Lamb. Palgrave.



Drummond. Dumas. Eliot. Emerson.

pressed into a brief advice." Writing therefore, like any other branches of polite arts like music and painting which are governed by same law and order, can be taught, provided one has mastered its technique.

But the question may be asked "what about genius?" Well, it is always better to take genius as an abstract term. No one actually knows what this term really means. All we do know is that no man of genius became recognised as such ex-

cept after thought and training. Auto-training perhaps, but nonetheless—training. Genius, according to Carlyle is only the transcendent capacity of taking trouble, while according to Matthew Arnold it is only "an affair of energy". Even supposing for argument's sake the existence of this divine quality, how many of the millions of square inches of reading matter published every day, are the work of genius? Even a fraction of a thousand! The idea is absurd. There are not so many geniuses about! There is no gainsaying the fact, that now-a-days it is average writing about average things by average people that mostly fills the papers and periodicals and an ordinary education is quite sufficient basis for a writer's craft. As biography shows, some of the most successful writers that may be named below, were no "geniuses" before they dropped their pen in vitriol. Thus Charles Dickens labelled tins in a blacking factory; Defoe was a hosier; Robert Burns was a peasant; John Bunyan was a wandering tinker; Thomas Hardy was brought up as an architect; Sir Hall Cain was the same; Sir A. Conan Doyle was a struggling, servantless, own-doorstep-cleaning Doctor, glad of a Sixpenny fee; William de Morgan was a potter; John Drinkwater was an insurance company's clerk; Arnold Benett was a solicitor's clerk; Joseph Conrad was a merchant sea-man; H. G. Wells was a draper's assistant; Jerome K. Jerome was a clerk; John Masefield was a sailor, carpet-factory hand; Maxim Gorki was a scullery-boy, watchman, peddler; Gilbert Franku was a manual worker in a cigar factory.

Indeed, any true author from Scott to Walter Beasant, from Dickens to Gilbert

Franku—would dismiss the idea of genius, or its twin "inspiration" as a joke.

Nothing would ever be done by an author if he were to put off doing of it till the wake of inspiration. The fact being this, that writing is a valuable branch of applied knowledge and an author is one versed or trained in its craftsmanship. It may be observed that writing like all other branches of study grows with use. The brain is only a physical organism like the hand, and the more it is used the better does it grow. Our left-hand is generally weaker than

From the above, we may just as well infer that the Profession of Writing requires training and a command over its technique. Regarding the technique of writing, Robert Louis Stevenson says "In your art bow your head over technique. Think of technique, when you rise and when you go to bed. Get to love technical process; to glory in technical success; get to see the world entirely through technical spectacles."

Now as regards writing as a gilt-edged profession. Let us begin by saying that there is hardly a calling other than that



S. Pepys. E. A. Poe. Sir W. Scott. Stevenson.

Sheridan. J. Swift. Thackeray. Mrs. H. Wood.

our right-hand. And why? It is less adept simply because, we use it less. Similarly with mind, which never grows unless the latent faculties are properly used. It is therefore evident, that the sooner one feels the "itch to scribble", the better will it be for him to set his hand to work and to train his faculty. He should remember well the Latin proverb whose English sense is "Not a day without a few lines", and train himself for the artifice of the calling. The period of initiation may be hard, the efforts of enduring may be bitter but he will soon see that the "weak slipshod phrase anxiously thought out disappears; and in its place the just and striking sentence comes swiftly and easily from the pen. Trite and affected images and metaphors no longer appear; instead the writing is illumined by deeper reflection and wider experience".

of the "Film Scenerio", to-day, which pays so much in coin and fame, like that of writing. The following facts amply reveal the economic aspect of writing as a gilt-edged Profession.

Thus George Eliot earned £7,000 for "Romola".

Disraeli earned £10,000 for "Lothair".

Dickens earned £24,000 for "Our Mutual Friend".

A. S. M. Hutchinson earned £70,000 for "If Winter Comes" in one year only.

Rostand earned £250,000 for "Cyrono de Bergerac".

Joseph Conrad left £20,000;

Anthony Trollope made £75,000 during his career.

Bulwer Lytton made £80,000 by pen only.

Marie Corelli left £24,000;

Sir Rider Haggard earned more than £61,000.

Charles Garvice £71,000 and Victor Hugo £200,000.

Such being therefore the economic possibilities attached to the art of writing, it were better perhaps if our votaries of the temple of the "Advancement of Learning", would, in right earnest, think out some course of training which would give scope to the so-called "mushroom" writers to eke some profitable source of income out of their so-called "sloppy" writings.

No one will possibly deny the very strong grip that the Press holds on the mass-mind in moulding public opinion. Indeed, in no other age, probably, has the proverb "Pen is mightier than sword" held so good, as in our days. In fact, the Press is, to-day, the very recorder, transmitter and reflector of mass opinion between the elected and the electorate, the very mediator between the mass and the State. Under the circumstances the importance of incorporating the subject of writing in the curriculum of the university can hardly be over-exaggerated.

It is hardly to be denied that our universities have some of the so-called post-graduate departments, which are more wasting than of paying in nature equally in regard to the interests of the universities and the students concerned. We have, of course no quarrel with those who are wont to hold an idealistic view of education, but we confess we have little or no faith whatsoever in a system which has been turned into a veritable manufactory for producing numberless intellectual wastrels, who are gradually drifting towards the downward slope of an inevitable economic doom.

Indeed, our imagination boggles at the output of graduates that our universities are yielding annually, who having got their time, youth, energy and money all spent up in the process of academic transformation, find themselves a better misfit for the sterner realities of life. Would it, therefore, be too much for our Alma Mater to run a course of Authorship for absorbing even a fraction of these youths that are running to waste for want of any "opening" in life? It is needless to say, that a graduate who does not reluctant to undersell the prestige of his Alma Mater for a job, that not only keeps him underpaid, but also makes him underfed, can turn, if he of course so mind it, his spare time hobby of scribbling, to writing sparkling storyette, articles and notes on politics or other interesting topics of life, by simply undergoing a prescribed course of training in any such affiliated course as is afforded by a modern school of Writers in Europe. Indeed, as Lord Northcliffe, the "Napoleon" of the Press, rightly puts "The Bar, the Navy, the Army, the Medicine, the Civil Service, are all burdened with an overweight of talent. But the newspaper controller cannot obtain the help he wants. I would ask any youngman who stands on the threshold of his working life to consider whether it would not be well to embark in a calling that in my judgment has only just begun. I believe in a school of journalism."

In bringing the article to a finish, it would not be out of place to say a few words on the scope for writers, which is certainly very varied. The "market", it may be observed, may be over crowded, even then there is always an increasing demand or dearth of good writings. As

H. G. Wells remarks about short stories "Good short stories? There are not enough of them; scores of magazine editors with distended purses are looking for them." Sir Hall Caine, also writes in his memoirs entitled "My Story"—"The hunger for copy can never be satisfied. Every morning millions of people at their breakfast tables are saying 'Interest me—entertain me—startle me!' I know of no other profession, that offers so

wide a range for the exercise of varying talents."

Thus the scope of writing is vast and varied. That being the case, will our Universities do something in the domain of writing as a gilt-edged profession, for those 'wasted' youths, who are hopelessly 'dumped' in the market of Life, so as to help them to earn 'something' as a free-lance writer in their unprofitable hours of long drawn spare-times?

NEXT MONTH

Wireless as a Career for the Youth by an Expert.

GOLD MEDAL AND PRIZES

PHOTOGRAPHIC COMPETITION.

A Gold Medal will be awarded for the best photograph on the subject expressing 'Mother's Love'. Also several consolation prizes will be awarded. This Competition is for the subscribers of *The Modern Student* only. Photographs should reach *The Modern Student* on or before the 20th January 1935. The decision of the Editor or the Selection Board will be final. The name and subscriber number of the competitor should be enclosed along with each print. (New subscribers may write the Postal Money Order Receipt number) Accepted photographs will be the property of *The Modern Student*. No photograph may be entered for the competition which has previously been published elsewhere. Photographic prints sent in will not be returned to the owners unless accompanied by a stamped addressed envelope of appropriate size.

NEW COMPETITION NEXT MONTH.

At the request of many of our readers we have extended the time for our first photographic competition.

SOME ASPECTS OF THE FORTHCOMING CONSTITUTION

By B. R. SEN, I.C.S.,

The Report of the Joint Committee on Indian Reform has been in the hands of the public for some time now and has been the subject of good deal of comment and criticism. My purpose here is to deal with only certain outstanding features of the constitution it proposes to set up. *

Extension of Franchise and Responsible Government.

Responsible Government implies that the Executive is formed from the legislature and is responsible to the legislature in the sense that it can only remain in office so long as it can command its support and that at statutory intervals, or, if necessary, more frequently, the decision as to Governmental policy, or as between rival parties, is referred to the electorate by means of a dissolution. If a system of responsible Government is to work in this country, the electoral system must be such as is likely to produce legislature which will contain the elements required to form both stable ministries competent to conduct executive Government in the conditions of modern India, and oppositions capable not only of criticism but of forming an alternative Government. It is

no less important that the electorate itself should be reasonably able to discharge the ultimate function of deciding the issues submitted to its judgment at a dissolution. Unless these conditions are fulfilled the



B. R. SEN.

structure of Government itself may be endangered and if Government goes self-Government and social and economic progress on democratic lines go with it.

The main driving force behind legisla-

The articles on the White Paper by the same writer in the issues of November 1933 and January 1934 of "The Modern Student" may be referred to in this connection.

tion and public administration under a system of responsible Government is public opinion, making itself effective through the electorate and the members returned to the legislatures by the electorate. It is, therefore, essential that under a system of responsible Government the electorate should be so widened that the legislatures can reasonably be said to be representative of the general mass of the population. Again under all democratic systems, it is the interests of those who are represented which tend to receive consideration, while the interests of those who are not represented are liable to be ignored, both at election time and afterwards. It is therefore equally essential that no important section of the community should be deprived of the opportunity of making its needs and opinions felt in the legislatures.

A wise and representative franchise is thus seen to be the basis of all responsible Government. But in a country of vast spaces, enormous population and widespread illiteracy the task of successfully widening the franchise is a very difficult one. And it is still more complicated by the presence of exclusive minority inter-

ests which must be represented.

The question of a wide franchise for women is another problem to solve. While it is necessary that an adequate number of women should be placed on the roll to compel candidates to consider their interests and opinions, a native conservatism and lack of education are serious obstacles in that direction. It is essential, however, that there should be an awakening of political interest in women for only women can bring about the many reforms of special concern to women and children by using their votes as an effective lever for the purpose.

In view of these difficulties the Joint Committee have evolved what must be considered a very fair solution. Although still far removed from complete suffrage, the proposed franchise will greatly extend the bounds of the electorate and make the legislatures, in a much truer sense, representative of the people.

A comparative statement of the qualifications of voters for the Lower House in Bengal under the present and proposed constitution is given below—

Provincial legislature.

Present constitution.

1. Payment of not less than Rs. 2 as *chaukidari* tax or Union Board rate or Re. 1 as cess, or Re. 1-8 as municipal tax.
2. No educational qualification ...
3. Assessment to income-tax

Proposed Constitution.

- Payment of not less than annas 6 as *chaukidari* tax or annas 6 as Union Board rate or annas 8 as cess or annas 8 as municipal tax.
- Having passed the Matric or the school leaving certificate examination or an equivalent examination.
- Same,

4. No special qualification for women
5. Being a retired, pensioned or discharged officer, or non-commissioned officer or soldier of His Majesty's regular forces.
6. Special constituencies such as landlords, commerce, universities.

Being the wife or widow of a person possessing the property qualification (under the present constitution) for a vote for the Provincial Legislative Council and of persons having military qualifications.

Same.

Same. Special constituencies to be made for labour.

The result of the extension of franchise in Bengal will be that the number of voters will increase from 1.2 million to 7.5 millions, i.e., from 2.5 per cent. to 15 per cent. of the total population. The ratio of women to men voters will increase approximately to 1 to 6 as against 1 to 31 at the present time.

Under the present constitution the basis of franchise is a property qualification. This has led to the franchise being confined to a comparatively well-to-do section of the population. The balance between town and country is now heavily weighted in favour of urban areas. Very few women are owners of property within their own rights and remain almost completely outside the constitution. The Joint Committee have sought to redress all this. All minority interests have been taken cognisance of; the educational qualification should ensure that the electors exercise their franchise intelligently; and the enfranchisement of such a large number of women will be a salutary influence on the future of the country.

Special Responsibility of the Governor.

The Joint Committee have recommended that the Governors of Provinces shall have a "special responsibility" in respect

of certain matters such as the prevention of any grave menace to the peace or tranquillity of a province, safeguarding of minority interests, and the prevention of commercial discrimination. Much of the popular criticism of the Report is focussed on these provisions. It is argued that the retention of special powers by the head of the executive is incompatible with the idea of responsible legislatures. Where, it is asked, is the transference of responsibility to the people, if, at every step, or even at any step, it should be possible for the Governors to take independent action?

There is a fallacy in the above argument and it is due perhaps to the desire of Indians, unconscious but unmistakable, to reproduce in India an exact replica of the constitution of Great Britain.

In the first place the British Constitution, as it is to-day, is the result of a slow process of evolution. At no stage of the chequered constitutional history of England could the makers of the constitution visualize how it would shape in the future. "For many years the Monarch, even if he sought the advice of Ministers, continued to act in his own judgment in every branch of the administration. Not until the two great parties in the State could trust each other not to abuse the

political power which the hazard of the polls might place in the hands of one of them, would it have been possible effectively to secure peace and good government without the presence of some authority able and willing to exercise that power independently of both." Long years of trial and error had to be lived through before the present delicate mechanism emerged, tacitly accepted by public opinion and supported in many directions by usage rather than by law.

In the second place, the conditions are so radically different in India that even if a framework of parliamentary constitution is constructed there must be important provisions to counteract the forces peculiar to this country. "Parliamentary Government, as it is understood in the United Kingdom, works by the interaction of four essential factors: the principle of majority rule; the willingness of the minority for the time being to accept the decisions of the majority; the existence of great political parties divided by broad issues of policy, rather than by sectional interests; and, finally, the existence of a mobile body of public opinion, owing no permanent allegiance to any party and therefore able, by its instinctive reaction against extravagant movements on one side or the other, to keep the vessel on an even keel." None of these factors exist in India to-day. Communal discords prevent the formation of parties on healthy lines. The minorities are, by reason of caste or other religious or racial considerations, peculiarly recalcitrant and exclusive. And there is no considerable body of public opinion which may be called mobile and which may be depended on to act as a curb on administrative exuberance.

It is obvious therefore that a parliamen-

tary constitution like that of Great Britain must be supplemented in India by important provisos in order to make it more adaptable to the peculiar Indian conditions. Without such important qualifications a parliamentary constitution on English lines has not the slightest chance of success in this country.

In fact, safeguards are essential to the proper working of any parliamentary Government. Those who point to the apparent disparity between the fully responsible Minister in the British Cabinet and the Minister in the proposed Indian Cabinet do not readily see that safeguards such as those formulated for India exist also in England. It is true that in England they have no sanction save that of established custom and usage. But in India such custom and usage are yet to be built up. So long as they are absent, that necessary correction and steadying force must be found from definite provisions in the constitution itself.

Even the most uncharitable critic will admit that a real and substantial measure of responsibility has been transferred to the Ministers in the normal administration. All subjects of provincial concern will now be administered by Ministers answerable for their actions to the Legislatures. They should find in the Governor a powerful ally to advise and guide them in their actions. To think that the reserve powers of the Governor are an encroachment on the legitimate powers of the Ministers is to take a perverse view of the scheme. The need for swift and courageous administrative action must be frequent and great in a country where there is so much diversity of religious, racial and communal interests. The presence of an authority, independent of the fortunes of

all parties and able to take quick action on its own initiative in dangerous situations, is both necessary and desirable in India to-day. The Governor with "special responsibility" will provide that authority.

Indirect Election.

The Joint Committee have recommended an indirect form of election as the best method of choosing representatives for the Federal Legislature. This has met with a good deal of criticism. It is necessary before judgment is passed on the proposal that the conditions of the problem should be correctly appraised. The principle that the limitations of the franchise are to be determined with reference to practical difficulties rather than to any *a priori* considerations is not seriously challenged. Let us, therefore, examine the problem in the light of practical difficulties.

Vastness of the Population.

It should be recognised that the attempt to provide a legislative body which shall be representative of a population of nearly 350 millions is without precedent. The difficulty of applying the representative system of government to a population so vast and with such divergent and often antagonistic interests is very great indeed. "On the one hand if the constituencies were of a reasonable size the resultant chamber would be unmanageably large; if, on the other hand, the chamber were of a reasonable size the constituencies on which it was based would necessarily be enormous." The difficulty of the problem can best be illustrated with reference to the present state of things. The Indian Legislative Assembly contains 105 elected members, 73 of whom are elected

by rural constituencies. Rural constituencies returning a single member to the Assembly are nowhere less than 6,000 square miles in area, and contain a population of 3 millions on the average. In England the same area comprised in the four counties of Lincoln, Norfolk, Suffolk and Rutland, contains a population of $1\frac{1}{2}$ million and sends 23 representatives to Parliament!

Difficulties of Distance.

This brings us to the second aspect of the problem. A close and intimate contact between a representative and his constituency is of the essence of representative government. An elected member must be conscious of a genuine responsibility to those whom he represents, and his constituency must feel that it is able to influence his actions and, in case of need, to call him to account. To quote a familiar passage: "It ought to be the happiness and glory of a representative to live in the strictest union, the closest correspondence, and the most unreserved communication with his constituents; their wishes ought to have great weight with him, their opinion high respect, and their business his unremitting attention." The great weakness of direct election in India will be that it will make it difficult, and often impossible, for a member to establish that close and intimate contact with his constituency. The voters in rural areas consist of unrelated groups of persons inhabiting innumerable scattered villages, and almost the only means by which the member can reach the majority of them is personal contact. A candidate for election could not in any event commend or even present his views to the

whole body of electors in such vast constituencies with the obstacles presented by differences in language and a widespread illiteracy, even if the means of communication were not difficult and often non-existent as they are. Nor could he hope after election to guide or inform opinion in his constituency as a truly representative system of government would demand. 713

Want of Education.

Literacy is one of the qualifications which enable voters to exercise their franchise intelligently. It is mentioned in the Simon Commission Report that at the election of 1926 in Bengal half of the Muhammadan and one-third of the Hindu electors were illiterate. Though it is true that education is not the sole test of political capacity, the ability to read at least increases the probability that statements and discussions of political issues will reach the electors.

Federation and its Difficulties.

The federal system of Government is the most intricate of all systems and requires a high level of political education. That basis of political competence and general education is lacking in India, and if the Federal Legislature is based on the direct vote of the masses, there is every likelihood that the essential feature of a successful federation, namely, the support of public opinion, will be lacking in the future Central Government.

Expenses of Election.

The additional cost of holding a direct election of the Federal Legislature will be a heavy burden for a poor country like India. Direct election is expensive not only to Government but also to those who seek election. If we take the total

number of British India seats in the Federal Legislature at 250 and the average expenditure per seat at Rs. 5,000, the total cost of a general election to candidates alone will be about 12.5 lakhs of rupees. The expenditure to Government will be another 15 lakhs at least. The cost on account of an indirect election will be negligible.

From all the above considerations it is evident that direct election for the central legislature is hardly a practical proposition at the present moment. Indirect election, on the other hand, is not without positive merits of its own. It checks popular passion and excitement, always a formidable factor in India. Then again, the intermediate electors chosen by the primary electors may be expected to contain men of mature judgment and of a sufficient educational equipment to control and guide the activities of the legislative body and hence of the administration. The system has the further merit that it will be easy in future to pass from the indirect to the direct system of election should experience show that step to be advisable. The Joint Select Committee definitely say that "the Parliament should recognise that, after sufficient time has elapsed to enable clear judgments to be formed of the way in which the Constitution works and of the new political forces it has brought into being, it may be necessary to make amendments in the method of composing the Central Legislature, and we hope that, if Indian opinion thinks modification is required the Federal Legislature will lay its own proposals before Parliament." The maintenance, and still more the extension, of the system of direct election to-day, on the other hand, would be to commit India

to a system which logically leads to adult suffrage, before any way has been discovered of overcoming the insuperable objections to the gigantic constituencies,

containing hundreds of thousands of voters, which are inevitable with adult franchise in India under the ordinary system of direct election.

RELIEF OF RURAL DEBT

By DR. P. J. THOMAS, M.A., B.LITT., PH.D.,
University Professor of Economics, Madras.

Legislation has lately been carried out in many Indian provinces and states for the relief of rural indebtedness, and in some it has led to a clash of debtor and creditor interests, reminiscent of the controversy raised by the Deccan agricultural relief legislation in the seventies of the last century. Such a clash of interests is perhaps inevitable, but the creditor has to remember that without a settlement of debt, the purchasing power of the country cannot revive, and productive activity is bound to remain at a low ebb. Self-interest also dictates the same; for, the lender's business cannot thrive without a more prosperous clientele. On the other hand, the debtor has to realize that in the absence of a fair settlement, his future credit will be undermined. The relief of rural debt is to-day essential for economic recovery, and both the debtor and the creditor stand to gain by such recovery.

The remedial action for relieving indebtedness must be *two-fold*. There must be debt settlement in some form, as a relief measure, but this must be accompanied by long-period measures for increasing the income and credit-worthiness of the agriculturist and for keeping down rates of interest.

A. Relief Measures.

The object of such measures must be to rectify the disequilibrium in debtor-creditor relations resulting from the slump in prices.

1. *Debt conciliation under the auspices of Government.*—This has been successfully carried out in the Central Provinces and in the Bhavnagar State, and is contemplated in the Punjab and Madras. In effecting a settlement, the Commissioner or Board must have the power to reopen the whole transaction and see that the creditor gets his capital with reasonable interest. A reduction in interest is justified on many grounds, but it would be unwise to touch the principal.

2. *Repayment under Government supervision.*—Unless stringent provision is made for repayment, debt conciliation will be ineffective. This is the weakness of the schemes of debt conciliation so far carried into effect. Repayment may be (i) directly by the debtor, (ii) through a land mortgage bank, or (iii) by long-dated, interest-bearing, marketable bonds issued by Government. Alternative (i) will not convince the creditor, even if Government agrees to collect the instalments, as is provided for in the Central

Provinces Debt Conciliation Act; (iii) may be considered a risky venture, but its risks are not too large, when the bonds are issued by the Durbars of Indian States which enjoy special advantages for effectively carrying out such measures. On the whole, the most suitable measure is to make land mortgage banks the agency for repayment. If they need more funds, bonds may be issued by them under State supervision, and under a partial State guarantee which may take a form calculated to inspire confidence in the creditor's mind.

3. *Land Settlement Schemes under State control.*—However liberal the debt settlement may be, several persons are bound to lose their land, and the only—and the best—provision we can make for them is to transplant them from the congested old villages into new land, where they may start life afresh. Hence the urgent need for a land clearance and colonization policy, as has been carried out in Italy and elsewhere. By pushing through such a policy, we may not only relieve those in debt, but may increase purchasing power and productive activity in the country. It is deplorable that this subject is not rousing any serious interest in this country to-day.

B. Reconstruction.

These must take several forms:

1. *A crusade against unproductive borrowing and speculative lending.*—Improvident borrowing for social ceremonies is the bane of Indian economic life and every possible line of propaganda must be carried out in order to discourage such improvidence. Similarly, petty moneylenders who tempt needy people with small loans at exorbitant rates of interest must be brought under strict control. It

is gratifying to find that most Provincial Governments have either carried out or are contemplating legislation in this matter. Specially noteworthy is the bill now before the Bengal Legislative Council. Paddy loans are generally given on more exorbitant terms than money loans, and therefore grain banks are urgently needed in all parts of the country.

2. *Increase the repaying capacity of the borrower.*—For this purpose, so far as possible, credit must be linked to marketing. The only effective way for recovering loans in India is to control the sale of the borrower's produce. If co-operative credit is to become a source of good, it must be linked up with marketing. The loans given to ryots must be such as to be repaid at the next harvest, or during the year; and if the co-operative society has control over the borrowers' produce, repayment may not be frequently in arrears. Similarly, moneylenders who lend to agriculturists and agree to some form of State supervision may be enabled to have a similar hold, provided safeguards are taken to see that this is not misused. Improved marketing is therefore a fundamental problem.

If credit can be linked to marketing, it can also be linked to agricultural improvement. The co-operative society may offer liberal loans to those who raise improved crops, and for pursuing profitable, but expensive, systems of tillage. This will benefit both the cultivator and the moneylending agency; and the country will benefit by the increased productive activity.

Thus, in overhauling the system of credit, we can also improve our agricultural production and marketing.

3. *Keep the rate of interest under control.*—If the above measures are given effect to, interest rates are bound to fall, even for rural loans. *When creditworthiness increases, credit will expand and the price of credit will fall.* This is a more effective means of reducing interest rates than to fix rates by law. However, both lines of action may be pursued side by side. The Usurious Loans Act of 1919 has already given power to courts of justice for reopening transactions and for cutting down interest, if (i) the rate of interest is excessive and (ii) the transaction substantially unfair. It is not always easy to give conclusive proof of both, and often courts have allowed very high rates of interest. The sanctity of contract is a great ideal, but the letter of the law may be too harsh if the spirit is ignored. Hence the recommendation for a change of law by the Royal Commissions of Agriculture and of Labour, and by the Central Banking Committee. The Act has been amended by several provincial governments (notably Central Provinces) in such a manner as to compel the court to interfere if the interest rates are found too high or if the transaction is substantially unfair. The rate beyond which future interest is to be deemed excessive has also been prescribed in the Central Provinces (10 per cent compound).

Laws have also been passed in several provinces,—Punjab (1932), Bengal (1933) and Central Provinces (1934)—for regulating the dealings of moneylenders. Moneylenders' transactions affect public interests in many ways, and it is necessary to regulate them, without causing any

hindrance or inconvenience to the conduct of legitimate lending business.

The salutary ancient custom of *Damdupat* is still surviving in many parts of India. It lays down that interest should never exceed the principal. (In the Travancore State, interest should not exceed half the principal). But there are various difficulties in extending the operation of this ancient custom to-day, and easy means of evading it have been devised by clever people.

Conclusion.

It is clear from the above that the only drastic remedy for indebtedness is the *reform of the borrower and the reform of the system of borrowing*. Legislation can do hardly anything beyond giving immediate relief; a concerted drive by the various agencies, governmental and voluntary, is necessary. It is not implied that legislative measures are not wanted. Action is necessary in the present circumstances, and such action must be urgent. Agriculturists are severely stricken by the depression, and of the rigidities resulting from the slump, the increased burden of debt is perhaps the most injurious. Therefore, the State has a special duty to relieve the burden and to safeguard the interests of the agriculturists; they, while contributing most to the country's prosperity, are least capable of looking after themselves and most liable to be exploited by others.

1. For fuller treatment of the subject see the writer's work "*Relief of Rural Debt*," (University of Madras).

AYESHA THE MOPLA GIRL

By K. P. MATHAI

The most thrilling detective fiction of the year with a background in the famous Mopla Rebellion.

It was during the famous Mopla Rebellion that Syed Abbas found himself in that unhappy country as a special Intelligence officer. He had been specially deputed to this work as being the cleverest detective officer to bring to book the ring leaders of the rebellion.

a perfect setting for his large eyes which looked at you with all the fierce reproach in the world.

The authorities knew only of his deeds and not a policeman or detective had ever clapped eyes on the man. He came into prominence during the earlier part of the



"I DO NOT KNOW HIM AT ALL."

Abdul Rahaman of Tirur was the most romantic, the most daring and the most beloved of the Mopla leaders. He was a short man with a stern face. Unlike most of his co-religionists in that part, he never shaved his head. A shock of black hair surmounted his thin pale face making

rebellion, and since that time had been in a hundred different places in Malabar. At one time he would be gun-running, at another raiding Government offices and the residences of Hindu Zemindars. In one respect he was unique. He had never been known to attempt to commit

murder or effect forceful conversion of Hindus. But he was undoubtedly the brain that directed the rebellion and he supplied the rebels with arms and ammunition.

Syed Abbas was stationed at Malapuram the chief centre of the rebellion and his orders were to capture Rahman dead or alive. Now, Abbas thought it better to capture Rahman alive as it would be the best way to pacify the Moplas than by killing him. He lost no time in acquainting himself thoroughly with all the numerous stories available about Rahman. He sent his spies to Tirur with instructions to enquire into Rahman's private life and find where his affections were said to have centred. A few days after Abbas got the information that there was a charming young woman who had been very intimate with the wanted man for some years past and that the young thing was living near Calicut. The Police Officer was overjoyed at this first success and got off himself with a few men to Calicut to find the girl. But it seems someone had warned her, for on arriving at the house where she was staying he found the girl left it but an hour previously.

Abbas set out full of hope to search all the neighbouring houses. The neighbours were as helpful as mules and it seemed no one had ever heard of Ayesha, although many had seen a beautiful girl there for a few days. Rahman became exasperated after two days of this sort of thing and therefore he returned to Malapuram, his headquarters, and thought things over.

Had the girl gone to her man? Had Rahman come and taken her away? Or had she gone anywhere else? It was

indeed difficult to trace her as the whole country was in a state of utter confusion, people flying from one part to another, fearing the rebels. Abbas thought of a hundred possibilities, but as often happens he was wrong about each. Ayesha, whether under orders of her lover or by desire had gone to Malapuram; had in fact, walked straight into the lion's den, because she imagined it would be the last place on earth where the detectives would search for her.

It was only a Hindu constable who found her as a servant in a Hindu Hotel where he was boarding. He fell in love with her at first sight believing her to be a Nair woman. Ayesha, of course would have avoided his attempts to talk to her, if it was possible. She kept away from him but he followed her to the river side where she went for her bath and there he expressed his feelings of love. Standing close to her he saw her ears bored as was the custom among the Mopla girls. Intelligent as she was, she gave a pitiable story of how she lost her parents through the brutality of the rebels and how they forcefully converted her to Islam and her escape from their clutches. The poor constable was filled with admiration at her confidence in him and he entertained great hopes about this exceptionally beautiful girl.

The constable never related exactly what she told him, but filled with admiration and excitement related with indignation about the atrocities of the rebels to his friends.

"Is she tall and slender" asked an Inspector who had overheard the enthusiastic narration.

"Yes".

"With curly hair".

"Yes, she has very beautiful curls."

"Then it is probably the Ayesha that we are all looking for."

Any way the upshot was that the Inspector told the Detective Officer and the secret service men picked her straight out of the hotel and brought her before Abbas. He was mightily pleased with his success. He prepared himself for the interview with Ayesha that was to lead him to the capture of Rahman and thereby put an end to the rebellion.

Ayesha came in between two policemen. A charming figure she was with her head draped over with a shawl. She seemed quite unconcerned and only her blazing eyes showed her interrogator that she might be a difficult woman to deal with.

Abbas looked at her for a few minutes and asked her a good number of questions as to her previous place of residence and how she happened to come to Malapuram. The interrogation lasted a good time. He learnt from her that she had left Calicut only because she heard the rumour of the approach of the rebels and that she had come to Malapuram as it was safe there. She passed on as a Hindu as she has heard that policemen were suspecting every Mopla resident here and that she found employment as a servant in the hotel.

After hearing this much of her story, he thought of being a little more straight forward with her.

"Do you know Abdur Rahman of Tirur?" he asked watching her face intently for signs and portents.

"I have heard his name" replied

Ayesha in her most unconcerned tone of voice.

"I understand that you and he are very well acquainted" continued Abbas.

At that Ayesha put on a roguish smile and said "It is very funny. I have just told you that I have heard his name. I have never seen him nor did I ever know him. Abbas was unconvinced and he tried another trick.

"Then you did not know him very well."

"I do not know him at all."

"Suppose I tell you" continued Abbas "that Rahman has written a letter to you which we have secured?" And he looked very secretive and grave when he suggested this.

Ayesha did not answer at all. She raised her eyes and looked at Abbas and remained silent.

"What do you say to this" asked Abbas.

"What should I say to it".

"That proves Rahman is known to you and that he is writing letters to you."

"Yes it proves that Rahman is writing letters to some other person as I do not know to read or write."

The eminent detective was perplexed and he was uncertain. He grew more thoughtful, but continued. "The letter says that he is out of danger and asks you to suggest a meeting place." She only appeared to be bored with the information. "He also asks you not to trust Mian Kutty as he has turned a traitor by surrendering himself to the Government and obtained his pardon." this was another trick, for Mian Kutty was the most trusted friend of Abdur

Rahman and that he was as free as his leader. At this Ayesha's expression did undergo a change "Mian Kutty has not yet been caught." Abbas jumped on this quickly. "Then you do know what goes on amongst the rebels."

"Why it is no secret, everyone in this place speaks about Mian Kutty and even the policeman who wanted to marry me told that if he is fortunate enough to find Mian he will be able to make a big fortune."

There was nothing to be got out of her on these lines. Abbas again continued "Rahman was somewhere here a week back. do you know anything about it?"

"I do not know all these things. I have only heard what others say that if he is arrested or killed then all these troubles would have been over."

"You think it would be a good thing if he were caught?"

"Of course, I do, as they say he is the cause of all these troubles to the poor people like me. But, all the Moplas seem to love him so much that none would like to betray him".

After this Abbas rose to his feet "I think, we had better keep you in prison for a time and see what happens."

At this Ayesha's face showed considerable dismay. It was impossible to say whether this was due to her fear of the prison for herself or for anything else.

For five days she remained there and Abbas spread the news throughout the length and breadth of Malabar that Rahman's sweetheart was in prison and going to be hanged as a traitor.

Abbas had lived long enough to know that very often even an intelligent man will give away a cause, a principle or his own life for love of a woman.

The prison lay in the middle of the town and Abbas had grave doubts as to the advisability of keeping Ayesha so near the admirers and followers of Rahman. This was the only opportunity for Abbas to capture Rahman and he thought Ayesha's continued imprisonment was very necessary for it. Accordingly he looked for a suitable place, one that could be adequately defended and far enough from habitation to prevent a surprise attempt at rescue.

The prison he chose was an old two storied house in the middle of a field. It had the advantage that any approach from any direction could be seen at a distance of one mile. This house had been empty for years having been the ancient family house of a rich zemindar; the last member died without heirs and it had passed into the hands of the Government. It was strong enough inside, although some of the outhouses were in a dilapidated condition.

To this house an Army lorry brought an Inspector, ten constables and Ayesha, while Abbas arrived later to superintend the defences. All the windows on the ground-floor were barred. There was only one road leading up to the house. Rahman decided that ten men could defend the house indefinitely against any likely attack which could only be carried out by a few men without the police having wind of reinforcements.

An Inspector was to visit the house twice every twenty-four hours, once at midday and at midnight.

Then Abbas gave out that Ayesha had been sentenced to death. The sentence would be carried out in a fortnight's time without fail. Four days passed and no information about Rahman. There was time enough for the spies of the rebels to learn the whereabouts of Ayesha and the defences of the house.

Abbas was counting on the fact that Rahman being a clever man would direct the attempt from a distance. So he located some forces at strategic points.

Three days hence Syed Abbas learnt that there had been an attack on the soldiers who had been stationed on the way to the old house. At four in the morning Abbas himself went in an armed car to learn the result. It was true that an attack was made at the soldiers placed on the entrance of the distant way leading to the house. At the same time about five men crossing the fields which were full of water and mud had attacked the party kept to defend the house itself. The powerful search lights used by the defenders took the attackers by surprise who retired after leaving one dead and two wounded. Two of the soldiers who defended the house were also wounded.

This incident encouraged Abbas in his new plan and he took greater precautions to strengthen the watch on the way and the surrounding places.

He also went to the prison house and met Ayesha. Her first question set his mind at rest. "Did you capture Rahman?" she asked, not completely disguising her anxiety.

"Why should you think that an important leader of the Mopla rebellion should run the risk of saving you, when

he does not know you" was 'Abbas' immediate reply.

"I thought he might, as every one knows that you are going to hang an innocent girl for him. I have heard him to be a man of honour who will be prepared to sacrifice his life to save a Mopla girl from death."

The next morning Abbas let it be known that as a result of the attempted rescue Ayesha would be executed earlier than the original date. He had now only a week left to capture his quarry by his new strategy. He barely slept at night feeling that his reputation was at stake.

A day later, he received a letter undated but posted from Tirur some fifty miles away.

"Dear Syed Abbas,

I greet you as a brother Muslman, but I hate your strategy to capture me. Why do you trade upon the romantic nature of a young Mopla by capturing the only person in the world that matters to him? Is it because that you yourself have loved and are thinking what you would do in the same circumstances. I have of late kept myself away from bloodshed, but you are driving me too far. I do not feel that your death would help the woman I love. If you carry out her execution, then you lose once for all the chance of securing me alive or dead. The greatest trouble is bound to follow. Now that things are slowly settling down, I warn you of the grave consequences of your action."

This letter upset Abbas. His nerves were in a bad state. He thought over the whole matter again and again. Will Rahman rescue her or will he let her die?

(To be continued).

INDIA TO-DAY

By K. POTHAN THOMAS

Have you ever realised the hugeness of our motherland? India is so big that it can easily swallow twenty important European countries.

India. India is a continent in itself with an approximate area of 1,805,000 square miles and over 350 million people.

History teaches us that our country was



Look at the map on this page and it will show you the size of the various European States in proportion to that of

thickly populated and that it was inhabited by a civilised people even before the Christian era.

Two-thirds of the India of to-day is directly ruled by Great Britain and the remaining one-third by Indian Princes. There are 2,300 castes and sub-castes in India and several religions. The most important of them are the Hindus, Muslims, Christians, Sikhs and Parsees. Hinduism is the original religion of Indians. Although Buddha was born in this country, Buddhism spread to the East and it has only a few followers here. Christianity came to this land in the first century after Christ and seemed to have flourished in Southern India. Mohamedanism was brought in through the conquest of India by the Moghuls. Parsees were supposed to have emigrated to India from Persia in the early centuries. Sikhism is a religion that was founded in India itself.

The variety of races in India is so decided that one can easily say whether a man is a Hindu, Muslim, Christian, Parsee or Sikh as also whether he is high caste Hindu or low caste. Not only are there differences in the dress and manners of the people of different castes and creeds, but there is great variety even in the appearance of the people of each province. Even a foreigner can easily say by the dress whether a man comes from Bengal, Madras or Bombay and further whether a Hindu is from Rajputana, the United Provinces, or Madras.

In India to-day there are 222 vernacular languages. Of these more than twenty languages are widely spoken. There is Hindusthani, in general use, particularly in the Central Provinces and in the United Provinces. Urdu is spoken mostly in Punjab and Delhi. Bengali is used in the lower parts of the Gangetic and Brahmaputara plains. Punjabi is spoken among the people of Punjab. Sindi

is also in use in Punjab and in Sind. A man who speaks Tamil hails from Madras. Canarese is the language of Mysore and Malayalam of the Malabar coast up to Cape Comorin. Telugu is the language common in the north of Madras and in Hyderabad. In Orissa, we have Oriya, and Cole, and Gond in Berar. Maharatti is the language of the people of the Central plains. The Rajputs speak Hindi. In Guzeratt, Gugeratti is spoken. Cutchee is spoken in Cutch, and Cashmerian in Kashmere. Assam has its Assemese and Burma, Burmese. Brahui is spoken in Baluchistan.

These are only some of the important languages spoken in this country. Besides this there are innumerable other dialects in different localities.

As yet there is no common language for India, although Hindi is being tried as a common language. At present English is the only language which our educated men of all parts of the country can understand in common.

Next let us see the manners and customs of the people of different provinces. Excepting the colour of our skin there is not much in dress that are common to us. The Madrassee woman dresses like the Bengalee man. Although Sarees are becoming more common among women, there are a good number of them in northern India who prefer pyjamas and long shirts.

In Madras people shave half the head and keep long hair on the other half. In Malabar they shave three-fourths and keep a few hairs "Kudumi" in the centre. There are other parts, where a complete shave is popular. Whereas the Sikhs do not at all shave. They keep long hairs and beards.

The National dress of Bengal is Dhothi and long shirt with an aristocratic shoal, but without any head-dress. In Bombay Dhothi and a long shut coat with a cap is the fashion. In Madras Dhothi up to waist, with shirt, tie and open coat and a white laced turban upwards is the fashionable dress of the educated. The fashionable Sikh is complete in European dress with a heavy head-dress.

These are only a few of the unimportant differences among the people inhabiting this country. If India wants to be a united nation and an independent country, we, the modern students have to get rid of these and other important differences. In my next article I shall speak to you of many other interesting facts about our motherland.

YOUTH MUST DEVELOP STRENGTH AND BEAUTY

By "COMRADE"

I want a strong and beautiful nation but not a group of weak, ugly and deformed men and women.

Beauty, Charm, strength, vitality and personality are the natural birthrights of every man and woman. Beauty is the glory of women, the ambition of men. It means the quality of excellence—excellence of character. In short beauty is the expression of strength, of cleanliness, of everything fine and wholesome.

I want an India with strong and beautiful men and women. Weakness is a crime and we should not be a nation of criminals.

Beauty in all its form has to be acquired. If we could attain beauty of character, spirit and intelligence by training, we can also acquire beauty of form by regular physical exercise. It is the best method to develop your body and improve your health.

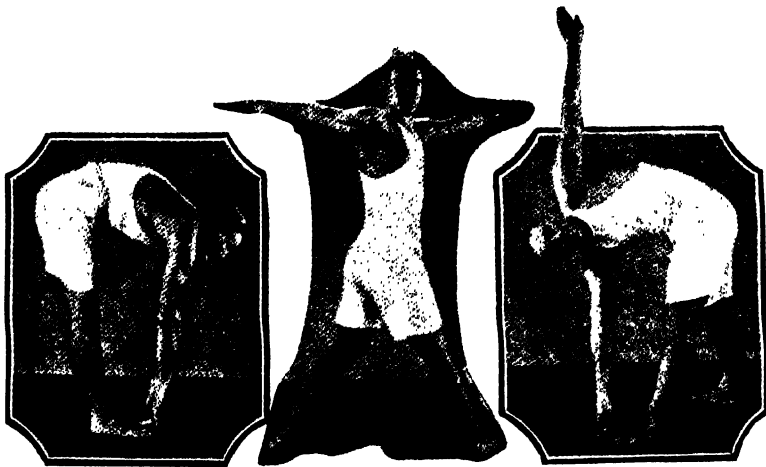
In the world around you, there is a universal move to improve and develop the physical conditions of the body of man and woman. In India, unfortunately, we do not attach much importance to this essential part of the development of human beings. We are slow to encourage sports in our youths or to instruct them in the supreme importance of building up a good form as they grow in the other factors of life. The result is that we become prematurely old in the prime of our youth. Medical examinations of our students have revealed the most staggering facts that more than sixty or seventy per cent. of them are suffering from one disease or other.

No nation can become independent unless it is strong; physical strength is as essential as material or moral strength. Therefore, physical training is an individual as well as a national necessity.

How few among us have realised the

importance of this aspect of the question in our fight for freedom. It is for the student of to-day to understand the full significance of building up a better and stronger body for himself or herself. Boys and girls ought to take a passionate interest not only in indoor and outdoor games, but also in building up for themselves a most beautiful form.

attempt at improvement of every part of the body,—eyes, skin, hair, bodily weight, shapeliness of body and general health. A better formation of most of these factors are very largely within your own power to control. Beauty can never be attained without proper and regular exercise of your body. It is useless to think that a beauty parlour or chemical creams



A variation bending to touch left toe with right hand and vice versa. Repeat till slightly fatigued.

Feet apart, arms extended, twist at waist far around to each side.

Arms over head, bend down to touch the toes. Each ten to 20 times.

Health is one of the most important part of beauty that one is tempted to say that it is everything. Surely it is the supreme thing in physical beauty. Beauty means strength; not necessarily great muscular strength, but certainly organic strength, vital strength. Beauty is based on vitality, organic vigour, internal and external cleanliness.

No education is useful unless it aims at making the body and mind equally beautiful. As you train and develop the various faculties of the mind, you are to

and powders can lend you beauty or personality. How ugly it is to see an overweighty boy or girl. Equally deplorable is the sight of too lean men and women. There is at present an imported fashion among many of our school girls to become lean. The present fashion of thin women is deplorable for it merely represents emaciation. The "match-stick" figure is neither beautiful nor feminine. And it will pass out in time along with the unnatural fashion drawings that express it. There is an ideal slenderness for women in which

the limbs are well rounded by muscular development and then smoothed out by just enough fatty tissue.

There is a mistaken idea that certain colours are more beautiful for human beings. It is absurd to think that white is more beautiful than black or green. Colour in itself does not give beauty. But it is the formation or the shape of the body and the limbs that give beauty. In fact the men and women of the actual working class have more attractive bodies than the society men or women adorned in rich dress and expensive toilets.

The spiritual factor is the dominant element in true beauty, since it includes all those qualities of heart and feeling that make for the essential qualities of man and woman, such as courage, sym-

pathy, kindness, inspiration, mercy, tolerance and unselfishness. Character is interwoven with all material and spiritual faculties. It represents the will and expresses the power of the spirit. It is the basis of self-respect, integrity, purpose, self-restraint and patience. It is the corner-stone of the human make-up.

Thus beauty of form, mind and character are to go together. They are the inseparable trio. These are the essential requirements of the modern youth.

As such young men and young women are to take a greater interest in their physical exercises. In the future issues of this magazine detailed instructions about the various kinds of exercises for boys and girls will be published.

INDIAN STUDENTS IN GERMANY

A most impressive and solemn ceremony was witnessed on November 27th 1934 when the Indian students of the Deutsche Akademie placed a wreath at the war memorial in Munich for the German heroes who died in the late war, in presence of a distinguished gathering consisting of the representative of the Mayor of Munich, the Vice-Chancellor of the University, the British Vice-Consul Mr. Phillips, Dr. Thierfelder of the Deutsche Akademie and heads of several institutions in Munich. Mr. N. M. Ramaswamy, in the name of the Indian students in Munich in his short speech referred to the cordiality with which the Indian students were being received in Germany and which has prompted the Indian students to pay this humble yet effective homage to the dead heroes of

this country. He was thankful to the Deutsche Akademie in particular for her splendid efforts to make the stay of the Indian students under her care as comfortable as possible. The representative of the Mayor spoke warmly thanking the Indian students on behalf of the people of Germany for their cordial sympathy and the honour they were doing to the dead heroes of the war; nothing—he said—could be better appreciated in this country. The Vice-Chancellor of the University, Dr. Escherich, made a most impressive speech on the value of such kind gestures on the part of foreign students which prove the national friendliness and the will of promoting the necessary co-operation between students of different nations who live in this country. Dr. Thierfelder also thanked

the students in the name of the India Institute of the Deutsche Akademie.

In pursuance of their policy to bring together the Indian students with the best social life, the Deutsche Akademie was at home on two different occasions when the research-scholars, who have been selected by her were entertained both at a tea and banquet given in their honour. The Head of the Department of Culture in the Foreign Office, the British Vice-Consul Mr. Phillips, and heads of several institutions and many distinguished professors from several German Universities came especially for the occasion. The Vice-President of the Akademie proposed the toast of the Indian students and paid a glowing tribute on the influence of Indian philosophy and thought on modern Germany. The toast was suitably replied by one of the Indian students. The Secretary of the Deutsche Akademie, Dr. Thierfelder, cordially welcomed the Indian students and assured them of the Akademie's best efforts to make their stay in Germany as happy and comfortable as possible. Mr. T. V. Menon from

Bangalore, one of the newly arrived research-scholars, thanked the Akademie for the international distinction" conferred on them by selecting them for the scholarships which they look upon "as the biggest prize of their life."

The following stipend-holders of India Institute of the Deutsche Akademie successfully passed their doctorate during the last term and returned to India:

C.R. Barat, Calcutta: Dr. ing. (Techn. Univ. Munich).

S. K. Majumdar, Calcutta: Dr. phil. (Univ. Munich).

J. Mukherji, Calcutta: Dr. ing. (Techn. Univ. Stuttgart).

R. K. N. Iyengar, Mysore: Dr. ing. (Techn. Univ. Hannover).

R. K. Dutta Roy, Mymensingh: Dr. ing. (Techn. Univ. Hannover).

J. Misra, Patna: Dr. phil. (Univ. Konigsberg).

B. Piplani, Lahore: Dr. oec. (Commercial Univ. Nurnberg).

ACTIVITIES OF THE INTERNATIONAL STUDENTS SERVICE

Work in India and China.—All work undertaken in India was placed under the general direction of Mrs. S. K. Datta, who was elected a member of the Assembly. She intends to follow up tours and get members to start work in their own centres, to secure "Friends of I.S.S." and to organize one tour in 1935.

American Student Tour in Geneva Under I.S.S. Auspices.—Twenty-one American women students visited Geneva for four days late in August under the auspices of I.S.S. They formed the annual summer tour of the international Friendship League, with headquarters in Boston. The group was gathered from

American universities and colleges including Minnesota, Radcliffe, Smith, St. Lawrence, Vassar, Wellesley and Wisconsin. Miss Edna MacDonough, executive secretary of the League, was conductor of the tour.

Measures to Combat Unemployment.—Measures to combat unemployment of intellectual workers and to protect the title of Architect are contained in resolutions passed by the 12th Congress of the International Confederation of Intellectual Workers which met in London from September 24 to 27.

Italian Students Visit U.S.A.—A group of 330 Italian students, members of the Fascist student association (Gruppi Universitari Fascisti), paid a 40-day visit to the United States during September and October. They had been chosen carefully from about 5,000 applicants, and the majority were Olympic and university athletes. The purpose of the tour was to visit American universities and meet groups of students. At the same time it was intended as a friendly gesture and an invitation for American students to be present next year at the opening of the Cite Universitaire in Rome.

Egyptian Students.—In view of the large amount of unemployment among university graduates in Egypt, the Minister of Finance has decided to discontinue the old system by which preference for employment was given to Egyptian students who were sent abroad by the government to specialize in certain branches of science and arts. In future all graduates will be on equal footing. It is felt that with an increase in university enrolment in Egypt and a general improvement in the standard of Egyptian higher education, there is no longer need

for graduates of foreign universities in state posts.

Annual Congress of Pax Romana.—

Detailed plans for the 14th Congress of Pax Romana, which is scheduled to be held from August 31 to September 8, 1935 at Prague and at Bratislava, have already been drawn up by the Czech and Slovak Federations of Catholic Students.

Workers Education Scheme.—Financial support for a workers' education scheme and an interracial programme, and plans for the administration of a national conference of students in politics, were among the matters considered by a meeting of the American Co-operating Committee of I.S.S. held in New York.

London Plans: The future of India and Africa.—At all events, I.S.S. in England is not going to 'wait and see' but is going full tilt at one of the biggest problems this autumn, and organizing a series of three week-end conferences in London on the subject of 'Imperialism and Peace.' All are determined to treat the problem in a concrete way, and with special view to the future of India and Africa.

Russia, Facing Shortage of Doctors.—

With a view to increasing the number of doctors and improving medical training in Soviet Russia, a new order has been issued recently by the Central Executive Committee. The total number of medical students, which stood at 26,100 in 1928, rose this year to 48,000 and 24 new medical schools were opened. First year medical students this year numbered 15,000. The order declares that the number of doctors, which stood at 76,000 at the beginning of 1933, is still inadequate, especially in the villages. Accordingly, the number of new students in the upper medical schools will be increased pro-

gressively during the next years until it reaches 30,500 in 1937. This will mean a total of 103,000 medical students during that period. At present 74 per cent of the medical students are women; the percentage of male students, therefore, will be raised.

Sticker Sold to Aid Needy Students in France.—The sale of a specially-designed "student stamp" (or sticker) is now being conducted in Paris and other university centres for the purpose of raising funds "to help those who work during the day so that they can study at night." The campaign is under the auspices of several well known personalities interested in student affairs and under the control of the French National Union of Students.

Students Against War and Fascism.—

A world student congress against war and fascism is being organized by various national left-wing groups to take place in Geneva from December 20 to 31. The formal announcement of the gathering, which is signed by Paul Langevin, Henri Barbusse, Marxime Gorki, Egon Erwin Kirsch, Theodore Dreiser, John dos Passos and Michael Gold, points out that the material situation of student youth grows worse daily, and that instead of preparing themselves for scientific and technical futures, students are qualifying themselves as "Candidates for Poverty." The object of the congress, it is stated further, is to set up a widespread common movement for the defence of student interests and to paralyse preparations for a new world war.

Military Drill at Ohio University.—All students of Ohio State University will be required to take military drill from now on, regardless of whether they are conscientious objectors, according to an

announcement made by the authorities at the opening of the college year.

Chinese Government to Help Jobless Graduates.—Measures to facilitate the securing of employment by jobless university graduates have been taken by the Chinese Government. A special department is to be established in all the universities which will place graduates in touch with possible employers. Schemes for immediate assistance and a plan which would enable graduates to pursue studies are also under consideration. From now on the Government will receive a list each year of all graduates from each university which will assist it in taking steps to find posts for them.

American-European Student Exchange.—Some 305 Students of America and Europe pursued their studies in foreign countries during the past year with exchange fellowships. Of these, 119 fellowships and scholarships were awarded to Europeans for study in the United States, and 173 to American students for study in Europe. It is pointed out that the exchange system, which originally was purely general between countries, has developed to a large extent into direct exchange arrangements between particular universities.

The largest numbers were exchanged between the United States and Germany, amounting to 86. Franco-American exchange came second with 67, followed (in order of importance) by Italy, Latin America, Switzerland, Czechoslovakia, Hungary, Austria, and Spain.

Work and Study Camps for Students and Jobless.—A number of new work study camps for students and unemployed were organized during the past summer in England, Wales, Switzerland, Sweden and

Poland. In England, a summer school was established for the members of the Unemployed Men's Educational Centre under the auspices of the Hull Community Council at a small East Yorkshire village for two weeks in June and July. Members of the faculty of Hull University gave lectures and directed study groups. Excursions and fieldwork formed part of the camp's activities.

Plans being Laid for Far Eastern Work.
—A considerable revival of activities among oriental students is planned by I.S.S. now that a special collaborator for work in connection with the Far East has joined the Geneva secretariat. During the autumn this work in the central office has been of a somewhat preparatory nature. Interviews and conversations have taken place with Indian

and Chinese working in Europe and with representatives of organizations which seek closer co-operation between the East and West. Mr. Amiya Sarkar, joint secretary of the Confederation of Oriental Students at Rome, spent several days in Geneva and discussed the activities of the C.O.S. and I.S.S. with members of the staff; the aims of the two groups are closely allied. Conversations have also been carried on with Professor Li-yu-ying, Dr. Tienshi Hu, and other representatives of the new Sino-International Library in Geneva and plans have been formulated for possible collaboration in the organization of a Joint Sino-European Conference. This latter question has also been discussed with M. Fernand Maurette, assistant director of the International Labour Office, who is very much interested in the proposals put forward.

NOTES & COMMENTS

THE NEW YEAR

Nineteen hundred and thirty-five begins anxiously. What does the New Year hold for us?

The world to-day is undergoing a momentous change in the history of humanity. Political, economic and social unrest among the Nations of the world is universal. 1935 seems to have great events in store for mankind.

We are not yet out of the grips of the economic depression and political upheavals. The fear of another world war has not yet faded away from the minds of the people, although the League of Nations is trying every means to avoid

such a catastrophe which will crash civilization once for all.

The outgoing year was essentially an year of fear. Nations of the world feared each other which drew them to the verge of a war. Each nation believed that its national life was in peril unless it was able to take the national life of one or more of its foes or at least to cripple that foe. It was this very same fear that drove the nations to war in 1914.

To-day, selfishness, aggressive nationalism, racial pride and commercial rivalry seem to be the root of all our troubles and discontents. The world of

to-day is governed by the 'War-men' of 1914. Whether young or old, the Dictators, Kings, Presidents and Prime-ministers of to-day are essentially the men of the Great War, men whose very lives have been influenced by the War Spirit. It is impossible for them to forget the glories of their victory or the humiliation of their defeat.

Who can save the world and its Civilisation? Youth and youth alone are to be the deliverers of humanity from the coming catastrophe. They are the children of the peace and the sufferers of the war. All the world over youth is crying for universal friendship and service to humanity. But there can be no peace nor service until universal freedom of human beings is established.

In the India of to-day youth has become impatient. They are tired of the political and communal conflicts. They look for freedom and a new vision of life. But they have realised once for all that no political freedom is possible without liberating themselves from the clutches of caste and communal evils. Thinking young men and women all over the country cry out "political freedom can wait, constitutional reforms can wait, but let us liberate ourselves and our brethren from the demons of caste and race. Before we ask freedom from the foreigner, let us give freedom to our own people; let us all live as Indians, children of one mother, members of one family and sharers of one destiny. Give Freedom to our untouchables, liberate our women, bury deep communal differences."

Freedom is the birth right of every human being and unless we give it to our own people, how can we ask an alien Government to give us our freedom. And it is for the educated youth of 1935 to

stand up and say I shall no more suffer to see my brothers and sisters degraded and insulted by the cruel hands of tyrannical custom and tradition, of caste and communal demons."

The emblem of Swaraj can never float majestically in the air unless we first raise the flag of equality and union. Neither terrorism or communism nor non-co-operation or agitation can lead us to our freedom. It is only tolerance, mutual love and peace among the youth of the nation that can bring us that happiness for which we are all thirsting. It is only genuine patriotism that can make us all free Citizens of India and of the World. Patriotism is far too good a thing to lose. The really patriotic youth of to-day is the one who feels the love of humanity without any distinction of caste or creed. And no man even can claim to be a patriot unless he or she works for the uplift and enlightenment of the unfortunate brothers and sisters.

Therefore, let us be patriotic enough to liberate our down-trodden poor brethren from the abyss of degradation, and to unite ourselves under one banner for the good of humanity. It is for the youth of this Great Country to realise this responsibility and act up to it. And the moment 350 million people or one fifth of the population of the world realise that they are no longer divided among themselves and that they are united by the bond of freedom and equality as the children of one mother, the very moment they are a free nation capable of contributing their share to the progress of humanity. Therefore, let this be our new year Message to the Youth of India and the world 'to save humanity by love and goodwill among nations and communities.'

RS. 400 PRIZES TO 100 NEW SUBSCRIBERS

The Modern Student will distribute this month Rs. 400 as prizes to 100 new subscribers for the correct solution of the two puzzles given below. The first one is for college students and the second for High School Students.

The solution of the puzzles should be sent in a closed envelope with the name and M. O. Receipt number of the sender written on the back of the envelope. All such envelopes received on or before the 25th January will be opened in the order in which the letters are received. The first 100 (50 for College and 50 for High School) correct solutions will be awarded prizes. Subscriptions can be paid in the Office. Those who send the postal money order in view of the competition should write "New subscribers competition" on the M. O. coupon. This competition is exclusively for New subscribers. Old subscribers are requested to interpret the AB educational pictures. Only one answer from a student will be considered. Full years' subscription should be paid.

I. FOR COLLEGE STUDENTS.

A ship is sinking in the middle of an ocean. There is one life-boat which has space left for one person only. There are on the deck of the sinking ship two persons; (1) a great political leader who can avoid a great civil war that might lead to a world war (2) a great Scientist who has just then discovered an effective cure for leprosy and many other contagious diseases of mankind.

Whom will you prefer and Why? Answer should not exceed 50 words.

II. FOR HIGH SCHOOL STUDENTS.

Find out the correct word from the 10 lines given below:—

My first is in man and also in woman
My second is in son but not in daughter
My third is in father and also in mother
My fourth is in Delhi but not in Simla
My fifth is in Europe but not in Asia
My sixth is in freedom and in liberty
My seventh is plenty in all
My eighth is in Bengal and in Madras
My ninth is in North but not in South
My tenth is in the centre of India
My whole is a word dearer than gold or silver.

LAST MONTH'S COMPETITION

Correct Solution.

MODERN STUDENT.

The following 25 subscribers receive Rs. 4 each. Prizes will be sent by Postal Money Order. But, local prize winners are requested to be present in the office between 1 p.m. and 5 p.m. on the 15th January with the subscription Receipts to receive the prizes.

Subscriber numbers.—3474, 3475, 3476, 3477, 3478, 3479, 3480, 3481, 3482, 3483, 3484, 3485, 3486, 3487, 3488, 3489, 3490, 3491, 3492, 3493, 3494, 3495, 3496, 3497, 3498.

AWARDED
Rs. 6750 SCHOLARSHIPS & PRIZES
TO 550 STUDENTS.

PICTURE I-A (FOR COLLEGE STUDENTS ONLY)

**SEVERAL SCHOLARSHIPS AND NUMEROUS COSTLY
PRIZES WILL BE AWARDED TO COLLEGE STUDENTS
FOR THE BEST INTERPRETATIONS OF THIS PICTURE**

Special Prizes to Ladies.

**GOVERNMENT PRIZES—MEDALS FROM RAJAS,
NAWABS AND LEADING PERSONS.**

*Only write the Interpretation of this picture on the
Interpretation Blank.*



**(Only subscribers are eligible
for scholarships & prizes).**

*Write on the Interpretation Blank.
Read the instructions carefully before
writing. Do not fail to write your
subscriber Number on the Interpretation
Blank. New subscribers are requested to
send the subscription per M. O. and
mention the M. O. Receipt Number on
the Interpretation Blank.*

Results in the next issue.

*Interpretations should be received on
or before the 24th January, 1935.*

SPECIAL PRIZES TO NON-STUDENTS.—Rs. 50.

(Non-students who are subscribers may interpret either of the pictures.)

AWARDED
Rs. 6750 SCHOLARSHIPS & PRIZES
TO 550 STUDENTS.

PICTURE I-B (FOR HIGH SCHOOL STUDENTS ONLY)

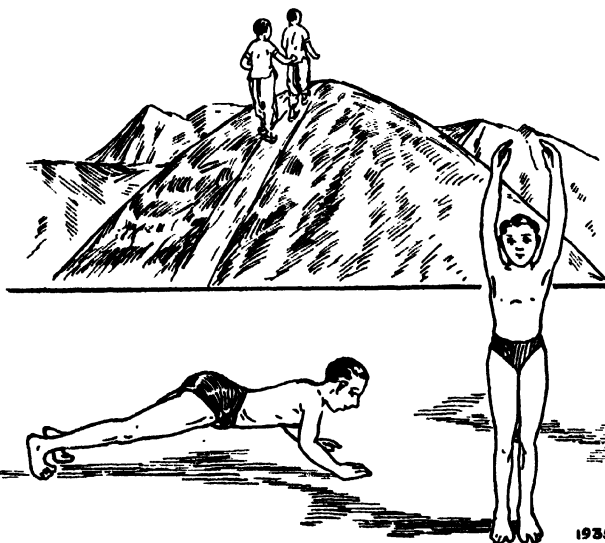
**SEVERAL SCHOLARSHIPS AND NUMEROUS COSTLY
PRIZES WILL BE AWARDED TO HIGH SCHOOL STUDENTS
FOR THE BEST INTERPRETATIONS OF THIS PICTURE.**

Special Prizes to Ladies.

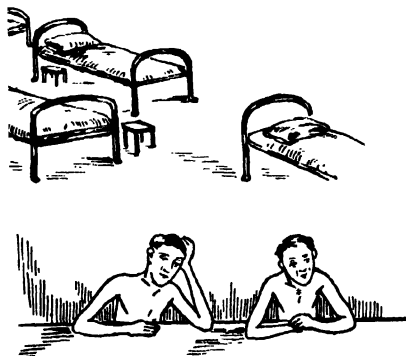
**GOVERNMENT PRIZES—MEDALS FROM RAJAS,
NAWABS AND LEADING PERSONS.**

*Only write the Interpretation of this picture on the Interpretation
Blank.*

SUCCESS



HOSPITAL



1935: AB. Picture No 1 B
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(Only subscribers are eligible for scholarships & prizes).

Write on the Interpretation Blank. Read the instructions carefully before writing.

Do not fail to write your Subscriber Number on the Interpretation Blank.

New subscribers are requested to send the subscription per M. O. and
mention the M. O. Receipt Number on the Interpretation Blank

RESULTS IN THE NEXT ISSUE

Interpretations should be received on or before the 24th January, 1935.

SPECIAL PRIZES TO NON-STUDENTS —Rs. 50 .

(Non-students who are subscribers may interpret either of the pictures.)

INTERPRETATION OF PICTURE XII A

By SYAMAPADA CHATTERJEE,

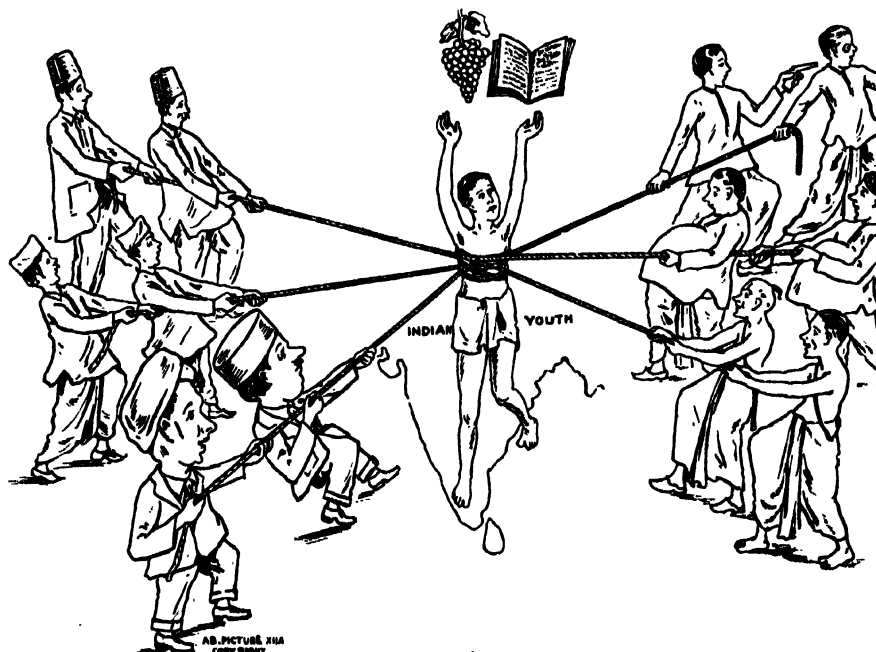
Fifth Year, University of Calcutta.

Here we see a pictorial representation, vivid and graphic in character, of the tragic, of the most ill-fed and illclad youths of the world, viz the Indian youths.

India is passing through a period of transition, and we now live at a time when her history is being re-made. With contradiction in aim and confusion of thought at every time, there is unrest in every sphere of life. The growth of our national consciousness is being retarded by communal separatism, and the clash of the caste and the outcast is grow-

narrow limit of literacy, the social obstacles, and the tangled and unhealthy under-growth of vested interests. These reveal not one problem, but an infinity of problems.

What do we see in the social and political firmament of India to-day? Every burning fire and destructive policy of party politics. The political arena is viciously over-crowded with persons of different and varied opinions, of conflicting interests, and of diagonally opposite views. Moreover, the demented politi-



ing more and more intense and bitter. The fatal trait in the path towards India's national reconstruction, greatness and accomplishment—social, economic or political—is that the mass of poverty, the

cian commits a colossal error in calling the youths—the unfinished products of the University, unfinished with the keys of learning—to party politics.

In the picture, there is a clear exposition

of this suicidal policy. The Indian youth, the most important constituent of India to-morrow, with undeveloped faculties stands almost in the nude state at the cross-road of hallucinations and delusions, and his mind is diverted towards the insidious propagandists. Misguided by their high-sounding ideologies, he is unable to complete his training period, *viz.* the educational career and derive the benefits from the fruits of knowledge. There at the top right corner the terrorists and revolutionaries, with the main evil-driving force of overthrowing the established rule in India, appeal to the immature youths to bring in their most harmful and anti-social movements. Next, the deep problem of oppressing social injustice and inequality, that has agitated many minds, is cleverly brought to their notice, and the capitalists and the socialists and Swarajists try to induce and

bewilder the youths, and enlist them in their respective groups. Last, though not the least, the Sanatanists and the Communalists are also at work, and they are, by their tension, creating an unhealthy atmosphere of communal feelings in the young minds. The identity of the preachers is disclosed by their respective significant dress, and appearance.

Should this—a timely note of warning—not suffice to make it crystal-clear that immature apprenticeship and early entry to the serious and difficult threshold of public life, the blind submission on mischievous sectional interests and party politics are highly detrimental to the progress of India, and solely responsible for the present stagnant situation arising out of them, and that improvement and reconstruction schemes, and thereby a substantial gain thus, remain always beyond India's reach?

By GOPAL CHANDRA BHAUMIK,

First Year Arts, Bangabasi College, Calcutta.

The Cartoon-like picture before us is but the vivid description of the dark difficulties that have clouded the ever-bright horizon of the Indian youth-life. In fact, the modern Indian youth is lying on a hot bed of monstrous disasters—economic, social and political.

The Indian youth with scanty attire—visibly a mark of poverty—is seen in the picture tied up in strong ropes, and he is being dragged by twelve men—six standing on either side of the youth—left and right. These twelve men have formed six groups in all—each group consisting of six persons. Evidently these six groups symbolize six momentous pro-

blems of India that are disturbing the modern Indian youth. The six problems are terrorism, capitalism, sanatanism or orthodoxy, communalism, congress movement and the glamour of the British Official life. These devilish factors have combined to make the situation tense. In the face of these problems which are constantly at war with each other, the position of the Indian youth has become like that of a frail bark tossing about the tempestuous ocean and apprehending danger at every step.

The youth is deluded out of the right way by the false charm of the above-mentioned self-interested parties, though

he tries hard to stick to his cherished ideology represented in the picture by the bunch of sweet grapes and the book. He is eager enough to adhere to it as it is

hindered in his peaceful pursuit and is made to sacrifice his life at the altar of the party-feeling. The youth must be saved from this horrible political conta-

AB. COMPETITION PRIZE WINNERS OF LAST MONTH



S. A. M. M. KARIM
BUKSH, *Class X,*
Armenitola Govt. H. E.
School, Dacca.

SUKUMAR BHATTACHARYYA,
2nd Year,
Ananda Mohan College,
Mymensingh.

NITAI LALL PRAMANIK,
Intermediate,
Scottish College, Calcutta

evident from his upturned face and hands. But his attempt fails. He cannot alone cope with so many problems. This is the critical position of the present-day Indian youth.

The main strength of a country lies in her youth. If the youth be thus handicapped by external problems, her fall is then inevitable. The youth is a seeker after peace and learning but he is fearfully

mination. The peaceful growth and development of the Indian youth requires the withdrawal of the dangerous ideals of party feeling from his sight. This sort of undermining the youth-power must not be allowed to go on. The best brains of India should devise means to protect the youth from gradual decadence. This is the hidden meaning of the picture in question.

*By B. K. MASSAND, SENIOR B.Sc.,
D. J. Sind College, Karachi (Sind).*

In the past as in the present everywhere youth of the nation is regarded as the torch-bearer and the redeemer. This fact has a special significance so far as India is concerned and the Indian

youth besides having upon himself the responsibility of leading the nation in the right direction has a still more complex situation to face. An intelligent interpretation of the picture would clearly

bring home the idea of the real struggle of the youth. The odds are tremendous and for the youth to really be the torch-bearer, they must be surmounted. Hardly has the revelation about the gravity of situation come to him than the sinister influences of party politics try to ensnare him. He is in a paradox. "What shall I do?" he repeatedly asks and before he has time to solve his problems, those influences work with redoubled force and make his position still more anomalous.

This picture reminds me of an interesting experiment that we used to perform when still in school. Everybody knows that the magnetic needle mounted on vertical axis and free to move in the horizontal plane, when left free, will set itself in the direction of the magnetic meridian. Now if in its neighbourhood electric, magnetic or some other effects are brought the needle will set itself in a direction other than the 'true' one; unless some restoring force is brought into play. The Indian youth occupies the position exactly similar to the magnetic needle. He is surrounded on all sides by the unhealthy influences. The force of communalism, wrongly interpreted as religious force, the political influences which are rarely political and innumerable other forces emanating from various associations and institutions including the terrorist are brought into play to deflect him from the right path. It is a crucial point and more often than not the youth falls flat.

Will the youth ever be the torch-bearer and the redeemer if temptations such as these are thrown in his path? When it is time for him to study his position with respect to his country and the world, to study and think the true idea of civilization, to develop strong convictions regarding various policies and programmes, in

short to be armed with definite ideas and convictions regarding his responsibilities to his society and his country, he is tempted to get out of the way. It is not the immature and weather-cock intellect that is going to rid the country of the utter darkness but certainly it is the sober and the educated that is to bring light.

Let the youth be screened off from these unhealthy influences and be left alone in his study of mankind, his country and the world. Let him have enough respite to follow the progress of science and the politics as also the social and economic life of the country. When he comes out of this seclusion, mature in his thought and act on, the great book of knowledge opens out and the grapes are no longer sour for him for, he can now reach them.



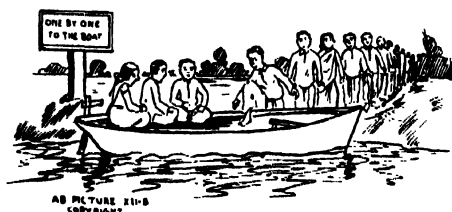
MISS BINA SEN,
Intermediate
Scottish Church College, Calcutta who wins
prize this month.

INTERPRETATION OF PICTURE XII B

By MANI LAL DAVE, (SENIOR CAMBRIDGE.)

St. Joseph's Collegiate School, Allahabad.

The first picture illustrates in a very ingenious manner the result of discipline and co-operation. While, on the contrary, in the other picture the consequences of disunion, disorder and selfishness are represented. In the former illustration a long, well-disciplined line of Indian boys and girls is seen to be approaching a boat moored near the land. The children come one after another in succession and obeying the instruction on the board near the boat they enter the craft



board, on which was written the wise instruction, "One by one to the boat", has been knocked down. The people in this case are fighting against each other and are nothing but a mere disordered mob where everyone is fighting for his own ends and advantages. Each wishes to occupy the best seat in the boat. The result of this is that instead of being able to set out in the boat the fighting crowd has so over-burdened the boat that it is about to sink casting many of



one by one and take their respective seats. In a disciplined manner they step into the boat. In this way they shall all be accommodated in the boat and be able to set out towards their destination, reaching it in safety. The moral of the picture is quite clear. No matter how impossible it might appear to accomplish a certain object, yet it shall be successfully done if the people concerned will proceed in a disciplined and organised manner, just as the large number of persons can be accommodated even in an apparently small craft, if they step in one by one and sit in an orderly manner.

In the other picture we see that the

its occupants into the water where they can be seen swimming desperately to save themselves.

The latter illustration represents the condition of Indian politics at the present day. The leaders and their followers instead of helping each other and furthering the common object are quarrelling with each other. Each does just as he wishes in order to succeed in his own selfish object. Thus it is indiscipline as well as selfishness—that sin of all sins, the undue love of self, with the postponing of the interest of others to our own—which sinks the vessel which would carry the Indians towards "success".

By MISS PRITI GHOSE, (CLASS X.)
Jalpaiguri Girls' H. E. School.

None but the most superficial observers can fail to be struck with the grave importance of this picture. At the very first glance of the picture, we understand that it is full of instructive ideas.

In the first part of the picture we see a boat and a crowd of students going to it one by one in the most orderly and dignified manner. They enter the boat safely and are ready to go to their destination.

In the second part of the picture we see another boat and another crowd. Here each man is trying to secure a place for himself in the boat and there is a mad rush. The result is evident. Utter confusion; and the boat capsizes and they are perishing. What does it signify? It teaches us the great truth that for success discipline is essential.

Indeed discipline is necessary in every sphere of life. It is truly said "Life without discipline is like a ship without

rudder". Therefore, to attain success for ourselves as well as for our country we must strictly obey the rules set for our guidance. Life without discipline cannot have a prosperous journey in this world. In God's wonderful creation, we find that discipline is very necessary. It is the stepping stone to success.

Absence of discipline means failure. All great men without exception have insisted on discipline. This truth is clearly illustrated in the illustration before us.

Whether in the school or at home, in the class room or in the play ground discipline is the key-stone of success. It is the root of all virtues that can adorn a man or woman.



MISS LOTIKA NAG,
Matriculation Class,
Girls' H. E. School, Berhampore who won a
scholarship last month.



MISS SATI RANI DUTT,
Class IX.
Brahmo Girls' School, Calcutta, who wins a prize.

THE STUDENT WORLD

ALIGARH

Co-education in Aligarh University.

The principle of co-education in Aligarh Muslim University was accepted when the University Court granted permission to Miss Hamida Bano Farouqi to work in the Botany laboratory. Miss Farouqi's application roused opposition from a section of orthodox members who were reluctant to create a precedent. But another and a far stronger section was favourably disposed towards it and the application was granted by a large majority.

Inter-'Varsity Debate—'Is Gandhi's Retirement a Blow to Indian Politics?
That the retirement of Mahatma Gandhi

is a blow to political interests of India was the subject of an inter varsity All-India Debate held recently at Aligarh.

In all more than 20 competitors from the Universities of Bombay, Lucknow, Delhi and Lahore and various other colleges took part. The speeches were of very high standard and were greatly appreciated by the audience. First prize was won by Mr. J. Singh of St. Stephens College, Delhi; the second prize went to Mr. Shimoga of the Bombay School of Economics and the third prize was awarded to Mr. Kapur of Government College, Lahore. The Bombay School of Economics won a silver mosque trophy for the fourth time. Miss Khanna of Bombay was awarded women's prize.

AB. COMPETITION PRIZE WINNERS OF LAST MONTH



BINOY KUMAR HAZRA,
III Year,
Raj College, Burdwan.



PREMNATH CHATURVEDI,
IV Year,
Maharaja's College, Jaipur.



VIDYASAGAR,
IV Year,
D. A. V. College, Lahore.

BENARES**Dr. Tagore's speech on Freedom.**

"Education, according to me, has for its object freedom of the intellect, freedom of sympathy, freedom in the material universe through our truthful dealings with the universal laws, freedom in society through our maintaining truth and love in all human relationship" remarked Dr. Rabindra Nath Tagore in opening the Theosophical Montessori School at Benares recently.

CALCUTTA**School of Indian Architecture—
University Scheme.**

Elaborate arrangements are being made for the inauguration of the proposed School of Indian Architecture at the University of Calcutta. Exhibits are being received from different provinces in connection with the All-India Art Exhibition, which will be opened simultaneously with the inauguration of the school.

Indian Science Congress.

The arrangements for holding the 22nd session of the Indian Science Congress Association of Calcutta from January 2, to January 8, 1935, are nearly completed. It is understood that the session will be opened on January 2 at the Senate Hall by His Excellency the Viceroy. His Excellency the Governor of Bengal will be present on the occasion. The opening speech of the Viceroy will be broadcast by the Indian State Broadcasting Station.

COLOMBO**Scathing criticism of Ceylon
Educational Policy.**

Scathing criticism of the Government's

Education Policy is contained in the annual report of the Rector of St. Patrick's College, Jaffna. He deplores the scheme for the establishment of a Ceylon university which, he states, "at its best would be more than a vulgar factory for shoddy degrees manufactured at an appalling price". He claims that each degree obtained at the Colombo University College costs the public over Rs. 20,000. He recommends that the college be abolished. He urges that 50 selected youths should be sent to England each year and that, having obtained their degrees, they should be appointed to executive posts in the Civil Service. He claims that Rs. 500,000 will be saved annually under this scheme which should be devoted to anti-malarial measures.

DACCA.**Educational Week—Lectures on
Various Subjects.**

An Educational Week is being inaugurated in the Dacca Division which will be celebrated at Dacca during the next Easter Holidays; and for this purpose a general committee has been formed. Its programme of activities will include lectures by competent educationists on subjects of professional interest, reports of experiments on the teaching of various subjects on problems affecting school organisation; symposium on controversial subjects such as religion in education and vocational education; reading of papers engaged in educational work; demonstration of typical lessons by practical teachers; exhibition of scientific aids to teaching, e.g., gramophone, radiophone, cinematograph (silent and sound), magic lantern epidioscopes, etc., physical education such as physical exercise and gymnastics and their organisation; games and

athletics and their organisation; drill work in schools; health of school children; first aid demonstrations and village health work; social and aesthetic activities, such as, tea and dinner parties, etc.

DELHI

All-India Educational Conference.

Sir Harisingh Gour has been invited to preside over the ensuing All-India Educational Conference at Delhi.

JUBBULPORE

Dictatorship, a menace to world peace

At a crowded meeting of the students of the Robertson College, speaking on the subject "Dictatorship is a menace to the world's progress", Dr. V. R. Sen said that dictatorship is detrimental to the progress of democracy, and being a rule by force it kills individuality and personality of men, further it gages the voice of the public, where the democracy gives a free scope for the development of civic rights. The speaker observed "the dictators thrive at the expense of weak and humble neighbours and prepare men as fodder for the next war. Dictatorship has its origin in national egoism and is based on the support of the capitalist".

LAHORE

Brilliant success of the girl students

Sir Adbur Rahman of Delhi University delivered the convocation address of the Lahore University, the Vice-Chancellor presiding.

The Vice-Chancellor's report disclosed a creditable success for girl students of the University in the various examinations among whom notable mention may be made of Miss Shadilal who stood first in

the M.A. Examination in English, and Miss Emily Peters, who secured the first place in the M.A. Examination in philosophy.

NAGPUR

Miss R. F. Rastamji of Morris College, Nagpur, has been awarded the University Jakatdar Elocution competition prize. She was found to be the best speaker among competitors from all the colleges of the University at a competition at which the subject for discussion was: "Is culture compatible with the spirit of commercialism?"

Follow Germany and Italy—Dr. Kailas advises students.

Dr. Kailas Nath Katju addressing the members of the Nagpur University Union said that unless they copied the example of modern Germany and Italy it was impossible to achieve unity in a country like India torn asunder by communal dissensions, provincial jealousies and party differences. Unity was an empty dream unless they reposed their confidence in the chosen leader and stood by him amidst all hardships and obeyed him with cheerful obedience.

Dr. Paranjpe's advice to graduates to return to the villages.

Dr. Paranjpe, Vice-Chancellor of Lucknow University, in the course of his convocation address at the Nagpur University referred to the drawbacks prevailing in the educational system. He said the Government could do a good deal by encouraging rapid economic development both of industries and agriculture. Government action, he thought, could not effect permanent cure and emphasised the necessity of practical work and training of the hand and eye. He advised

graduates to return to the villages in which there was much scope for improving the conditions. He urged them to form their own opinions and not to be blind followers of others, while dealing with problems facing them.

PATNA

Less number of College Students in Bihar and Orissa.

From the report on the progress of education in Bihar and Orissa for the year 1933-34, it appears the roll number in the Arts and Science Colleges further declined from 3,533 to 3,379 mainly owing to the continued financial depression and partly to small number of students passing the Matriculation Examination of 1933. Patna Law College also registered a further decline in the roll number from 282 to 252.



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2. B. K. Massand, (Senior B.Sc.),
D. J. Sind College, Karachi.
—AB. College Medal.
3. Gopal Chandra Bhamuik,
(1st Year Arts),
Bangabasi College, Calcutta.
—Fountainpen (Rs. 12).
4. P. K. Mathoor, (2nd Year),
I. M. College, Hyderabad.
—Cash Prize (Rs. 12).
5. Biren Mitra (3rd Year B.A. Ec. Hons.
Presidency College, Calcutta.
—Cash Prize (Rs. 5).
6. Suresh Chitre, (1st Year Arts),
Ismail College, Andheri, Bombay.
—Cash Prize (Rs. 5).

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THE AMERICAN EXPRESS have pleasure in announcing that they will operate another World Tour leaving Bombay on February 25th, 1935, visiting Ceylon, the Strait Settlements, China, Japan, Hawaii and the United States, arriving in London in time for the "JUBILEE CELEBRATIONS" of H. M. King George V. After witnessing the celebrations the party will make an extensive tour of Europe and return to Bombay on July 8th. Those who cannot take the entire World Tour can leave Bombay on April 23rd, and join the main party in London for the Jubilee celebrations, and the combined party will then travel through ...Europe together...

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THE MODERN STUDENT

*AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF
EDUCATION AND THE INTERESTS OF THE YOUTH*

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GOVERNMENT PRIZES

Three cash prizes of Rs. 5/- each will be awarded every month to three students of any Government or recognised College or High School of the Provinces of Assam, North Western Frontier, and Delhi for the best interpretations of the 'AB. Educational Pictures' of *The Modern Student*. Interpretations of the Pictures are to be written on the Interpretation Blanks. (Read the instructions on the Interpretation Blank enclosed.)

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THE PLOUGHMAN

By PATRICK WHITE

I saw a ploughman against the sky,
The wind of the sea in his horses' manes,
And the share it was shod with gold ;
Down to the sea, on the curve of the hill.
A foam of gulls in the furrow,
The ploughman walking behind his plough.
I heard the cry of the wave in the throats of the gulls,
Far off cry like the voice from a shell,
Yet beating down on me out of the trees,
Out of the net of the leafless trees.
I watched the ploughman stooping behind his plough,
As if Time crouched on his shoulders there on the hill ;
As if he had ploughed all yesterday, when the ships
Sailed fleecy into the harbour down below ;
As if he had ploughed all the day before
When men were bright with steel in the valley,
With steel as bright as a winter sky
When the sun ebbs under the rim of the sea ;
Ploughing, ploughing, ploughing the bones of
the centuries into the earth :
All pain yielded up in the sigh of the gulls ;
Sorrow hid beneath poppy and dock,
To be soothed by the tremulous flame of the corn in spring.
The ploughman was singing, yet wordless his song,
For words are forgotten while thrushes' notes linger
And music of water is graven in stone.
All is forgotten : the tramping of soldiers ;
And proud white list of the clippers from China ;
Only the ploughman remains as he follows
The plumed and glistening path of his furrow
Over the field that is strown with gulls.

HEROES AND HERO-WORSHIP

By ALAN C. MCKAY
District Scout Commissioner, Madras.

Hero-worship is a strange thing; it is one of the foundations of Society and yet a foundation that is insecure and shifting. The hero of yesterday



may not be the hero of today, while to-morrow's hero may be in our midst unrecognised. There are few generally accepted standards by which mankind may judge its heroes; each person must judge according to his own standard, no matter how arbitrary it may be. So it is that there are few people who are not heroes in the eyes of some one person.

Pure hero-worship is healthy, but pure hero-worship is rare. Too frequently the very arbitrariness of our judgment betrays us and we account a man hero without a true knowledge or understand-

ALAN C. MCKAY

ding of his claims to heroism, and too often

"Whoe'er excels in what we prize,
Appears a hero in our eyes....."

In this sporting age we find this only too true. Should a fellow-countryman, or even a close companion, evince outstanding prowess at some game in which we are interested he immediately becomes a hero to us and we give him our admiration and adulation. But this is to lower true heroism, to make hero-worship a somewhat ordinary affair and to turn our heroes out of too common a mould. Let us admire those fortunate persons who can play games supremely well, those who can take a lead in whatever sport they may essay, but do not let us lower the dignity of our judgment by according them hero-worship.

If we turn back the fascinating pages of history we find that the heroes of old were stupendous figures, such as the demi-gods of the Odyssey and the Iliad, or great conquerors and emperors like Julius Caesar, Alexander the Great and Charlemagne. Throughout every century and age, in every country, we have knowledge of outstanding personalities attracting hero-worship, a Napoleon, a Garibaldi, a Mussolini, a Gandhi.

These colossi lift us out of ourselves, away above the pigmy, pseudo heroes we have been apt to set up. We breathe a different atmosphere, we gain an added inspiration and feel ourselves removed from the commonplaceness of ordinary life.

It is because of the stimulation thus imparted that hero-worship is no bad thing, but rather a quality we should endeavour to cultivate. We should all have our heroes and because of their deeds feel inspired and uplifted within ourselves, but our unceasing care must be that we exercise our sense of sane judgment and only accord hero-worship to those who deserve it.

To many people the armies of the world supply a never-failing succession of heroes. In the colourful lives of commanders of huge armies and victors of hard-fought battlefields they find food for useful study. Others take patriots, or fighters in the field of religion, great theologians and men of God as their heroes; others, again, take wise statesmen, noble rulers, gifted philosophers or litterateurs—each man judges according to his own lights and extols the hero to whom he has given his worship.

I usually seek my heroes in yet another sphere of life. I pay tribute to the men who have

"...yearned beyond the sky-line
Where the strange roads go down,"

men who have surrendered to the lure of travel and have gone out to the uttermost ends of the earth. I take the great travellers and explorers, the men who have conquered space, whether by land, sea or air, and who, in coming face to face with the infinite powers of nature have not been baffled, but have pressed indomitably on to their self-elected goal.

My heroes rest not in their "quest of knowledge in the utmost parts of

the earth." They sail in uncharted seas, circumnavigate the world like Francis Drake, prove wanderers like Marco Polo, climb Everests, are David Livingstones and Mungo Parks tracing the sources of mighty rivers, are Amundsens and Scotts seeking the Poles.

The attributes of heroism are strong within them. Here we have no brave deed done upon the spur of the moment, no swift reaction to force of circumstance or necessity. I want of my heroes more than one courageous act performed while the blood is hot—such an act may connote bravery but not necessarily heroism.

I look for these things without which no explorer or traveller can hope to succeed: the careful preparation of plans, the weighing-up of difficulties, the judging of effects, the testing of the chain link by link so that there may be no weakness that human skill or forethought can eliminate; the courage and determination to set out into the great unknown, not for a week or a month, but sometimes for years together: the courage required in the adventure itself, the initiative and sheer force of character necessary to sustain the endeavour, to face ill-luck, bad health and innumerable difficulties and yet press on undaunted: the enthusiasm and faith in the search without which any high adventure would be but a barren experience: the powers of leadership to hold an expedition together and weld it into one united whole—these

qualities must my heroes show, and many more besides, and they must show them, not spasmodically, but always. They must be their battle-shield, their armour, the faith they have within themselves.

When such men cross our path let us regard them keenly and endeavour to know all we can concerning them for they are of the very stuff of heroes. By studying their lives they will set our feet upon the rock, and order our goings.

Closely allied to hero-worship is hero-hatred. We all know that love is akin to hate and that a hate so engendered is more invidious than any other. Heroes frequently find that their actions are misconstrued and their reputations called in question by those least qualified to judge. No sooner does a man by his own efforts rise above the masses than he finds detractors ready to pull him down again. It does not matter how disinterested his motives may be, how unselfish his outlook or how lofty his ideals, there will always be those who will accuse him of avarice or sycophancy selfish ambition or nepotism.

The mainspring of this ill-mannered and ill-natured attack is jealousy. Men are unable to rise above their petty selves and see one of their number gaining in rank, wealth and popularity without feeling envious of his success, and envy quickly brings jealousy, spite and hatred in its train.

There are again men who scoff and jeer at greatness and take a perverse

pleasure in belittling any deed that has merited popular applause. They unceasingly seek for the feet of clay and try to prove that the hero is no better and frequently a great deal worse than they themselves. It is almost impossible to understand such a mentality; something has warped it, turned it in upon itself until, like an ingrowing toenail, it has festered and spread poison throughout the system. It is a case again of Burns's immortal words, "Man's inhumanity to man makes countless thousands mourn".

We frequently find that it is the arm-chair critic who is most scurrilous in his criticism; the sloth dares to calumniate the man of action, the drone spits upon the worker, the cur lurks behind the lion's back. There is no great-heartedness about them, they skulk in dark corners and alleys, and because there are those who walk bravely in the sunlight, they throw mud and stones so

that the beauty and joy of the day are spoiled.

From the earliest dawn of history we find such people with minds into which the sun and the fresh air have never penetrated, and it is one of the tragedies of life that the evil machinations of such as they have the power to embitter and cloud the lives of men to whom the world should pay unstinted tribute. Time and again the actions and purposes of brave and far-seeing men have been nullified by petty spites and jealousies and their whole careers brought to nought by dissensions and slanders. Yet, when they have been cast down from the high places, it has been realised that here were men whose like would not be seen again.

So in this matter of hero-worship let us not be led to bow down before false gods, let us stand four-square in the true faith of our own judgment of men, and let us avoid the pitfalls of unjust criticism that daily open at our feet.

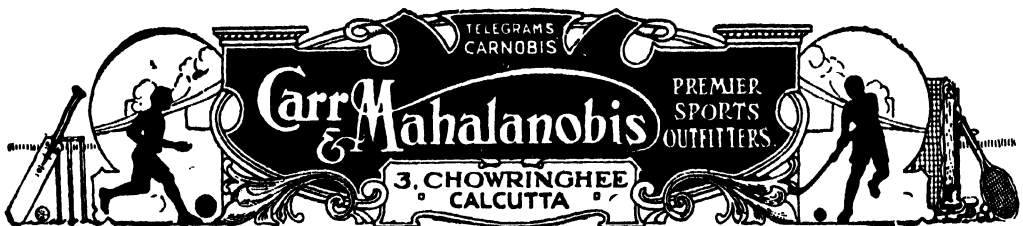
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OUR CHANGING WORLD AND THE MODERN STUDENT

By J. LAHIRI M.A., B.T., DIP. Ed (Lond), M. R. S. T. (Lond)
Headmaster Govt. High School, Barrackpore.

(A) Two tendencies in the Modern Student—
Tested thought and Revolt against Authority.

A most prominent characteristic of the modern mind is a scientific habit of thought—a tendency to test thought before accepting it for purposes of our life. The modern youth also revolts against authoritarianism or unquestioning acceptance of authority without assigning reasons because he feels such an authority is alien and “external” to the self upon whom it seeks to impose. The only authority he recognises is “internal” authority or his reasoning “self”. This is the natural sequel of the application of scientific methods on every phase of human activity. In this scientific habit of mind there is a new kind and sense of security. From this vantage point the modern mind looks on untroubled at the break-up of the atom or the overthrow of Newton’s law. Instead of being a defeat for tested thought, each such instance is a positive victory for it.

(B) Why youth should respect Authority.—
But authority constitutes the accumulated race-experience of the past. It is the fabric which man has helped to build up from age to age through the course of centuries. Though there is much in it

which requires to be adjusted to the demands of our changing civilisation and which must have to be revised by the application of scientific methods, a more sane attitude of the modern youth towards authority should be one of respect, if not one of uncritical acceptance. This adjustment of the Past to the needs of the Present age is one of the most difficult problems of the “Great Society”. The philosophy of the modern youth is the conception of life directing itself in the light of the Past but not in subjection to the Past. The Past is of interest to the modern youth only in so far as it is helpful in shaping the Present according to the socio-economic needs of our life. The present in which we are living is a broad Present that increasingly holds the Future within itself, as a mother holds within herself her child which she considers to be the most precious part of herself. Such a conception of life subjects neither the present to the bondage of the past nor the Future to the present but sees and values one as leading properly and inevitably into the other by a natural transition.

*(C) Increase in Inter-dependence—*Another characteristic of this changing civilisation is a growing social integration with correlative increase in inter-

dependence. In this integrating world each person is increasingly dependent on others. With the increasing facilities for communication nations are becoming less and less isolated and more and more related so that already statesmen are beginning to think of some joint machinery, far more effective than that provided by the League of Nations, for disposing of common problems.

(D) Educational Implications of our changing Civilisation—

These important factors in the new world situation clearly makes new and far-reaching demands on our education system. Our basic theory of education must be so reconstructed as to include as an essential determining element these factors in our changing civilisation. We must, first of all, give up our hitherto professed right to fix our students' thinking. The assumption that teachers or parents have the right and duty to determine, according to their preconceived ideas, their students' or childrens' intellectual fitness is but the counterpart of the hitherto dominant Aristotelian philosophy which lays down that no change can ever take place in essentials.

(E) What the progressive schools of the future should be like--

Our duty is so to prepare the rising generation to think that they can and will think for themselves, even ultimately, if they so decide, after careful thinking, to the point of revising, altering or rejecting what we now think. We must free our

boys to think for themselves. The schools of the future must be places where actual living goes on in social situations, because only from and in living can one learn how to live together. Only as the school is placed on a basis of actual living, can certain social-moral habits and attitudes, be built, and certain necessary methods of attack on problems and enterprises be developed. The best living conditions are present when teachers and pupils are joint cooperators in a shared enterprise and each item or effort is judged by the way it works in the joint life rather than on any word of "external" authority.

For the progressive schools of the future, we must have teachers who, on the one hand, sympathise with childhood—teachers' who recognise that growing can take place only through purposeful pupil-activity and who, on the other, see and know that growing is growing only as it leads to ever-widening effective control and for this, race-experience and accumulation of knowledge are invaluable treasures and sources of supply, neither finished nor perfect, but yet available for fuller use. We must take adequate note of the fact that the human mind is not a cold storage where things are kept away for future use, but it is best used when it is put to work by conducting enterprises and meeting problems that call out present efforts. Let the teacher of the modern youth be a self-determining person co-operating properly with his pupil in a joint work.

In the progressive schools of the future discipline must be the necessary product of the child's needs in an organised society. The social environment provided in the school should present a thousand and one instructive opportunities for becoming acquainted with the world outside the school walls.

Life alone teaches life. We do not bring up children but they bring themselves up at their own rate and according to the laws of their growth. Our chief function as teachers of the Modern Student, should, therefore, be to create the environment in which they are enabled to grow up.

(F) *The creation of a "world-mindedness".*

The world of to-day is a new world in the sense that it is an integrating world—a world in which the component parts are being daily woven into one social whole. The "new" teaching demands that the progressive teacher should develop in his pupil a sort of "world-mindedness", a social sympathy, a feeling of relationship to others and a sense of world citizenship. President Wilson told a Committee at the Paris Peace Conference that "he looked forward to the time when men would be as ashamed of being *disloyal to humanity* as they were now of being disloyal to their country". Each of the different school-subjects has its world aspect and each points to the unity of the human family and the unity of civilisation. "No one will gainsay that there is already a quickened consciousness—a sense of something insecure, insu-

fficient in our conceptions, when considered apart from the contributions of other races among the leading nations of to-day. There is the need for a world philosophy of life ("Weltanschauung", as the Germans call it) a new conception of the individual in a democratic State—a 'groping after new values'—a feeling that each regional and historical civilisation is by itself unworthy of being the ideal civilisation for the world, because of its obvious limitations."*

* From the writer's unpublished thesis at the London University 1930, now in the British museum, London.

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AN AVIATOR'S DREAM

By AVIATOR BIREN ROY

The aspiration of a modern student is to soar higher and higher. An aviator's dream is to fly higher and faster. I am a student of modern aviation. In the year 1909 when I saw the light of day, man was flying at a speed of about 45 miles an hour which is now the landing speed of an ordinary flying machine. A comparative study of the progress achieved during the course of a quarter of a century will show what rapid strides aviation is making in speed. Each year is bringing us to a state of such a striking development as could only have been dreamt of in the year that had gone by. From this I shall deduce some conclusions which may seem to you wild and fantastic; but nevertheless I have such an undaunted faith in modern science and its technical skill that I may be permitted to say that what I am going to forecast would come to be true not at a very distant date but within the next few years, say ten years.

You have probably heard of the Schneider Trophy Contest which was for speed flying over a triangular course. The result of this was generally taken as the criterion of the speed of reliable aircrafts. In 1913 Monsieur Prevost of France flew at a speed of 45 miles per hour and won the Schneider Cup. Ten years later Lt. Rittenhouse of U.S.A. flew at a speed of over 177 miles per hour which was about 4 times the speed attained by Monsieur Prevost. Eight years later in 1931 Fl. Lt.

Boothman (England) attained in this contest a speed of more than 340 miles an hour which was nearly double of that of the previous record. Only two years after this Lt. Agello (Italy) broke the world's record by flying at an amazing speed of 425 miles an hour. Although

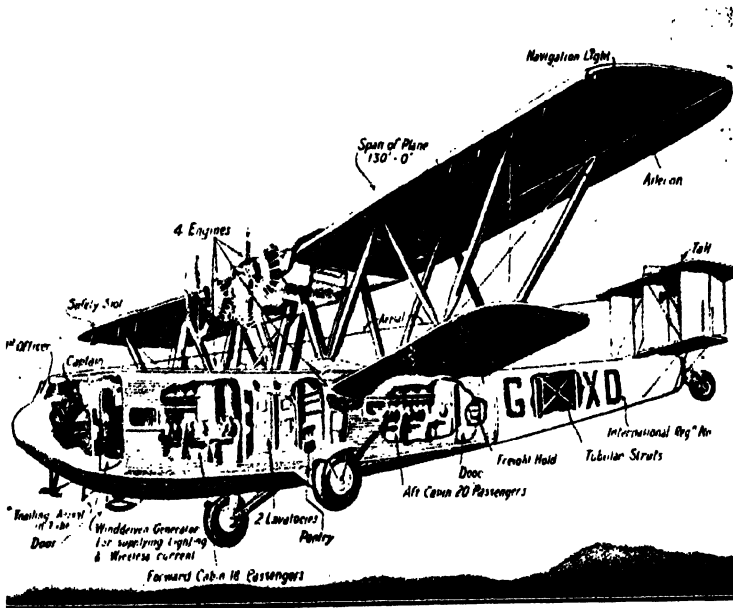


AVIATOR BIREN ROY

the rate of increase of speed has not been maintained still the improvements in the machine, the engine control etc., brought about by high speed flying are of tremendous value in the development of one aspect of aviation. It may be confidently expected from these that by 1940 the

speed aces of the world would not be satisfied with anything less than 650 miles an hour in "ordinary atmosphere"—a phrase which I have to use in contradistinction to the higher regions of rarified air which is termed 'stratosphere.' Monsieur Bleriot of France, one of the pioneers of aviation, has already declared a very large sum with a gold cup to be given as a prize to the first aviator who would be able

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rarified region. If such a machine can hence be equipped with gasoline, oxygen etc., to continue flight for only about 5 hours it will be possible to bridge practically any vast expanse of water, say the Atlantic or the Pacific or any uninhabited region like Sahara or the Gobi, Siberia or the frozen circles of the Arctic or the Antarctic. To this amazing speed and height climbing factors if we add another marvel of modern science, viz. the 'autopilot' it will then be possible even to direct these speeding monsters through invisible and limitless space carrying living loads by means of press-buttons from one hemisphere to the other, with the utmost precision and security. It is a dream which I dream—not too wild or fantastic but within the probable limits of human invention. And I assure you, it would come true in the very near future just as man's dream of flying like a bird has come true literally with the (very near) perfection of soaring flying or gliding with engineless planes—an aspect of aviation which I may deal with in a later issue.

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III

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The magnitude of the foreign trade of a country is an important index of its economic prosperity. The growth and development of India's foreign trade in the latter part of the British rule in India have been phenomenal. There has been a great expansion of the market for India's surplus products throughout the world. It is no longer true that India mainly exports to the world's market her primary products and raw materials. On the contrary, the exports of such finished products as jute manufactures, pig iron, tanned hides and skins and cotton manufactures are of growing importance. The following table shows the growth of India's foreign trade.

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Finance and Banking : Growth of Joint Stock Companies and investment of capital.

The phenomenal change which the financial and banking systems of the country have undergone during the last few decades is another unmistakable index of the increased economic prosperity of the country. With the development of large scale industries and large scale commercial enterprises the financial basis of business had to be profoundly changed. As long as individuals depended upon their private capital for business enterprise the size of business could not be large. The growth of joint stock business supplied the deficiency of capital for large scale industrial and commercial enterprises. One great achievement of the modern joint stock system is that it has been able to attract the capital of the small investors who were hitherto largely hoarding their savings. In 1900-1 the total number of joint stock companies registered in India was 1,366 with a paid up capital of 36.2 crores which in gold would not have done so but for the allure-ment of an immediate profit which was pressed on their notice persistently."—India in 1932-33.

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Another criterion of economic progress is the development of banking. It is well known that before the development of banking in India by European enterprise, the surplus wealth was mostly hoarded. It is true that there were in the past, as there are now, indigenous bankers but the volume of their business was extremely small and they hardly attracted the deposits of private individuals. Modern joint stock banks are the custodian of the savings of the community and their deposit business reflects the progress of bank capital of the country. The following table shows the growth of bank deposits in India between 1900 and 1928.

	Imperial Bank of India Deposits (private).	Exchange banks Deposits (in India)	Joint stock banks Deposits.	(Crores of Rupees) Total of all banks.
1900	13	11	8	32
1905	22	17	12	51
1910	32	25	26	83
1915	39	33	19	91
1920	78	75	73	226
1925	78	71	58	207
1928	71	71	66	208

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It will be seen that the banking capital of commercial banks increased from 32 crores to 208 crores during this period.

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In addition to the commercial banks a large number of other types of banks have developed in the country which are engaged in the financing of agriculture. It was during the administration of Lord Curzon in 1904 that Co-operative Credit Societies were first established in India. The deposits with the co-operative central banks and banking unions on the 30th June 1930 were Rs.18½ crores. In addition to these societies there are in many provinces loan offices or banking institutions to supply capital to agriculturists, zaminders and middle class people.

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The Post Office Savings Bank is the most far reaching agency created for the promotion of thrift. Its main object is to inculcate the habit of thrift among the working classes and the middle and lower sections of the community. The majority of the depositors, however, belong to the professional middle classes. The labourer, the peasant and the artisan have yet to be drawn to the portals of the Post Office

Savings Banks in increasing numbers. In the beginning of the century the total amount of deposits in Post Office Savings Banks was 15 crores, but in recent years there has been a substantial increase in the amount as will be evident from the following table.

			(In lakhs of Rupees)	
	Receipts.	With- drawals.	Net Depo- sits.	Outstand- ings at the end of the year.
1925-26	19,79	18,20	1,59	27,23
1926-27	21,17	18,89	2,28	29,51
1927-28	24,00	20,84	0,16	32,67
1928-29	26,22	24,40	1,82	34,49
1929-30	27,28	24,64	2,64	37,13

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(to be continued.)

In the progressive schools of the future discipline must be the necessary product of the child's needs in an organised society. The social environment provided in the school should present a thousand and one instructive opportunities for becoming acquainted with the world outside the school walls.

Life alone teaches life. We do not bring up children but they bring themselves up at their own rate and according to the laws of their growth. Our chief function as teachers of the Modern Student, should, therefore, be to create the environment in which they are enabled to grow up.

(F) *The creation of a "world-mindedness".*

The world of to-day is a new world in the sense that it is an integrating world—a world in which the component parts are being daily woven into one social whole. The "new" teaching demands that the progressive teacher should develop in his pupil a sort of "world-mindedness", a social sympathy, a feeling of relationship to others and a sense of world citizenship. President Wilson told a Committee at the Paris Peace Conference that "he looked forward to the time when men would be as ashamed of being *disloyal to humanity* as they were now of being *disloyal to their country*". Each of the different school-subjects has its world aspect and each points to the unity of the human family and the unity of civilisation. "No one will gainsay that there is already a quickened consciousness—a sense of something insecure, insu-

ficient in our conceptions, when considered apart from the contributions of other races among the leading nations of to-day. There is the need for a world philosophy of life ("Weltanschauung", as the Germans call it) a new conception of the individual in a democratic State—a 'groping after new values'—a feeling that each regional and historical civilisation is by itself unworthy of being the ideal civilisation for the world, because of its obvious limitations."*

* From the writer's unpublished thesis at the London University 1930, now in the British museum, London.

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AN AVIATOR'S DREAM

By AVIATOR BIREN ROY

The aspiration of a modern student is to soar higher and higher. An aviator's dream is to fly higher and faster. I am a student of modern aviation. In the year 1909 when I saw the light of day, man was flying at a speed of about 45 miles an hour which is now the landing speed of an ordinary flying machine. A comparative study of the progress achieved during the course of a quarter of a century will show what rapid strides aviation is making in speed. Each year is bringing us to a state of such a striking development as could only have been dreamt of in the year that had gone by. From this I shall deduce some conclusions which may seem to you wild and fantastic; but nevertheless I have such an undaunted faith in modern science and its technical skill that I may be permitted to say that what I am going to forecast would come to be true not at a very distant date but within the next few years, say ten years.

You have probably heard of the Schneider Trophy Contest which was for speed flying over a triangular course. The result of this was generally taken as the criterion of the speed of reliable aircrafts. In 1913 Monsieur Prevost of France flew at a speed of 45 miles per hour and won the Schneider Cup. Ten years later Lt. Rittenhouse of U.S.A. flew at a speed of over 177 miles per hour which was about 4 times the speed attained by Monsieur Prevost. Eight years later in 1931 Fl. Lt.

Boothman (England) attained in this contest a speed of more than 340 miles an hour which was nearly double of that of the previous record. Only two years after this Lt. Agello (Italy) broke the world's record by flying at an amazing speed of 425 miles an hour. Although

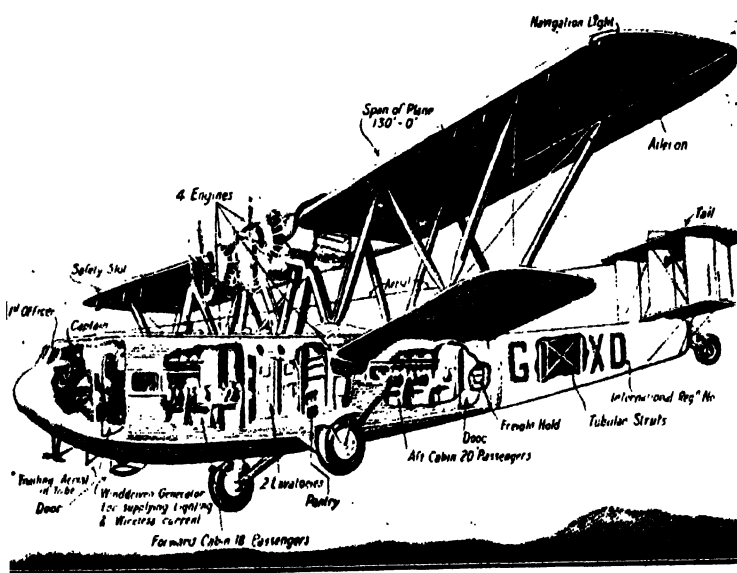


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1926-27	21,17	18,89	2,28	29,51
1927-28	24,00	20,84	0,16	32,67
1928-29	26,22	24,40	1,82	34,49
1929-30	27,28	24,64	2,64	37,13

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In addition to deposits in the Savings Banks, Government are encouraging the investment of the savings of the middle classes in Postal Cash Certificates. The increase in the volume of Postal Cash Certificates will be evident from the following table.

	(Crores of rupees)
1925-26	20.97
1926-27	26.68
1927-28	30.70
1928-29	32.30
1929-30	35.00

(to be continued.)

HOW TALKING-PICTURES HELP EDUCATION

By SHEIKH IFTEKHAR RASOOL

The educational talking-picture brings all the world into the classroom. Mechanical progress had provided the school with a powerful new instrument for overcoming the obstacles of time and space. The modern student can explore the seas, skies, and earth; penetrate ocean depths, or forests and jungles; visit far off lands to become acquainted with other customs; scrutinize the animal and plant kingdoms, the inner-workings of the human mechanism, or observe the world's social and economic progress.

With this instrument education becomes a vital pursuit full of enriching experiences. The teacher becomes a guide to the student whose mind and spirit have been stimulated, and whose latent curiosity has been assured.

Numerous tests and surveys of the effect on students have been made. One of the first of these took place in England in 1930, and discovered that the motion picture aided perceptibly. A more recent one, conducted in America, showed that the students learnt an average of 20 per cent more on general subjects and an average of 35 per cent more on smaller field of fact-relationships specifically dealt with in the film. This substantiates several other extensive surveys made.

For what subjects is the sound-film useful? It seems to be adaptable to an infinite variety of topics. It is valuable in

sociology the study of which demand wide and varied contacts with life. For psychology, the special behaviour of a vast array of types can be presented for close study. In learning language the use of slow motion and the close up bring a true life reproduction of the voice of the native speaker, a valuable means of learning a foreign language.

In science, it provides a demonstration which every student can see at the same time. For law classes it can portray the court-room scenes and cases involving complex human relations. In medicine it can demonstrate the surgical methods of specialists from all parts of the globe. For business courses it can show all types of business practices.

In the fine arts, rich stage and musical material can be shown by the most talented interpreters. In the field of current affairs, it can reproduce reality, clarify such difficult problems as the tariff issues, or the agricultural problem.

Visual education is not new. The classroom has long employed still pictures, graphs, maps, and the projection of this material by means of the glass or slide, and the opaque projector. But the introduction of sound and motion to pictures has brought teachers two steps nearer to a reproduction of reality, making this a vitally interesting medium for instruction.

PHOTOGRAPHIC COMPETITION



Gold medal

MOTHER'S LOVE

S. S. Singh, Delhi



Special Prize Rs. 25

A Pelican feeding its young one

Miss Ruth Whyte, California.



Extra prize
Rs. 2

Kshetra Nath Roy
Calcutta.



Extra prize
Rs. 2

T. N. Banerjee
Cawnpore.

NEW PHOTOGRAPHIC COMPETITION

Rs 50 will be awarded for the best photographs on the subject expressing 'Affection'. This competition is for the subscribers of *The Modern Student* only. Photographs should reach *The Modern Student* on or before the 24th February 1935. The decision of the Editor or the Selection Board will be final. The name and subscriber number of the competitor should be enclosed along with each print. (New subscribers may write the Postal Money Order Receipt number) Accepted photographs will be the property of *The Modern Student*. No photograph may be entered for the competition which has previously been published elsewhere. Photographic prints sent in will not be returned to the owners unless accompanied by a stamped addressed envelope of appropriate size.

New Competition Next Month.

CAREERS FOR THE YOUTH

WIRELESS

By N. A. L. SMITH

Today it is already impossible to point to any other branch of a new invention which is likely to offer such widespread employment to the Indian youth in the years immediately ahead than the wireless.

There are at present thousands of receiving sets in home use in India. In the near future it is sure to be more popular and the number might become

treatment of disease, in directing ships to carry on in fog and in inter-planetary communication. In the next decade or so it may give birth to new wonders as marvellous as tele-vision. The exploitation of the ether is only just beginning. Huge undertakings requiring the work of thousands of trained young men will be launched by governments and great commercial companies. Therefore the



EXPLAINING WIRELESS TO THE UNEMPLOYED AT THE CENTRAL HALL, BIRMINGHAM

a staggering figure. As radio sets become better and cheaper the demand for them is bound to grow. Marconi himself anticipates new uses of the wireless in the

different careers opened to the modern youth who is keen on wireless are legion.

There are plenty of opportunities for

intelligent youngsters in the radio industry today. But it is very essential for any young man who wishes to make a successful progress in this branch to undergo a course of preliminary training. Unfortunately in India we do not have many reputable colleges for training youths and men in the wireless. In England there are several well-conducted institutions for this purpose.

The young man who wishes to enter this profession, in the first place, must be keenly interested in mathematics and electricity. It is absolutely essential that he must have a course in the theory and practice of wireless at a technical college. Without this training it is practically useless for one to get into the industry, and even if he did, he would make no headway. The best age of entry is 16 or 17. In the western countries, boys at the age of 16 or 17, who have had a successful career in school or college, and who wish to enter the radio service usually approach one of the big firms manufacturing wireless sets or components. These firms send the successful candidates for a further course of training in the works for about two years.

In this country, we have neither firms that manufacture wireless sets or components nor industrialists who are prepared to send candidates to foreign countries for the necessary training.

After a course of training in the works,

the young man has to decide upon the branch of work that appeals to him most. He can either become a research worker or a chemist engaged in the improvement of valves or in mass production. The selling side of the industry is also equally important.

The financial prospects are excellent. But, there are no opportunities for women in the radio industry at present. Whatever be the conditions in the future, both wireless manufacturing and selling are very definitely men's jobs.

Radio offers numerous professions to trained men. It is a field of tremendous and unlimited opportunities. Broadcasting, television, talkies, cathode ray, air traffic, and in short the whole of the electrical industry are becoming vitally linked up with the radio science. Wireless problems vary enormously in different parts of the world, as for example the changes in the atmospheric conditions. Therefore the services of good radio engineers are already in demand in a multitude of directions.

Educated youths of India also have equal opportunities in this profession as those of other countries.

Students who are not able to go to foreign countries for a course of study in wireless, may be able to equip themselves by undergoing a course of training in any of the correspondence colleges for the purpose.

THE MOST IMPORTANT EVENT OF THE YEAR

THE SILVER JUBILEE OF HIS MAJESTY KING GEORGE V.

READ THE JUBILEE NUMBER

of

THE MODERN STUDENT

with

Special Messages

Several attractive portraits of H. M. the King, from Boyhood to the present day and of H. M. the Queen—the Royal Family—Their Excellencies the Viceroy and Governors—Vice-Chancellors and Eminent Educationists—Picture gallery of the men and women of different communities and nationalities of the Empire—Famous Pictures of the World and numerous other illustrations.

Interesting and instructive articles by well-known writers.

Eight Special Jubilee Scholarships, and 20 Special prizes and medals

for

Essay Competitions to subscribers of THE MODERN STUDENT.

The JUBILEE issue will be a combined number of our Holiday Special and Jubilee Special issues of April and May and it will be published on the 1st of May. To avoid disappointment it is better to enrol yourself as a subscriber immediately.

THE JUBILEE SPECIAL NUMBER alone will be well-worth a year's subscription. It being a very costly publication, the price of single copies will be increased for non-subscribers. We cannot guarantee to supply the Jubilee number *even for subscribers who enrol after the 20th of March*. Therefore enrol yourself as a subscriber immediately.

Yearly subscription Rs. 3/8 for non-students

" " Rs. 3. for students only

No half-yearly or quarterly subscriptions accepted.

The Modern Student,
60-3, Dharamtala Street, Calcutta.

IN COMMEMORATION

OF

The Silver Jubilee of The Glorious Reign Of His Majesty King George V

Eight Special Scholarships and 20 valuable prizes will be awarded to college and high school students for the following competitions.

COLLEGE SECTION.

Two Scholarships of Rs. 10 each per month for 6 months (one for girls) ; &

Two Scholarships of Rs. 5 each per month for 6 months ;

And 10 special prizes will be awarded for the best essays from college students on any one of the following subjects.

Only one essay will be accepted from a student from Group A.

A. How far the contact with Great Britain has influenced India

(1) in her social and economic life ;

Or

(2) in her political awakening ;

Or

(3) in her scientific progress.

B. (For ladies only)

How far the British administration has been helpful in the emancipation of Indian womanhood.

ONLY SUBSCRIBERS OF THE MODERN STUDENT ARE ELIGIBLE
FOR THE SCHOLARSHIPS AND PRIZES.

Essays should not exceed 1500 words and should reach this office on or before the 10 April, 1935.

HIGH SCHOOL SECTION.

Two Scholarships of Rs 10 each per month for 6 months (one for girls) ; &

Two Scholarships of Rs 5 each per month for 6 months ;

And ten special prizes will be awarded for the best compositions from high school students on the following subject.

"Some outstanding events in India during the reign of His Majesty King George V."

Compositions should not exceed 500 words.

SPECIAL MEDALS FOR COLLEGE AND HIGH SCHOOL STUDENTS.

2 Special medals will be awarded for the best pencil sketches of H. M. the King.

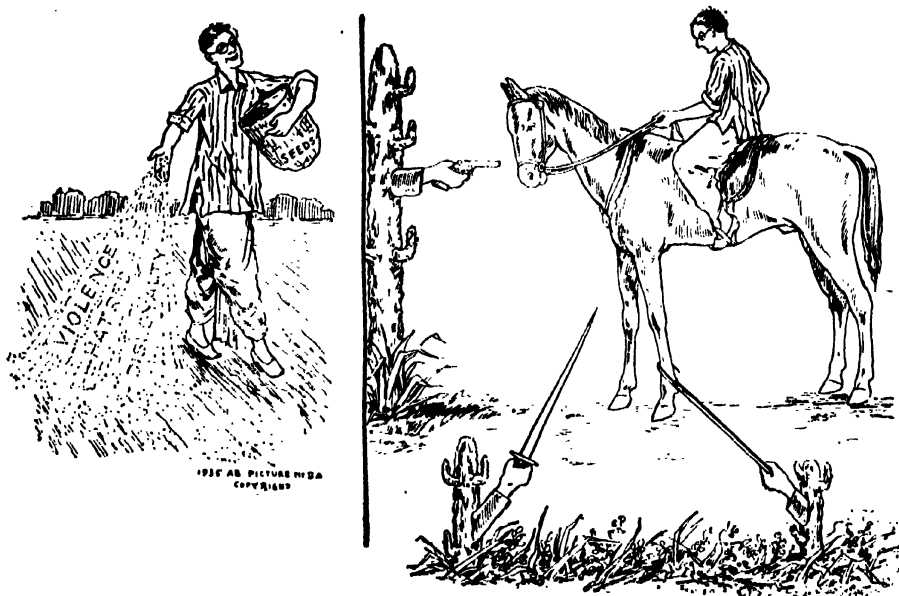
All Essays should reach *The Modern Student* Office on or before the 10th April. The decision of the Editor or the Selection Board shall be final. Full name and address as well as subscriber number should be written in block letters. Essays and sketches will not be returned unless accompanied by a stamped addressed envelope. Selected essays and sketches will be the property of *The Modern Student*. Competitors are requested to send their photographs also for publication along with the selected essays in the Jubilee number.

AWARDED
Rs. 7000 SCHOLARSHIPS & PRIZES
TO 590 STUDENTS.

PICTURE II A (FOR COLLEGE STUDENTS ONLY)
*SEVERAL SCHOLARSHIPS AND NUMEROUS COSTLY
PRIZES WILL BE AWARDED TO COLLEGE STUDENTS
FOR THE BEST INTERPRETATIONS OF THIS PICTURE*

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RESULTS IN THE NEXT ISSUE

Interpretations should be received on or before the 24th February, 1935.

SPECIAL PRIZES TO NON-STUDENTS—Rs. 50.

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Rs. 7000 SCHOLARSHIPS & PRIZES

TO 590 STUDENTS.

PICTURE II-B (FOR HIGH SCHOOL STUDENTS ONLY)

*SEVERAL SCHOLARSHIPS AND NUMEROUS COSTLY
PRIZES WILL BE AWARDED TO HIGH SCHOOL STUDENTS
FOR THE BEST INTERPRETATIONS OF THIS PICTURE.*

Special Prizes to Ladies.

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NAWABS & LEADING PERSONS**

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AYESHA—THE MOPLA GIRL

By K. P. MATHAI

II

At any rate Abbas hoped that Rahman was going to put in his appearance. He sent instructions to his Inspectors to keep a look-out for the rebel and if possible to capture him alive. But, he was against strengthening the garrison as it might frighten Rahman to attempt at rescue. The police were ordered to keep their eyes and ears well open.

He then gave out through his secret agents that Ayesha would be handed over in exchange for Rahman.

It was monsoon time and there was continuous rainfall. One day a little after midnight the guard at the gate discerned in the rain the figure of a man within three yards of him. He hailed him and receiving the reply that it was Abdur Rahman, he escorted him inside. The Sub-Inspector was awakened and he opened the front door with great care. Without a word Rahman walked into the house. Once inside, he asked for the Officer in charge. The Sub-Inspector informed him that the Officer had just left but he would send a message at once to tell him to return. Rahman said nothing till the Sub-Inspector asked him if he had any friends outside who had accompanied him to the house.

"If one man is to give himself up there is no need at all for his friends

to come", he replied. "I would like to see Ayesha" he added.

"I can't let her out without the Officer's permission" replied the Sub-Inspector. "I am not asking to let her out, but I want only to see her." "Just for five minutes then" agreed the Sub-Inspector and he took him to the room where Ayesha was locked up with another guard outside the door. Ayesha seemed afraid to look up as the man came towards her. "Ayesh" said Rahman in a gentle voice "I have come to set you free." The woman turned her head and looked at him with a world of admiration in her eyes. "Why have you done this" she asked, but he made no reply. He merely looked at her with a surprise and turned on his heel. He was shown a little room at the other end and another guard was stationed near him. "You are afraid that I might be escaping" he asked the Sub-Inspector.

Without a word the Sub-Inspector left the room and began to decide how he was to send the glad news to the headquarters. There was heavy rain and it was pitch dark. He had only ten men there. It was certainly unsafe to send a solitary policeman at night and even a pair would not make much of a show in an ambush.

So he reluctantly decided to send five men and ordered them to make as much haste there and back as possible.

When they had left, he barred and bolted the door and made his rounds of the sentries. He waited anxiously for the return of his messengers. Ten minutes after they left, he heard gun shots and coming out of the house he could see some men approaching the house on three sides through the water. He also heard the sounds of some confusion on either side. As he could not locate neither the place nor the parties—he became nervous and ordered his men to be on the guard. He asked one guard to watch Rahman and Ayesha. All the others were called to defend the house on either side.

In that excited moment he cried out to the guard inside to put the hand cuffs on Rahman. As the rebel showed no resistance, the guard placed his bayonet by his side and was about to put the hand cuffs, when suddenly he was overpowered and felled to the ground.

Rahman jumped towards the door putting out the one light that was burning in the room. There was utter confusion inside the house. The Sub-Inspector was helpless as he could not imagine which way the rebel would escape. His men were seen approaching on all sides of the house. In another second the guard inside called out in darkness that the rebel had escaped with Ayesha. The Sub-

Inspector rushed inside the house and lighted the lamp only to find that the back door of the house was opened. There was no trace whatever of the rebel. But Ayesha was still inside the room sitting frightened.

He called the two men from outside to guard the room. He could not imagine which way Rahman would renew his attack on them. And he expected every moment reinforcements. Five minutes after absolute quiet prevailed over the whole area. Abbas with a contingent of police and military arrived at the house only to learn that Rahman had escaped. He could not understand why the rebel had not saved Ayesha although in the confusion, he had enough opportunities to take her away. The Inspector reported the fight with the rebels on either side of the house and Abbas was surprised to learn that there was no attack whatever on the messengers nor on the policemen stationed at the distant way. He could easily understand it to be a clever show of fighting by the rebels themselves to enable Rahman to escape with the girl.

But, why did not he save the girl? This was what Abbas could not understand. He went inside the house and learned all about the interview between Ayesha and Rahman. Examining the particular place where the rebel sat down, he found a piece of paper on the floor. It was a letter to Abbas. It ran as follows :—

“Dear Syed Abbas, I came here to save my Ayesha by surrendering my-

self. You made a very stupid mistake and so did I. This is not the woman I love. There are probably a hundred Ayeshas but the one you have is not the one that matters to me. I am sorry, I caused you all the trouble for nothing. If it was the right one, then probably you could have secured me alive."

Rahman.

Abbas was destined to be puzzled for several months. He kept her in prison for a month more and finding that it was useless to continue her imprisonment any longer, he let her free and ordered a secret watch over her move-

ments. This did not help him much. His mission had completely failed. The rebellion having subsided by this time, the authorities thought it better to proclaim a general pardon.

Abbas left Malapuram and took charge of his work as Superintendent of Police in the city of Madras. A few months hence, a young Mopla called on him and revealed him to be Rahman. He also introduced his wife Ayesha the girl who was arrested by Abbas and explained why he did not rescue her from the garrison.

NEW BOOKS AT A GLANCE

YEAR BOOK OF EDUCATION, 1934

By Lord Eustace Percy (Evans Bros. 35s.)

The third issue of this *Year Book* marks it as an indispensable and well-established work. It is indeed, fitting that a work of such authority and comprehensiveness should be linked up with the new Institute of Education. An important section of this volume is on the pressing problem of secondary education. It emphasises the importance of the new technique of broadcasting and of the film which must in time lead children and grown-ups away from the exclusive study of the printed page to the cultivation of ear and eye. This *Year Book*

will be of immense use to educationists even in India.

•
REALISM IN THE DRAMA *By Hugh Sykes Davies* (Cambridge University Press. 4s. 6d.).

In this book Mr. Davies has tried to find the meaning of realism by analysing the drama from Greece to the present day. The author gives us some interesting points about ancient plays. He claims that the mythological subjects of the majority of Greek plays must be regarded as historical, since to the Greek audiences for whom the plays were written these myths were as good as established facts, the only history they had. The book is written in a clear and exact style and the facts in it have been put together well.

THE HISTORY OF BUDDHIST THOUGHT *By Edward J. Thomas*
(Kegan Paul. 15s.)

Dr. Thomas in his scholarly study of the history of Buddhist thought traces the growth of Buddhism from its inception as a simple agnostic system of quietism, combined with certain mystic practices (yoga) to its expansion into one of the most developed systems of Indian thought. The most interesting portions are the author's speculations as to the reasons for the disappearance of Buddhism from the land of its founder. This monumental work should find a place on the bookshelves of every oriental scholar and student of religion.

MONARCHY *By Sir Charles Petrie*
(Eyre and Spottiswoode. 10s. 6d)

This book should prove a very valuable contribution to contemporary political thought. The author maintains that an hereditary monarchy provides an element of permanence in the life of a nation for which no substitute can be found under any other form of government. His book

deals with the history of monarchy in various European countries and of China and Japan as well as England. He has something interesting and valuable to say in each instance.

SCIENTIFIC RESEARCH AND SOCIAL NEEDS *By Julien Huxley*
(Watts. 7s. 6d)

Professor Huxley believes that we have still a long way to travel before the practice of the world is raised to the level which science at the present time indicates. We are still in mortal fear of making reasoned judgment the basis of action in matters now determined by prejudiced opinion; we are still suspicious of statistics; we still distrust the experts. Research organised from the consumption end directed towards the needs of the individual citizen as an individual and as a citizen has hardly begun and is imperative. Professor Huxley presses for a proper realization of the fact that science is not the disembodied kind of activity that some people imagine it is, but a social force which is intimately linked up with human history and human destiny.

HOW TO SECURE THE JUBILEE SCHOLARSHIPS & PRIZES ?

Become a subscriber of The Modern Student immediately.

OUR BIGGEST PROBLEM

Our biggest problem in India to-day is the problem of leadership. The leaders of to-morrow are to come out from our schools and colleges. Therefore the education that we are to impart to our students should be such as to make them real leaders capable of contributing their share to the progress of our motherland.

To train them to leadership, we must first know what kind of leaders we want. Do we want leaders of the dictator type who will tell us not only what to do but what to think, and how to feel and what to believe? Or do we want leaders of the other type whose wisdom and courage convince our judgment and win our allegiance. Aristotle taught that the kind of education given by the school depend upon what kind of state it was desired to build, Now Russia, Germany and Italy differ from each other in many important ways, but they all lay great stress on the authority of the state to decide the kind of education that is to be imparted to their students.

It is the early training that we impart to our students that will determine their attitude in future life. If they are taught to trust each other, they are bound to develop the habit of co-operating freely in common tasks. On the other hand leaving them to inherit a legacy of indiscipline, during school days, will result in their growing up as undesirable citizens.

The most important thing that a boy or girl should learn in school is to be quite fearless in the search for truth and understanding. They must learn from early life that prejudice and shoddy thinking are unworthy of citizens of any country. The full significance of the word "tolerance" has to be taught in school. Without tolerance there can be no real freedom. Boys and girls should learn respect for other people's opinions, if they are sincerely held and reasonably expressed. They must even be willing to allow the expression of views with which they do not agree. They must find at school some common purpose that is big enough to make personal success or promotion less important than the life and freedom of the group to which they belong. In this country of diverse castes, creeds and communities, our students must be taught to look beyond their own group to the nation and beyond the nation to the commonwealth of mankind.

We are a nation who seem to be satisfied with our past glories. The past has been lost, and there is not enough real enthusiasm to build up a glorious future. It is absurd to ignore the lessons of experience. We can't wait to travel by train until we have invented a railway engine for ourselves. We have inherited from the great men and women of the past a heritage of thought and art and experience which includes many

things of lasting value. We must not merely accept and hand on our heritage. It has to be improved. The society or nation that has lost the power to create will wither at the roots and die. We must always make room for new things.

This means that we must teach our students to examine the past and present, to examine everything for themselves, so far as it is possible. Students have to trust the teachers for many things at first.

The future citizen and leader has to imbibe a passionate love for truth. It is the first thing that is to be taught at schools and at home. In every walk of

life, in every sphere of activity, be it communal or national, lasting success can be achieved only by truth. How sad it is that in many cases parents and guardians themselves induce children to be dishonest. It is a national calamity. A progressive corporate life is not possible unless individuals trust one another. How could we trust another until we know him to be honest? Therefore, if we expect our students to become useful citizens capable of achieving our national freedom, then they have to develop at an early age the two great virtues of tolerance and truth.

INTERNATIONAL STUDENTS SERVICE

International Student Groups Meet in Paris To Discuss Plans for Annual Spring Reunion

Representatives from the seven largest international student organizations met at the International Institute of Intellectual Co-operation in Paris late in November to discuss plans for the annual spring meeting of the Committee. "Unemployment among University Youth", the subject chosen for this regular reunion, which takes place at the League of Nations Secretariat in Geneva on April 10, 11, was discussed in a preliminary way, and each association undertook to give its special attention to the problem in the

intervening months. The following organizations were represented: International Federation of University Women, World's Student Christian Federation, International Student Service, International Federation of University League of Nations Societies, Pax Romana, World Union of Jewish Students, International Confederation of Students (C.I.E.).

It was decided that each organization should present a report relating to the aspect of the problem which is of special interest to it, while bearing in mind the work already undertaken in this field by all the organizations of the International Confederation of Students (B.I.E.)

will study the question of the ranking of young graduates in private and public enterprises, and the prospects for permanent co-operation between student associations and these enterprises. International Student Service, whose former general secretary, Dr. Walter Kotschnig, has studied the problem of the overcrowding of the universities and the liberal professions for several years will present the results of this study at the Committee's next meeting. These findings are soon to be published. The International Federation of University Women will devote its attention to a study of the growing tendency in a number of countries, through various restrictive ordinances, to obstruct and prevent women from undertaking careers for which they are qualified. The World's Student Christian Federation will seek to define the help which students are in a position to give to young unemployed people who suffer from moral as well as material hardships. The International Federation of University League of Nations Societies will present a general picture in its report of unemployment among young people, with special emphasis on the social and international implications. Pax Romana will study the prospects for the setting up of an international employment bureau for young graduates in overseas countries. Finally, the World Union of Jewish Students will summarize in its report the results of its action carried on in favour of professional re-education and re-orientation towards careers which are less crowded.

Expel Twenty-one Anti-Fascist Students in New York; College Paper Cites Other Threats to Academic Freedom

Severe disciplinary action against 37 students has been taken by the authorities at the City College of New York as a result of unfriendly demonstrations carried on during the visit of a group of 300 fascist students from Italy in September. Twenty-one students have been expelled, four have been suspended and twelve others have been paroled. The misdemeanors with which the students are charged are placed under five headings: (1) Preparation and distribution of leaflets of an inflammatory and derogatory nature on the campus; (2) Formation of a picket line around the entrance to the assembly hall on the day on which the Italian visitors were being received; (3) Misconduct during the reception in the assembly hall, including hissing and booing during the speech of the president and loud, noisy demonstrations when a radical student mounted the speaker's platform and attempted to speak against the wishes of the professor in charge; (4) Conducting mass meetings near the university on several days following the reception; (5) Picketing the home of the college president with inflammatory and insulting placards and signs. When the matter first came up for investigation, the students involved in the demonstrations refused to submit to private questioning and demanded a public hearing at which all demonstrators

would be tried as a body, not as individuals. This request the authorities declined to follow, and fourteen students were suspended soon after for "insubordination".

College Enrolments Rise in United States ; Result of Federal Relief Scheme for Students

An average increase of 10 per cent in enrolments at universities and colleges in the United States has been reported by the National Student Federation of America. The jump in figures is traced directly to the federal aid scheme for college students provided by the Federal Emergency Relief Administration. By its terms, \$13,500,000 has been set aside by the federal authorities to provide 100,000 students with an average of \$15 a month each for part-time work carried on during the college year. This represents an increase over the system inaugurated in the previous spring, which made provision for assistance to some 75,000 students. The new help, it is estimated, will have reached about 12 per cent of all students now registered throughout the country.

According to the FERA regulations, students must be engaged in "socially desirable work" and "in as much as the principal objective of using relief funds for student aid is to increase the number of young men and women going to college, funds allotted shall not be used to replace college funds heretofore available for student aid." At least 50 per cent of the appropriations must be earned by students who were not enrolled a year

ago ; each college has divided funds proportionately between men and women students. In allotting positions, the factors considered have been financial need, scholastic record and priority of application. The list of jobs filled so far include such diverse occupations as checking traffic and parking violations, repairing furniture, looking after children, testing water and milk, tree surgery, building of campus improvements, research, library, stenographic and clerical work.

British Party Politics Are Discussed At Recent Oxford Week-end Conference.

A week-end conference was held at the end of November by the I.S.S. committee in Oxford to discuss "Party Politics in Great Britain", in which holders of all political beliefs took part.

The first half of the conference was devoted to review and discussion of recent developments of party politics in Great Britain, Germany and the United States. The National Government was considered as necessary in a time of crisis, when party politics (although desirable during more stable periods) must be given up as a luxury. The single-party system had been established successfully in Germany, it was claimed, because the Nazis had been able to affirm that they stood for both revolution and patriotism. In America, it was contended, the great parties are openly and unashamedly parties of interest, the division being based on no fundamental distinction between their ideologies.

INTERPRETATION OF PICTURE I A.

By SMARJIT KUMAR GANGULI,
2nd year Arts, Ashutosh College, Calcutta.

The joint select committee has come out with its report in two volumes, and "The Modern Student" comes out with a picture showing what it means to India.



The reforms as outlined in the J.P.C. Report will introduce a substantial amount of responsibility in the Government of India. The report proposes to extend the franchise to a great extent, and the Government in the provinces will, if the proposals are carried out in

their present form, lie to a great extent in the hands of responsible ministers. There is thus a great advance in the way of self-government.

But the reforms give rise to some great difficulties with regard to their being carried out. The vast mass of illiterate men in India present the greatest obstacle on the way. An educated electorate, a well-managed party-system, and a good number of impartial workers for the country,—these are the conditions of a responsible government. All these are lacking in India.

The greatest difficulty on our way to reforms as out-lined in the report is, however, the communal tension going on in the country. Unless the Hindus and Mohamedans give up this petty tangle, there can be no reforms, for unity is the basis of all reforms.

There is still another question— that of the Native Princes. India cannot get a federal government unless the princes consent to it. A federal government is, however, the only way out of the vast complications arising out of India's special circumstances—her size, provincial jealousies, etc.

The Reforms, then, cannot be introduced unless there is a solution of all these problems. The aggravation of the communal tension already takes away the hopes of any reform, and the

indifference of the Princes is also causing dismay. A cry for help out of this

situation assails the sky, and every Indian should do his best to help.



RAM KUMAR GOEL,
XI Science, S. M. College
Chandausi, who has won
a prize in the AB. Com-
petition of last month.

ACHINTYA KUMAR RAKSHIT
Matriculation Class, M. C.
P. Institute, Bagbazar,
who had won a prize in
the AB. Competition.

BIREN MITRA, B. A. Class,
Presidency College Calcutta
who has won a prize in the
the last AB. Competition.

By KANTI RANJAN BANERJI,

Fourth Year Class, Krishnagar College, Krishnagar, Bengal.

In the struggle for nation-building in India, the master minds of the British Parliament and the most unprejudiced Indian leaders have put their heads together and the fruits of there joint deliberation have been embodied in the proposals for running the British Indian Federation. But as ill luck would have it, heterogenous elements are at work, and the mighty structure of the Federation may either crumble into dust or may stand as a gigantic rock, steep, slippery and inacee-

ssible. Why ? When the richly attired Indian potentates stand aloof and are not inclined to enter into partnership with the Federation ; when the Hindu and the Moslem are at daggers drawn with each other and freely exchange blows to have their passions roused to the highest pitch ; how can the solitary pioneer who has to shoulder the heavy responsibility of working the Reforms to fruition escape the bondage of the dragon of communal feuds and the other attendant embarrassments that continu-

ously tend to pull him down from the high elevation already attained by him by the mere courage of his convictions? At present, the tie that binds the progressive party with the communalists only entraps both of them and they are bound to sink into the sea of shame and eternal damnation. But, if in future, the vanguard of India's salvation, the potential armies of Hindus and Moslems as well as the Rajas, Maharajas and Nawabs of India be indissolubly linked together by the golden bond of mutual trust, unity, and brotherhood, we shall reap a rich harvest of national regeneration.

It is with this solemn belief in the

justice of the British Government, that the mighty hero of Reforms has completed the second stage of his arduous journey up the perilous path of building up the Indian Federation and sends forth a very touching appeal for HELP to the rest.

The future of India's greatness rests on how we respond to this noble call. Careless of praise or blame, should we shake off all animosities and misgivings and put our own shoulders to the wheel. The call for Help is Mother India's call. Choose, either to rise to the top of success or to sink into oblivion.

By KHANDAKAR AZHAR HUSAIN,

1st Year Class, Saadat College, Karatia, Mymensingh, Bengal.

In the picture before us, there is a clear exposition of the present helpless condition prevailing in India with regard to the proposed Reform and Federation. In India the Federal system, composed of the Indian States and British Indian provinces, is the only possible solution of our problems of Government. Federation is the only means of uniting the Indian Princes and the British Indian Provinces into one nation under one national Government, without extinguishing their separate administrations, legislation and local patriotisms.

The man of reform is climbing up the hill of Federation. This indicates that Federation is a necessary condition

of reform. The Hindus and the Muslims have been roped with one end of the rope and to some extent have been pulled up the hill of Federation. The other end of the rope has been projected towards the native Princes showing that they are also intended to be tied up for the purpose. But the Princes have turned their back at it, which indicates that they are rather unwilling to join the Federation. If the native Princes do not change this attitude, the wishes of the Crown to give Federation to India cannot be materialised.

Another aspect of this picture is clear to us. The Hindus and the Muslims are represented to be in a hostile atti-

tude, which reminds us of the award and the communal differences over the privileges proposed therein. It is a great obstacle for the man of Reform to reach the goal. Unless and until all these communal differences are removed Federal Government can never be established.

A vast country like India can be properly developed and regularly administered by a Federal system of Government. But we cannot be very much optimistic about the working of the Federal system. How Federation can be possible between two partners so unequal and so dissimilar, the modern democratic British Indian Provinces and the medieval autocratic Indian States.

The success of Federal Government depends on the member States being as

far as possible equal in status and rights. The members of the Indian Federation are very much unlike and dissimilar in these respects. Two consequences might follow from this. It might end in the domination of the progressive and the powerful British Indian provinces over the rest or the backward Indian States might act as a drag and might hinder our social, economic and political progress.

But we should not be so much pessimistic. It will, rather, be an act of uncharity not even to hazard a prediction of hope about the Federation. With the spread of Political education among the people and with the change in the mentality of the native Princes the proposed Reform will surely work smoothly. A Federal Government for India is the condition precedent to the establishment of responsible Government in India.

INTERPRETATION OF PICTURE I B.

*By K. D. SARKAR, CLASS IX, SECTION A
S. M. Collegiate School, Chandanshi, U. P.*

Health is a great treasure a healthy and mighty person soon becomes the object of admiration of the people. He may be penniless but he is loved and respected by all,—men and women. At the same time he is happy, zealous and brave. On the other hand, an unhealthy but rich person, is no better than a corpse. He is never blessed with these happiness, and his life is full of miseries. Wealth can never buy happi-

ness for him. Indeed health is the root of all happiness.

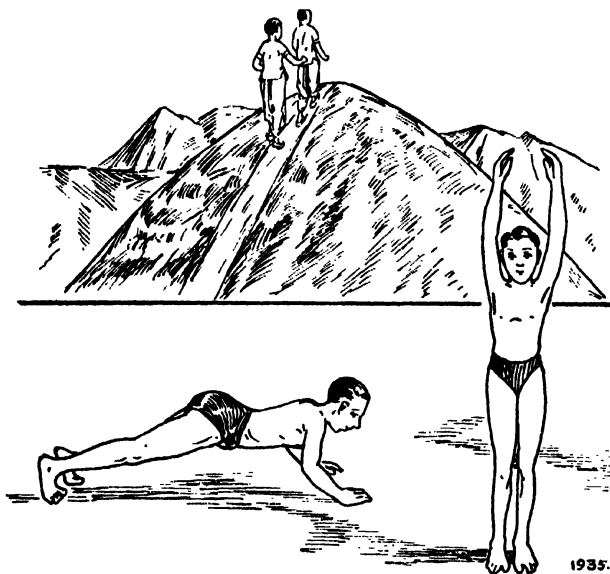
These two pictures are nothing but a vivid description of the above truth. The first picture advises us to take regular exercise and proper care of our health. If we do so, it is sure that we will be crowned with success, overcoming all the worldly obstacles like the two healthy boys in the picture. If we fail to do so, we will become unhealthy and will be the

hot-bed of all diseases. We have to spend our days in the hospital, like the two unhealthy boys of the second picture, and our life will be unbearable and full of miseries. And we will remain unsuccessful in our life. The world famous sandow has truly remarked "A healthy boy is non-conductor of disease."

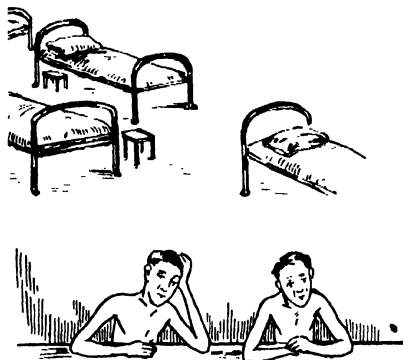
No nation without being strong can ever be independent, nor a free nation losing its strength can enjoy freedom for a long time. Physical strength is as important as moral strength; and it also is necessary for men as well as women.

So, brothers and sisters, 'Let us from

SUCCESS



HOSPITAL



1935 A.B. Picture No 11
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Health is based upon proper and regular exercise. If a healthy man does not take any exercise, he will soon fall in the clutches of diseases. And if an unhealthy man takes proper and regular exercise, he will soon become healthy and strong. Exercise develops our muscles, increases our strength and energy and gives real beauty to our limbs. Health and strength have also a great effect on our national life.

to-day try our best to be stronger and healthy in order to be happy and successful in our life; and to tear off the fetters of slavery from the hands of our "Dear Motherland"; let us build our nation equal to the greatest nations of the world. We may be weak and weaponless; but what of that? We shall never forget the well-known proverb, "Where there is a will there is a way" and let us therefore try on and on. Our success is sure.

By MISS PRATIMA SEN,
Class X Brahmo Girls' School, Calcutta.

Even those who are not in the habit of entering deeply into all matters, will certainly be able to unfold the significance of this picture.

In the lower part of the left hand picture, we find two young men engaged in physical exercise. Look, how graceful their bodies are. The very expression of their eyes reflect the tranquility of their mind. From their appearance, it is evident that they possess sound health which is an invaluable wealth and which is the key to success. On the top they are represented to have almost reached the top of the mount of success. Our journey of life exactly resembles that through a mountainous path. At every step of our life, we find obstacles. Dangers and difficulties, trials and temptations beset the whole journey. In order to achieve success we are to testify ourselves at the "Flaming forge of life" and if we are physically unfit we cannot stand this test.

The right hand picture is a sad contrast to the left hand one. It illustrates the deplorable condition of the idle thinkers who are averse to physical exercise. How shattered is their health. How sad they look. In short they are no better than moving skeletons. Hospital beds are awaiting their arrival. Exactly such is the condition of the Indian bookworm students. They simply over-exert their brains but are quite indifferent to the development of the

body. The terrible consequence is not very far—even in the prime of youth they become prematurely old. Many of them are overpowered by the demon of diseases even before the close of academic career. Now the youths being the vital part of a nation, it goes without saying that our national degradation is largely due to this. India was once the torch bearer of the world but she is now losing



MISS ANNAPURNA CHATTERJEE,
 Class VIII

Chitaranjan girls' H.E. School, Calcutta,
 who wins a prize for the A.B. Competition this month.

her past glory. We are crying for 'Swaraj', we are accusing others for our self-created misfortune ; our leaders are working out their brains to solve various problems of the day but has not touched the fundamental point. No solution will bear any fruit until the

problem of our physical degeneration is solved. India cannot make any advance in any direction so long as she remains a nation of pigmies, so long as her youths do not take up a solemn oath to pursue physical exercise. This is the hidden meaning of the picture.

By MISS SWETI BARUA,

Class IX, Gort. Girls' High School, Dibrugarh, Assam.

The Picture very clearly shows that health is the key to all success. Without it man is doomed to failure. A perfect health begets prosperity whilst ill-health brings forth disease and misery.

Down below, on the left hand side of the picture, we see two youths taking physical exercise. They have strong bodies and up above in the picture, we see that they have climbed the steep cliff of success. They have been almost able to reach their goal which is success. On the right hand side of the picture we see the miserable contrast. The two young men seen there are almost human skeletons. They have lost all vigour and health. It is because they have neglected to take proper physical exercise. They are seen inside leaning on desk. Their future, therefore

is also doomed. Their place will not be with those who enjoy active and healthy lives, but amongst the sick inside a hospital.

The lesson from this picture is very simple and yet the most important. It illustrates in a very bold relief that, to lead a successful life, we must keep our health in perfect order. And health can only be attained through proper physical exercise. It is a most staggering fact to find that the majority of our young men are physical wrecks. No nation can become prosperous, unless it has its youth strong and healthy. Physical training has therefore become a national necessity.

Let our youth therefore take this lesson to heart, so that we may see a prosperous and happy India in the near future.

CALCUTTA UNIVERSITY FOUNDATION DAY CELEBRATIONS.



1. The students of the University assembled at the Maidan.
2. University Band organised by the students.
3. Lady students of the Vidyasagar College marching to the Maidan.
4. Students of the Law College forming pyramids on parallel bar at the Maidan.
5. Students of the various Colleges in Calcutta assembled at the Presidency College grounds before starting the route-march on the Foundation day.

Photos by *Mr. Bhakta Ghose,*
Student, Law College.

THE STUDENT WORLD

ALIGARH

Advice to Students

Delivering his convocation address the other day at the Aligarh Muslim University, Justice Sir Suleiman, Chief Justice of Allahabad High Court, warned students against participation in politics. "I warn you not to engage in any political or other activities when following an academic career" he observed. He also said that if our educational system is in close touch with our social system there may not be such an acute unemployment in the country.

BENARES

Honorary Degree to be Conferred on Dr. Tagore

The 17th Convocation of the Benares Hindu university which was postponed due to the Vice-Chancellor's illness, will be held on February 8. An important feature of the convocation will be the conferment of the Degree of Doctor of Letters on Dr. Rabindranath Tagore who will address the convocation.

Revision of B. Sc. Examination Subjects

It is understood that a meeting of the Faculty of Science, Benares University, passed a resolution to the effect that "the Faculty recommends a revision of the existing combination of subjects set down for the B.Sc. Examination of the

University and that instead of the three subjects as at present prescribed, there should be only two subjects—one principal and the other subsidiary, and further to examine this question, a thoroughly representative committee should be appointed by the Faculty as early as possible.

CALCUTTA

University Foundation Day Celebrations

The University of Calcutta which was established in 1857 celebrated for the first time its Foundation Day on the 24th January. His Excellency the Governor of Bengal, the Chancellor of the University, presided on the occasion. A stadium for the purpose was specially erected on the Maidan near the Cenotaph. A route march of nearly 3,000 college students including more than 100 girls of different colleges was held in the Maidan, led by the University Band which has been organised for the first time, consisting of the students of the University only with the University Banner in the front. Each college had its own banner with the name of the college thereon.

His Excellency rose from his seat as the students filed past the University Flag and watched the march with keen interest. Following the march which lasted fifteen minutes, the Vice-Chancellor and the Chancellor addressed the gathering.

The programme in the afternoon

consisted of mass demonstration of freehand exercises, indigenous exercises, agility exercises and gymnastics, Indian club drill and Bratachari activities. The Vice-Chancellor then distributed the prizes to the winners in the Inter-Collegiate Gymnastic competition and granted certificates and badges to the successful candidates at the Athletic Proficiency Test.

In the course of his speech, His Excellency observed "A great task of national regeneration lies before Bengal and the University can, if it will, play a vital part in it. I would ask each one of you to see that, so far as in you lies, it does so. Seldom before have we stood in greater need of discipline, organisation and courage than we do to-day, discipline to order our lives towards desirable goals, undeterred by partisan counsel and unmoved by insidious influences that are working to warp immature minds; organisation to pool our resources in every sphere of life and direct them for purposes of national regeneration; courage to face squarely the problems that confront us and take the course that reason and reflection recommend without flinching or fear or caring for the plaudits of the hour."

Speaking of the ideals of the University the Vice-Chancellor said "One of the great needs of the hour is to build up a healthy corporate life in this University, to provide for our students the amplest facilities for the full exercise of their powers, so that the great qualities which lie dormant in

them may shine forth in perfection; to help in the establishment of students' organisation with a view to equip them to face the battle of life; to develop them into men, strong and self-reliant, hard-working and fearless, proud of their national culture, but not narrow in their outlook, anxious to promote peace and happiness, filled with a lofty idealism, but not swayed by class hatred or unthinking emotion—men who will be the worthy leaders of a new Bengal, who will carry the torch of learning and freedom to the lasting glory of their beloved motherland".

National Institute of Sciences

"I can see no limit to the field of usefulness which this new institute of Sciences can cultivate, for, its purpose is to co-ordinate the work of such academic bodies as have already been created in various parts of India and as may be created in the future." With these words, His Excellency Sir John Anderson inaugurated the National Institute of Sciences of India in the presence of a large and distinguished gathering at the Senate Hall, recently.

Mitra Scholarship

It is understood that the Syndicate of the Calcutta University have decided that the Upendranath Mitra Scholarship should henceforth be awarded to the student who after a regular course of study in the Post Graduate Department in English distinguishes himself most

at the M. A. examination in English with a thesis.

Presidency College Founders' Day 118th Celebration

The 118th Founders' Day of Calcutta Presidency College was celebrated recently, in the presence of a distinguished gathering.

DELHI

University Debate

Representatives of Calcutta, Lahore, Lucknow, Aligarh, Agra and Delhi Universities took part in a debate organised by the Literary Union of Hindu College, Delhi, the proposition debated being "that socialism is the only means of political emancipation. Mr. D. M. Chatterjee, of Calcutta University obtained the first prize while the second and third prizes went to Mr. B. K. Kapur of Lahore and Mr. H. Turab Ali of Delhi, respectively.

All-India Educational Conference

The tenth session of the All-India Educational Conference was held recently at Delhi, Rai Bahadur Thakur Chain Singh, Education Minister of the Jodhpur State, presiding. The Conference was opened by the Hon. Sir Fazli Hussain, the Member of the Government of India in charge of Education. There was also a successful educational exhibition.

LAHORE

Punjab Students' Conference- Dr. Tagore to preside

Dr. Rabindra Nath Tagore will preside over the Fifth Punjab Students' Con-

ference to be held at Lahore on February 15, 16 and 17. Arrangements are being made to accord a rousing reception to Poet Tagore when he visits the membership of the Punjab to preside over the conference. It is learnt that the membership of the reception committee will exceed one thousand. Mr. P. Chandra, Secretary Students' Union is touring the province collecting contributions for the Tagore purse.

Education and Unemployment Illuminating address by Sir A. Rahman

In the course of his convocation address at the Lahore University, Sir Abdur Rahman, ex-Vice-Chancellor of the Delhi University, observed "Mere provision for vocational schools will not create new industries to absorb young men who have received a vocational training. On the other hand, we may add to the number of the unemployed by creating a new class of trained men without work. We have already in the country not a few young men who have received an industrial training abroad, but are waiting for suitable places which may offer them a chance of employment. This unfortunate position makes the problems for the educationist still more difficult. He has to devise an educational system which not only provides a vocational training suited to the economic and social conditions of the country, but creates in our young men a mental attitude which will not reject the humbler occupations of life as beneath their dignity. Middle class unemployment is not entirely an educational problem.

It is rather a social problem for the solution of which the educationist should co-operate with the statesman, the administrator and the organiser of industries".

LONDON

Raising the School Age by a Bye-Law in England

The result of a bye-law passed by the Borough of Chesterfield in the matter of raising the school age to 15, passed last year, has been very remarkable, in retaining large number of boys in the school instead of running about the street. The Bye-Law provided that boys were to remain in the school until they completed the age of fifteen, on the ground that as there was a great deal of juvenile unemployment in the district, from the educational, moral and social points of views the unemployed young people would be better off in school than running about the streets. The bye-law, however, provided for exemptions (a) Boys were exempted if they obtained suitable approved employment. If the employment terminated before the end of the term in which the boy became 15, he had to return to school until another post was obtained: (b) Girls were exempted (1) on obtaining suitable employment as in the case of boys (2) where difficult home circumstances warranted it. Certain occupations, such as, "lather boy" in a barber's shop, kitchen boy in hotels or refreshment rooms, marker in billiard saloons, attendant in shops or halls used for the purpose of public amusements,

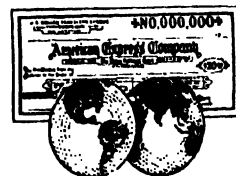
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sellers of papers, programmes or refreshments, hawkers or street traders, or occupations where payments were made on commission basis, were definitely prohibited as unsuitable for children up to the age of 15 years.

MADRAS

Education—Wise and Unwise

"Education, wise and otherwise" was the subject of a short address by the Rt. Rev. Waller, Lord Bishop of Madras, at a meeting of the Madras Rotary Club, held recently. Education was intended, the Lord Bishop observed, to fit a person for his place in life and in society. That he thought was the ultimate object of education. There might be different ways of imparting education. But in imparting education they had to consider in what society the educated person had to live and what place he was expected to fill in that society. Some were of the view that education was a preparation for a particular job.

NEW YORK

The American People's College

The people's College idea, which originated in Denmark, has had a remarkable developement in Europe, especially in the Scandinavian countries and has spread far and wide. In the United States, the Pocoro People's College in Pennsylvania was one of several institutions adopting the People's College idea to the needs of Young American People. For, many of its students wishing to continue their edu-

education through study tours abroad, these were organised. Then, in 1931 the American People's College was completely transferred to Oetz in the Tyrolean Alps. This is a picturesque village in the heart of the Austrian Tyrol. The students, both men and women, participate in the simple life and recreations of the villagers. Instruction is carried on by the lecture and a discussion method. Each student has his own counsellor who aids him in setting his own goals and meeting the problem of his progress. The needs of the students determine the curriculum, though certain fundamental questions furnished the basis for the course of study. The student is given a serious introduction to many fields and is brought to realise that life itself is all too short for the joyous adventures of his own education. For the admission of students, the record of a job held and wages well earned counts as much as a high school diploma; a genuine eagerness to learn and the willingness to live co-operatively within a group are considered indispensable. The American People's College aims at taking students as directly as possible into the life of our times and enabling them to examine its great possibilities for good and evil.

The course of study is divided into four great fields of knowledge: World History, Science, Problems of Human Relationships and the Arts as follows:—*World History*. Emphasis on man's progress in civilisation; Special series on Understanding Modern Europe; an interpretation and comparative study of

the nations of Europe including England, France, Italy, Spain, Germany, Austria, Hungary, Poland and the Balkan States, Russia and its significance for the rest of the World ; Relationship between the East and the West ; America's History and her position among the Nations.

Science. The scientific method of thought ; Outline of the latest discoveries in Physics, Chemistry, Astronomy, Biology, etc, Significance of the scientific attitude for the individual and society.

Problems of Human Relationships. International Relations and World Peace; Unemployment; Social Insurance ; Comparative types of Government ; Socialism, Communism, Democracy, Technocracy, Cultocracy ; Meaning of Major World Religions ; Race Relations ; Psychology and Personality Development ; Elements of Ideal Marriage ; Woman's New Freedom and her place in Society ; Youth and Youth Movements ; The Development of Worker's Education ; Ways of Life.

The Arts. The contribution of aesthetics to the life of man ; Folk singing, Art ; A study of the great masterpieces of paint-

ing, sculptures and architecture as the expression of different conceptions of life and beauty ; Literature : A study of world Literature. The Art of Living, especially the wise use of leisure.

This staff is partly American and partly European (from several different countries).

Field trips into various European countries are made in connection with each course at the American People's College. Following a period of orientation into European life, the students go directly into the major countries of Europe, visiting cities and small towns, living among the people and studying their problems first hand.

Specialised study in Europe can also be undertaken under the guidance of the American People's College and its Associates, at Vienna, Rome, Budapest, Exeter, Edinburgh, Woodbrooke, Grenoble, Munich etc. The full programme may be obtained from the Director, American People's College in Europe, Oetz, Tyrol, Austria, or from the Potrero Study Tourist 55, West 42nd Street, New York, or 324, South Michigan Boulevard, Chicago.

WOMEN OF ALL NATIONS



A MAORI BELLE (Newzeland)



AN ALAOUITE BELLE (N. Syria)



MEXICAN SENORITAS



A BEDOUIN GIRL (Cirenaica)



A SYRIAN GIRL OF DAMASCUS



A MARRIED WOMAN OF THE
ARISTOCRACY OF MORROCO



THE WORKING WOMEN OF CHINA

A Picture gallery of the men and women of different nationalities and communities of the Empire will be published in the Jubilee Special Issue.



A YORUBA WOMAN (Africa)



THE UPPER-CLASS HADHRAMAUT
WOMEN (AFRICA)
(To be continued).

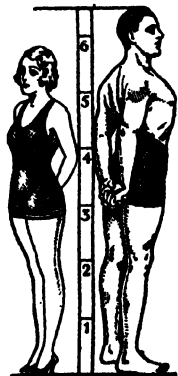


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" 21	" 6 in.	" 8 months!
" 20½	" 11 in.	" 4 weeks!
" 30	" 2 in.	" 4 weeks!
" 40	" 1½ in.	" 6 weeks!
" 16½	passes 6 ft. mark!	
" 18½	passes 6 ft. 2 in.	

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The Modern Student will distribute this month Rs. 400 as prizes to 100 new subscribers for the correct solution of the two puzzles given below. The first one is for College Students and the second for High School Students.

The solution of the puzzles should be sent in a closed envelope with the name and M.O. Receipt number of the sender written on the envelope. All such envelopes received on or before the 25th February will be opened in the order in which the subscriptions are received. The first 100 (50 for college and 50 for High School) correct solutions will be awarded prizes. Subscriptions can be paid in the Office. Those who send the postal money order in view of the competition should write "New subscribers competition" on the M. O. coupon. *This competition is exclusively for New subscribers.* Old subscribers are requested to interpret the A.B. educational pictures. Only one answer from a student will be considered. Full year's subscription should be paid.

1. FOR COLLEGE STUDENTS.

Suppose Gandhi, Tagore, C. V. Raman, Mrs. Sarojini Naidu are all marooned on a desert island, where they find a canoe in which there is room for only one of them to paddle 100 miles to civilisation. Which one gets the canoe? How and Why? Answer should not exceed 50 words.

11. For High School Students.

Find out the two correct names from the following 5 lines :—

Our first is in Pacific but not in Japan

Our second is in Christian, Hindu and in Mohamadan

Our third is in Buddhist but not in Jews
Our fourth is in Nations and also in Countries

Our fifth is the majority in Asia

Our whole are two countries of ancient civilisation.

Last Month's Competition.

College Section

Correct Solution—The Scientist.

WINNING SUBSCRIBERS

3579, 3581, 3582, 3584, 3586, 3587, 3589,
3590, 3592, 3604, 3614, 3617, 3618, 3619,
3620, 3622, 3623, 3624, 3632, 3634, 3635, 3637,
3640, 3641, 3642, 3644, 3648, 3650, 3651,
3652, 3653, 3654, 3658, 3660, 3661, 3663,
3665, 3669, 3671, 3672, 3673, 3675, 3678,
3681, 3683, 3684, 3685, 3688, 3691, 3693,

2. High School Section

CORRECT SOLUTION—MOTHERLAND

WINNING SUBSCRIBERS

3576, 3577, 3578, 3580, 3583, 3585, 3591,
3593, 3594, 3598, 3599, 3600, 3607, 3611,
3613, 3615, 3616, 3621, 3625, 3626, 3627,
3628, 3629, 3630, 3633, 3636, 3638, 3639,
3643, 3645, 3646, 3647, 3649, 3655, 3656,
3657, 3659, 3661, 3664, 3667, 3668, 3670,
3674, 3676, 3677, 3679, 3681, 3682, 3689,
3692.

The above 100 subscribers will receive Rs. 4 each. Prizes will be sent by Postal Money Order. But, local prize winners are requested to be present in the Office between 1 p. m. and 5 p. m. on the 15th February with the subscription Receipts to receive the prizes.

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THE MODERN STUDENT

*AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF
EDUCATION AND THE INTERESTS OF THE YOUTH*

VOLUME III

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WHAT IS THE FUNCTION OF A MODERN UNIVERSITY ?

By PRINCIPAL A. E. MORGAN

The trouble with the universities to-day is that learning lacks universality. When knowledge was limited as it was in the Middle Ages something like a study of knowledge as a whole was possible. With the processes first of the revival of learning and then two centuries later of the creation of modern natural science the corpus of things known has become so vast that the ablest cannot do more than master a very small section of knowledge. True to their function as the repositories of the highest learning the universities are peopled with men and women deeply schooled in their particular subjects, but in too many cases lamentably ignorant of the learning of their fellows.

Dangers of Specialisation

This excessive departmentalisation of knowledge is more marked in the newer universities, where social contacts are harder to effect; but even in the older universities with their collegiate organisation of fellowship it is too prevalent. And it is getting worse. With the result that teaching is excessively specialised and graduates are being turned out of all our universities experts in what they are pleased to call their subjects, but ignorant of much of the knowledge vital not merely to good

citizenship but individual capacity for life.

This is a commonplace, and yet little is being done to remedy what is a very serious state of affairs in relation to the well-being of the community as a whole. It is the inescapable duty of the universities to train the pick of our youth to be the leaders of the next generation. The function of the universities in that sense is properly vocational, and to assert this is not to depreciate the purpose of university education. The community must have its leaders, the comparatively few who are specially trained to occupy the positions which involve more responsibility and require more skill. To produce these has always been the function of universities.

This is not to say that no one does or can occupy a place of leadership unless he is a university graduate. In addition to the universities, there has been the other great method of training by apprenticeship. Until recently this was an important part of the training in medicine; it still is in the law; and the great majority of those holding high positions in industry and commerce have learned their profession in this way.

To-day however every department of life and work is becoming more and more highly specialised, and life as a whole has consequently become so much more highly organised that the process of preparation of those who are to manage this complex machine is proportionately elaborate. A growing number of young people are seeking university training; more and more will. There are those who cry out that too many are going to the universities and they point to the numbers of unemployed graduates. This will not stop the flow; nor should it. The trend of civilisation is towards an intensification of education. As long as youth is youth it will hunger for knowledge. As our social machine develops to higher degrees of complexity education will become a longer and more highly organised affair. The number of unemployed graduates is a measure of the increase in the number of those employed. In another sense it is a guarantee of quality, seeing that it represents the possibility of choice between the better and the worse.

There can be no doubt that the university is going to be in the future the main avenue to many vocations for which apprenticeship was formerly the method of preparation. Local Government officers are at present very rarely university-trained unless they have technical qualifications, such as medical officers of health and engineers; business is only beginning to recruit from the universities. If the universities are to live up to their ancient function of preparing the highest members of the

various professions and callings they will need to reconsider their position. Society is in a state of upheaval and education stands in need of reassessment as much as it did when a new age emerged from the Middle ages at the time of the Renaissance, and again when the development of the natural sciences in the nineteenth century gave birth to the modern world of machinery, speed, and the consequent mass organisation of humanity.

The need for a Synthesis of Knowledge

The universities must hold fast to their high duty of maintaining the best standards of knowledge; and this inevitably involves specialisation. If however they are to carry out their duty fully they must face, and that quickly, the task of reintegrating knowledge. Society must have for its leaders those who see not only the trees but the wood. The need for a synthesis of knowledge, from which alone wisdom can come, is urgent.

How this can be done is hard to say. Carlyle created a Professor of Things in General; and we need sorely some Teufelsdröckhs. But we probably shall not get them. The best we can hope for is a better organisation of curricula, so that, while some students specialise deeply in certain subjects, better opportunity is given to the other type which needs a more extensive course. Happily there are signs of this in most universities but the problem has scarcely been touched. It is still possible for a man to spend three, four or five years studying the classics, chemistry, engineering or medicine

and emerge little better than an ignorant as regards the world and knowledge at large. To be a skilled surgeon ignorant of the riches of our English heritage of poetry, to be deeply learned in French language and literature and to know nothing of the biological basis of our existence, to be never so well trained in the higher flights of mathematics yet to know nothing of the economic conditions of society is to be uneducated. And such men are being produced in abundance by our universities.

What wonder that the man who runs a business concern or administers a corporation department prefers to catch a boy early, whilst the bloom of youth and the enthusiasm for life are still unsullied, and train him up himself in the process of everyday affairs. If the universities are to fulfil their duty they must continue to adjust themselves so as to meet the requirements of modern life and modern work. And for them to regard training for vocation as a proper function is no wise derogatory to their dignity. It is not even novel.

It is useless to say that the subject a man studies does not matter and that a first class honours man in classics is good enough for any far-sighted business man to employ. A farsighted business man wants two things if he can get them: a first-class mind and a first-class personality. But in addition he wants in his young recruit a body of knowledge which will bear some relation to the work which he has to do. Surely it is possible to organise courses more

relevant to modern business conditions than the language and literature of an extinct civilisation, and yet preserve all the cultural and humanistic elements which are vital to a sound training for life. A wise business man would prefer a first-class classic to a third-rate economist; but other things being equal a first-class economist would be more useful still.

Defences of the Human spirit

The problem is twofold. In certain directions there is greater need for universality, for a widening of the scope of curricula now too highly specialised; and on the other hand there is need for more special training for vocations which it has not been mainly the task of the universities to prepare for up to now. In providing these special courses for, say, business or public administration, there is no reason why they should not be widely humanistic and cultural if they are planned with breadth of vision. If they are not they will fall into the same narrow rut in which other professional training is unfortunately confined.

We have concentrated attention on what is perhaps the most important problem with which the universities are faced, but it must not be imagined that their sole function is to teach. Their ancient privilege is to be the repositories, though not the sole repositories, of the deepest knowledge. It is also their function, whilst engaging in the endless task of maintaining the light, to carry on the struggle to extend the boundaries of

knowledge. Ignorance and obscurantism are ever ready to overwhelm the mind of man: the universities are part of the defences of the human spirit against these lurking enemies.

On the newer universities, with their peculiar local connections, lies the special responsibility of serving to illuminate their own regions. It may be by serving a local industry through particular scientific research, it may be by the influence of its staff on the intellectual life of the people, it may be by the hospitality within its walls which the university gives to such movements as it can properly help, or it may be by the increasing activities of extra-mural adult education: in all these ways the university may be and in most cases is an intellectual focus for its locality. There need be no fear that to serve a local purpose is a negation of its universal function. The two go hand-in-hand: they strengthen each other.

Never has university education been so much sought after as to-day; and never perhaps has it been more criticised. This is to be welcomed. Whatever the pessimists may say, the universities are not over-supplying a need. The need may not be fully formulated, but it is there and it exceeds the supply. The solution of this problem of supply and demand must come from two directions, and neither can wholly precede the other. The community must learn the value of the university and its products for the service of society; and the universities must study patiently and sympathetically to produce what society needs. It needs many things and its needs will change constantly. To that end the universities, whilst cultivating the highest knowledge for its own sake, must not think it ill if the world demands that the pursuit of knowledge and the training of its youth should bear a practical relation to the well-being both of individuals and of the community as a whole.



The Listener.

YOUNG NIGERIA LEARNS THE THREE "R'S"

STUDENT SERVICE IN A CHANGING WORLD

By MISS NANCY CHALLONER,

Secretary for India and the far East, International Student Service, Geneva.

It is a melancholy commentary on the present state of students throughout the world that words "crisis" and "international anarchy" should have become commonplace terms in their everyday vocabularies. Yet the basis for this disillusioned outlook on life is not difficult to discover. Economic and political crises in national and international life, expressed in aggressive and uncompromising nationalisms, have had disastrous effects upon the university. In some countries these have degenerated into political battlegrounds; in others, particularly in states where an absolute conception of government prevails, students are to-day being selected for their slavish devotion to one particular national doctrine: dissenters are driven from university and state. As a consequence, students who find themselves swept away on a wave of disillusionment have come to believe that their role as citizens is a passive one; that they are the inevitable and helpless victims of crises which lie ahead.

Clearly, such dismal talk leads nowhere but to destruction. That is why International Student Service, after fourteen years of useful existence, stands to-day by its conviction that the search for the new university, carried on by helpful talk and

useful work, should go on. That is why to-day it is engaged in relief activities on behalf of student emigres from Germany and destitute but gifted students in Austria. That is why it continues to push forward its activities in the fields of cultural co-operation, self help and university research.

At no time did I.S.S. forget its original basis, or the ever-recurring needs in the relief field, and to-day its attention is turned to the needs of students of Austria and Germany. Political upheavals have driven many German students from their country; in Austria, the abolition of institutions for assistance to students has forced many out of the universities and into the ranks of the unemployed. As in 1920, I.S.S. is once again providing assistance for the students in the spirit of positive neutrality which is unchanged by factors of race, religion or politics.

In the province of self-help and social service, built up on the democratic view that the doors of the university should be open to the most gifted students of the community, regardless of their personal resources, I.S.S. co-operated with the Swiss National Union of Students in organising international work camp exchange, whereby students of different nationalities and widely differing home

conditions meet with the common interest of healthy hard work and simply living conditions and learn to understand and know the best that is in each other, in spite of superficial differences. Conferences on Self-Help, Student Loans and Scholarships, Work Camps and Work Service are also arranged, at which students may meet and work out the most effective and practical methods of tackling these problems.

Growing out of relief work and co-operative self-help, which have brought the realisation of deep sympathies and common interests underlying differences of language and national customs, there has developed in I.S.S. the department of cultural co-operation and international studies. A new sense of common interest in the moral and spiritual aspects of university life has been engendered and many conferences are arranged between national and international groups for the interchange of information and views on all manner of questions concerning student life. Here students of different nations, creeds and political views can meet in a friendly spirit and discuss concrete problems—many of which may have hitherto divided them and led to misunderstandings. This department also arranges international tours and lectures, small local group meetings bringing together visiting foreign students in their home country, and thus a new international attitude is being formed.

In recent months particular attention has been paid by this department to the

development of international co-operation between the countries of Eastern Europe and of Asia—particularly British India and China. Interest in I.S.S. is also growing in Scandinavia and other northern European countries.

In China there has been working for some years a small committee representative of I.S.S. in the department of self-help and it is now hoped to enlarge this committee and widen its scope to include cultural co-operation. This deepening of the co-operation between China and the students of the West is also showing itself in Europe, where a Sino-European Student Conference (the second organised by I.S.S.) is being planned to take place in Geneva in the autumn of this year.

The possibility of arranging visits of European students to India and of Indian students to China has been discussed, but so far nothing definite has been arranged. The proposal to bring tours of Indian students to Europe has been much more successful. In 1933, Mr. Paul Runganadhan brought a group of Indian men, students and teachers, to Europe, and the following year there were two groups of visiting Indians—a group of men organised by Mr. Runganadhan and a large group of women led by Mrs. S. K. Datta. Both these groups were present at the Annual Conference of I. S. S. held at Bouffemont, near Paris, in July, and some individuals stayed on in Europe when the main parties returned to India.

Since her return to India, Mrs. Datta has been working in that country to build up a sound organisation founded on the interest in I.S.S. and the understanding of I.S.S. aims which these groups gained while in Europe. She is also preparing to bring another group of Indians to visit Europe this summer and is making enquiries into the possibilities of taking yet another group to China in the fairly near future. Mrs. Datta* is acting as I.S.S. representative in India, in co-operation with a panel of "Correspondents of I.S.S." who are living and working amongst students in various parts of that large country, and in co-operation, too, with those members of the groups visiting Europe who became "Friends of I. S.S."**.

Thus we have in India the foundation laid for the establishment of a really sound national organisation to act as a link between students in India and students in countries in all parts of the world, for the increase of international understanding, mutual self-help and cultural co-operation all of them important factors in the building up of international peace and universal goodwill.

The department of university research

* Address: Mrs. S. K. Datta, Forman College House, Lahore, India.

** "Friends of I. S. S." are university people and others who are eager to support and promote I. S. S. activities and who subscribe each year a minimum of 10 Swiss francs (or 10/- British). This entitles them to receive the monthly publication "More Facts", as well as annual reports and other occasional publications of I.S.S.

developed form the realisation that any really useful work among students implies a careful consideration of the university itself. Brought face to face with student conditions, it was found that the real purpose of the university had, through various causes, become lost or distorted. It was therefore found desirable to make a study of university conditions in different countries. Thus, in 1931, the first results of this research work were published in a book entitled "The University in a Changing World", edited by Dr. and Mrs. Kotschnig. This is to be followed by a second book, "The University Outside the Western World", which is already in the course of preparation. Here, as the title implies, the net has been cast wider and the enquiries have been carried to the eastern countries, where a new and westernised educational system is seeking to adjust itself to the age-old cultures of the oriental races. Further research is also being made into the question of the Overcrowding of the Universities and Unemployment in the Professions, a matter of universal interest in these times.

So, in all its departments, I.S.S. is spreading until, as its name implies, it will become truly "International", a "Service" (or as the French name of the organisation more aptly describes its purpose, "Entraide") amongst students, always moving with the times, always adapting itself to the needs of the student world when and wherever it finds these needs exist.

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THE LIFE OF A SPONGE

By DR, K. N. BAHL, D.Sc., D. Phil.,
Professor of Zoology, University of Lucknow

Sponges belong to a class of beings which by common consent form a very low link in the animal chain. They are inert and apparently life-less organisms and for a long time nobody suspected they were animals ; it was only in the fifties of the last century that cilia were discovered in a living sponge and these furnished a decisive proof of their animal nature.



SPONGE

All sponges live in water ; most of them are found in the sea but a few inhabit the fresh water of lakes and ponds. To a lay man the most familiar sponge is the bath-sponge, which is so useful for his toilet. The greater part of the world-supply of the bath-sponge comes from the Mediterranean and the Red seas ; in America most of the sponges are obtained from the warm clear waters of Florida in the Gulf of Mexico and West Indies.

But sponges of the finest quality—the Turkey solid and the Turkey cup—are found in the Levant, the eastern part of Mediterranean. The discovery of the bath-sponge we owe to the Greeks ; they have fished it for centuries and taught the use of it to the rest of the world. Even to-day the Greek divers are chief sponge-fishers so that they hold the monopoly of a trade that their forefathers started.

The common bath-sponge of the market is really the dry, dead skeleton of the animal and one cannot form an adequate idea of the living sponge from it. But there is one important character which we can see even in the market sponge, i.e. that the whole of the surface is pierced with holes, the grater number being extremely minute while others are of considerable dimensions. Because of this character, zoologists call the sponges *Porifera*.

The true living part of the sponge is of a soft and gelatinous texture and with the aid of a microscope is found to consist of an aggregation of cells arranged in two layers with a jelly-like substance in between one of which contains cells with long thread-like cilia. By the constant action of these cilia, a current of water is kept up, causing the liquid to enter the sponge through the innumerable pores with which the surface is pierced, and to be expelled through the

larger orifices. A sponge in full action is a wonderful sight: the cilia drive the water in ceaseless currents, whirling along all kinds of solid particles, arresting those which are useful for digestion and rejecting those which it cannot assimilate.

Sponges are fixed animals and lie attached to rocks and shells or mud in water. They cannot evidently go about in search of food as other animals do; the food, therefore, must come to them. It comes with the ceaseless water-currents. It has been estimated that the amount of water passing through a colonial sponge called *Spinosella* is 1575 litres a day—1000 times the amount of urine passed out per day by a healthy person. The water-current not only brings food-material to the sponge but also brings oxygen for respiration. Feeding and respiration go on side by side and it has been well said that the life of a sponge hangs on the water-current. Unicellular algae, bacteria and particles of organic debris floating in water form the food of the sponge. Digestion takes place within the ciliated cells which secrete the necessary enzymes and the digested food-material is then carried and distributed to all parts of the body.

Hunger and love in their widest sense are the two leading motives in the lives of animals; they are constantly busy finding food, avoiding enemies, wooing mates, making homes and tending their young ones. Even in man, hunger and love remain as the two fundamental instincts of life but we have sublimated these elemental instincts in a variety of

ways and so we do not find them in such nakedness or crudity in man as we do in lower animals. Our friend the sponge also shares these instincts with other animals. We have seen how the sponge satisfies its hunger and now let us see how it reproduces.

All sponges are hermaphrodite i.e. ova and sperms are developed in the same sponge but rarely at the same time. Of two colonies lying side by side, one produces sperms and the other ova at one time and *vice versa* at another time. The ova remain in the body of the sponge, while the sperms are shed into the sea and find their way into the body of the other sponge through the in-going currents of water and fertilize the eggs there. The fertilized eggs undergo part of their development within the body of the mother-sponge and each emerges out of the parent body as a half-ciliated larva which swims about for a short time in water and finally settle down on a piece of rock or stone, thus laying the foundation of a new sponge colony.

A sponge has no sense-organs and no nerves either; but if we irritate it by adding a small amount of chloroform or cocaine to the sea-water, it closes its pores. The impulse creeps, however, sluggishly through the living flesh of the sponge to the muscles which surround the pores and close them. We thus find in the sponge just a beginning of nervous activity, the highest expression of which we find in man in his ability to convey his ideas to others—an ability which makes the writing of an article like this possible.

EDUCATION AND LIBERTY

By DR. P. SIVARAM, M.A., Ph.D.

The question has been often asked, how far liberty can be reconciled with social efficiency in the sphere of education. There are many who think that social efficiency can only be secured by forms of social control which curtail personal liberty.

Mr. Bernard Shaw argues that in the modern world, the State must adopt a faith and enforce it. There must be no compromise and no nonsense about it. Mr. Shaw hopes that the faith to be adopted will be his own belief in creative evolution, in socialist economics and in vegetarianism. Any State that follows his counsel will surely undermine the liberties of the people. Certainly any modern civilised community needs a common ideal of good life. Is it not possible to reach such a unity of purpose without whole sale sacrifices of liberty? Youth should not be exploited in the interest of a dogmatic system. In India we have to get the driving power of a common creed without the suppression of liberty characteristic of Bolshevism or Fascism.

If liberty find no place in the ideal of a society, education obviously would not be effective if it sets out to train free men. No system of education will be socially efficient which is not permeated with the spirit of freedom.

Although personal liberty is an

integral element in our idea of the good life, yet many crimes have been committed in the name of liberty and very many sins have been sheltered under the ægis of the goddess. The freedom with which education is concerned is not the liberty of the natural man to do what he likes, but it is the spiritual freedom that comes through knowledge.

There is no education which does not involve an infringement of the natural liberty of the child. Education is necessarily discipline and only through discipline is true freedom possible. Discipline is not to be equated with the methods of the drill-master. For, education is not a process of drawing something out of the child but it is rather, as Mazzini said, the bread of the soul, the provision of food convenient for the child, and such provision includes an occasional crust to bite on and not a perpetual diet of pap.

Freedom for the individual can only be secured by enabling him to take his part in the life of society as a citizen and as a worker.

Education, therefore, must aim to make a man fit for some active calling in the service of the commonwealth and for the duties of citizenship. The pupils have to be prepared to live in a society as it is or as it should be. The ultimate loyalty of the student should be to the

community, society or the State, and through it to the more nobler one of humanity. If on the other hand, education aims at preparing the youth to provide the things necessary only for the health and nurture of their bodies, then its aim will be technical efficiency pure and simple. That kind of education will produce robots. It is doubtful whether an education so limited makes the full contribution to the good life which we have the right to expect from schools and colleges.

Real education should go further, to enable men to live the good life together, to make provision for their higher spiritual needs. All education should be a search for truth. "Ye shall know the truth and the truth shall make you free." Therefore the youth should be given freedom to search for truth. But to avoid misdirection of interest and energy in their search the guidance of the teacher is very essential. The freedom of judge-

ment given to the student in his search for truth, has to be necessarily restricted to some extent. Without forcing students to take a particular side in controversial subjects they have to be trained to form intelligent judgments.

The two parties involved in an educational process are the teachers and the taught. As we have seen there can be no absolute liberty of the child to determine his or her educational development, —the teachers likewise have to accept restrictions on their liberty. Teachers must forgo political and religious propaganda. If the parents have the liberty on the choice of schools for the child they have a right to ask that their children shall not be taught to despise the faith of their fathers whatever it may happen to be. Likewise the State has a right to demand of its teachers trust. The State has a right to curtail the liberty of the teacher who instils sedition into its future citizens.



THE WHITE-CLAD WORKING GIRLS OF MALABAR

PRINCE GAUTAMA BUDDHA

By K. POTHAN THOMAS



Six hundred years before Christ, Buddha was born in a little tribe living on the slopes of the Himalayas in the north of Bengal. His father was the king of the clan known as the Gautama. Therefore he received the name Siddhartha Gautama. The religion of the people at that time was a form of Hinduism. The parents of the young prince encompassed him with all the luxury of an Indian Prince.

Young Gautama grew up a handsome capable young man. He had no work to do. All his time was used in play. The chief amusements of the court were hunting and love-making. Gautama gladly joined in these amusements.

When he was nineteen, he was married to a beautiful cousin. For some years they remained childless. Their life was a happy one. They enjoyed all the luxuries. But, young Gautama was becoming discontented. He had a keen brain, but was not allowed to use it. As every material desire of the young prince was thoroughly satisfied, he was growing more and more miserable in spirit.

One day, while he was driving on a pleasure excursion he met a very old man. The sight of the poor, enfeebled man struck his imagination. "Such is the way of life" said Channa, his charioteer "and to that we must all come." The next moment they passed another man suffering from a loathsome disease. "Such is the way of life" said Channa. A moment later they were passing an unburied body, swollen, eyeless, mauled by passing birds and jackals. "That is the way of life" said Channa. Gautama shuddered at these terrible sights. Enjoying all princely comforts, he had up to that moment been blinded to the existence of such tragedies in this world. This opened his eyes and he began to meditate. Then the chariot passed a wandering holy man, who despite his emaciated appearance and tortured body, seemed happy. Gautama wondered whether this was

not the real happiness. While he was absorbed in meditation, a messenger on horse back came galloping and delivered the message that his wife had given birth to a son. This news did not give him any happiness. He was sad and said "There is another tie to break."

He returned to the palace, where the whole tribe was assembled and rejoicing. There was a great feast and a dance by Nautch girls to celebrate this happy event. Gautama woke up in the night and asked his faithful Channa to saddle the horses. Then he softly went to the threshold of his wife's chamber and saw her by the light of a little oil lamp sleeping peacefully surrounded by flowers and with his infant son in her arms. He felt a great craving to take up the child in one last embrace before he departed. But he feared the mother would awake. So sadly he turned his back and went out of the house where Channa was waiting with the horses.

Very far they rode that night. When he crossed the frontier of his country he stopped. Then he cut off his flowing locks of hair, removed all his ornaments and sent them, his horse and sword back to his palace by Channa. Then he went alone, a wandering beggar.

Soon he met another beggar. He exchanged clothes with him. Clad in rags, Gautama went southwards, where religious men and hermits lived in caves in a hillside. He joined them in their life. Gautama tortured his body and fasted as the others. His sincerity and

humility attracted the attention among the devout. The fame of the new ascetic spread far and wide.

One day while he was walking up and down, he staggered and fell unconscious. And in the swoon that followed he realised the futility of this religious asceticism. When he recovered, he insisted upon food and refused to go on fasting. He ate well and heartily and insisted that by doing so he could think better. The other ascetics were horrified at this and abandoned him. They left the cave and went to Benares.

Gautama wandered alone. For years he thought about the great problems of the religion. One day he had seated himself under a great tree by the side of a river to eat, when a clear vision came to him. All day and night he sat there in profound thought and then he rose up to impart his vision—the new religion of Buddhism—to the world. The tree under which Gautama sat is a fig tree known as the Bo Tree. Although the original tree has withered and died, a cutting was taken from it and planted in the vicinity. This tree is still visited by thousands of pilgrims every year and it is in the United provinces near Allahabad. It is at this place that the Buddhist University is to be built.

The fundamental teaching of Gautama is that all miseries and discontents of life are due to insatiable selfishness. Suffering, he teaches, is due to the craving individuality to the torment of of greedy desire. Until a man has

overcome every sort of personal craving his life is trouble and his end sorrow.

So Buddhism was born with Prince Gautama as its great founder. In the beginning it spread in India. But as years passed, the new religion drifted itself to further east. Gautama himself wandered far to the East preaching his

religion and he died when he was 80 years old. The present prophet of Buddhism is the Dalai Lama of Tibet who died an year ago to be succeeded by a boy born at the same hour of the great ruler's death. The boy now one year old is considered to be the holiest man among the Buddhists.

IS INDIA GETTING POORER ?

By B. R. SEN, I.C.S.

IV

Distribution of National Income

(1) Land Revenue assessment reduced

We shall now examine the distribution of national income. In studying the distribution of national income our attention is directed to the share of the State in the agricultural income of the country. Reference has already been made to the enormous demand of the Mogul Emperors in the gross produce of the soil. During British rule the land revenue administration has been systematised and definite principles have been evolved regarding the State demand for land revenue. In Bengal and Bihar the State demand for land revenue was permanently fixed in 1793. In other provinces the settlement is periodical and land revenue assessment is subject to definite principles. The general principle underlying land revenue assessment in the temporarily settled provinces is that one half of the net assets

of land should be taken as land revenue. The net assets of land is determined by making a liberal allowance for the cost of cultivation. Under temporary zamindari settlements, the land revenue demand is fixed at one half of the rent realised by the Zamindars. In many cases, the State demand for land revenue is less than 50 p. c. The incidence of land revenue per acre * will be evident from the following table.

	Per acre.		
	Rs.	A.	P.
Madras	2	5	0
Bombay	2	15	0
Bengal	1	4	1
United Provinces	2	11	0
Punjab	1	15	1

It is thus seen that the incidence of land revenue per acre is much less now

* Agricultural Statistics of India 1929-30
p. 35-37.

than during the Muhammadan period when the value of one third of the gross produce of the soil was the normal demand from the tenants. In the provinces where the Zamindari system is prevalent, the tenants for a period were left without any protection *vis-a-vis* the Zamindars. Government, however, soon recognised their duty to the tenants and passed necessary legislation to safeguard their interests. Thus in Bengal tenancy laws have been passed which have given the tenants security of their rights over the lands which they cultivate. Such rights are not only heritable but also transferable by sale or mortgage. The power of the Zamindars to enhance rents arbitrarily has been curtailed. It is only when the prices of agricultural products rise or definite improvements are effected by the landlords that they are permitted to enhance rent. The object of tenancy laws is to leave more of the income in tenants' hands and to make it impossible for the landlords to rackrent them.

Reduction in the rates of interest

Another factor which has profoundly affected the distribution of income is the rate of interest for the capital employed by the cultivators. It is well-known that the village money lenders often charge exceptionally high rates of interest upon loans given to the cultivators. The result has been that majority of the repayment of interest is normally a considerable item in the budget of the majority of the cultivators. The Government have realised the gravity of the situation

and are tackling it mainly by helping the growth of co-operative credit societies which advance loans to members at moderate rates of interest. Not only have co-operative credit societies made cheap credit available to the agriculturists but they are also prompting habits of thrift and economy in them.

Wages of industrial workers

The income of the labouring classes in India rose substantially after the Great War. The wage statistics and the level of prices indicate a substantial betterment of the conditions of labour during the last 15 years. To quote the Royal Commission on Labour: "In 1920 and 1921 there was a general rise in wages; prices reached their highest point in the autumn of 1920 and the general tendency thereafter was downwards, so that by 1923 the workers were generally better off than before the war."*

Since then prices have fallen substantially; there have been some reductions in wages but there has been no general fall of wages commensurate with that of prices; the general level of real wages for industrial workers thus stands higher at the moment than at any previous period. The following table gives an idea of the average earnings of operatives in the cotton textile industry in the different industrial centres of India :—

Report of the Royal Commission on Indian Labour page 196.

Group	Centre.	Average monthly earnings of all workers.			Average monthly earnings of workers who worked without any absence.		
		Rs.	A.	P.	Rs.	A.	P.
Men	Bombay	37	10	2	44	3	6
	Ahmedabad		...		38	4	0
	Sholapur	23	15	6	26	10	2
Women	Bombay	17	12	4	20	4	6
	Ahmedabad		...		21	1	6
	Sholapur	9	15	7	11	6	7
Children	Ahmedabad		...		9	4	6
	Sholapur	5	10	4	6	13	10

An idea of the earnings of the jute mill operatives of Bengal can be gathered from the following table :—

Department.	Multiple shift.						Single shift		
	4 day week.			5 day week.			5½ days . 60 hours per week.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Sacking weaving	8	2	9	9	3	0	9	8	0
Hessian weaving	5	15	0	7	4	9	8	4	6
Sacking winding	4	9	6	5	1	3	5	12	0
Hessian winding	4	8	7	5	6	0	5	12	0
Sacking spinning	2	9	6	3	4	9	4	2	0
Hessian spinning	3	0	3	3	14	0	4	2	0
Batching	2	12	9	3	9	9	4	5	3

It will be seen that the earnings of the jute mill weavers vary between Rs. 24 and Rs. 38 per month.

The average earnings of the workers do not fall below Rs. 15 per month. The earnings of a working class family are more than Rs. 15 per month.

A family budget enquiry at Bombay Which covered well over 2000 families

gave the average income per family at Rs. 52-4-6 but this was in 1921 when prices and incomes were both higher than in recent years. Family budget enquiries in Ahmedabad and Sholapur, each embracing about 900 families gave the following results :—*

* Report of the Royal Commission on Indian Labour,

	Ahmedabad (1926)		Sholapur (1925)	
	Percentages.	Average number of workers in a family.	Percentages.	Average number of workers in a family.
Below Rs. 20	2	1.2	8	1.0
Rs. 20 and below Rs. 30	17	1.2	23	1.6
Rs. 30 and below Rs. 40	21	1.5	26	1.9
Rs. 40 and below Rs. 50	25	1.6	21	2.0
Rs. 50 and below Rs. 60	18	1.9	11	2.4
Rs. 60 and below Rs. 70	8	2.0	5	3.0
Rs. 70 and below Rs. 80	5	2.4	3	2.7
Rs. 80 and below Rs. 90	4	2.2	3	3.3

It will appear from the above table that 63 p. c. of the workers' families in Ahmedabad and 70 p. c. in Sholapur had incomes between Rs. 20 and Rs. 50 per month,

Per Capita Income

It is undoubtedly true that as contrasted with the average income of advanced

industrial countries the average income in India is very low. But nevertheless during the last half of a century there has been an appreciable increase in the average income of the people in India. The aggregate and *per capita* income of British India in 1922 as compared with previous years has been calculated by Prof. Findlay Shirras as follows* :—

Year	Population British India.	Agricultural Income.	Non-Agricultural Income.	Total Income.	Per capita Income.
	Millions.	Rs. Crores.	Rs. Crores.	Rs. Crores.	Rs.
1871 (50 years ago)	170.0	277	63	340	20
1881 (40 years ago)	196.4	354.5	175	529.5	27
1901 (20 years ago)	223.4	453.3	217	670.3	30
1911 (10 years ago)	242.7	1412	530	1942	80
1921	247.0	1715	883	2598	107
1922	247	1983	883	2966	116

The average income of the population of India thus appears to have risen from Rs. 20 to 107 in the course of half

a century. During the same period the changes in prices have been as follows—

1873	—	100
1910	—	122
1915	—	152
1920	—	281
1922	—	232

* Shirras :—The Science of Public Finance p. 141.

Thus while the average income has risen five times the rise in prices has roughly been $2\frac{1}{2}$ times. The conclusion is that the real income of the mass of the people has considerably increased.

Rise in the standard of living

That there has been a substantial rise in the standard of living of the masses in the last half century is beyond dispute. The higher standard of living is reflected in the consumption of a large amount of articles imported from foreign countries as well as articles of local production. In Bengal particularly the increased value realised from jute has enabled the cultivators to make substantial improvements in housing and in the consumption of furniture and utensils. There has been an increase in years in the consumption of cotton cloth. In the beginning of the 20th century the *per capita* consumption of cotton cloth (imports and mill production) was 8.39 yds. In 1927-28 it was 12.11 yds that is consumption had roughly increased by 50 p. c. *

Conclusion

It will be a task for the future historian to appraise the economic benefits that have resulted from the British rule, but it can perhaps be confidently asserted that there has been no retrograde

movement in the economic condition of the country. On the contrary the expansion of agriculture and the other industries, the growth of foreign trade, finance and banking point to increasing prosperity. India is not getting poorer.

THE LIGHT OF THE WORLD



This picture which represents Christ knocking at the door of the human soul is one of the masterpieces of the famous British artist Holman Hunt.

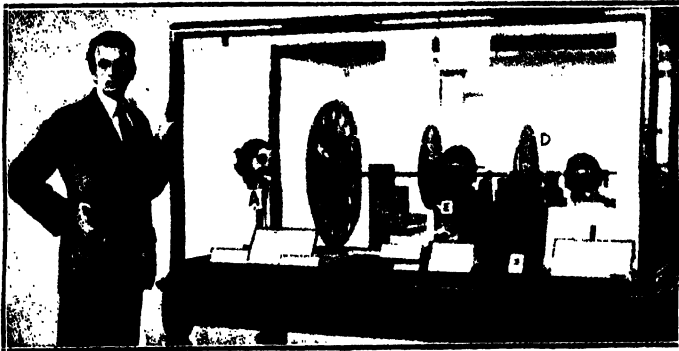
* Review of Indian Trade 1930-31 p. 32.

TELEVISION

THE WONDER OF WONDERS

We all know what is wireless telephony or broadcasting. Just as we hear songs and speeches of persons thousands of miles away from us by means of broadcasting, we see the persons or objects through television sets. The new Science of Television is one of the most wonderful achievements of man. It was John L. Baird, the famous British scientist who succeeded in inventing television sets.

picture affect the wireless waves by means of a wonderful instrument called *Photo-electric Cell*. This instrument is put in place of the microphone. A spot of light is made to pass very rapidly up and down over the picture or scene to be broadcast and the light waves thrown back from this moving spot fall upon the cell. The nature of these light waves differs according to the shape and colour of the part of the scene



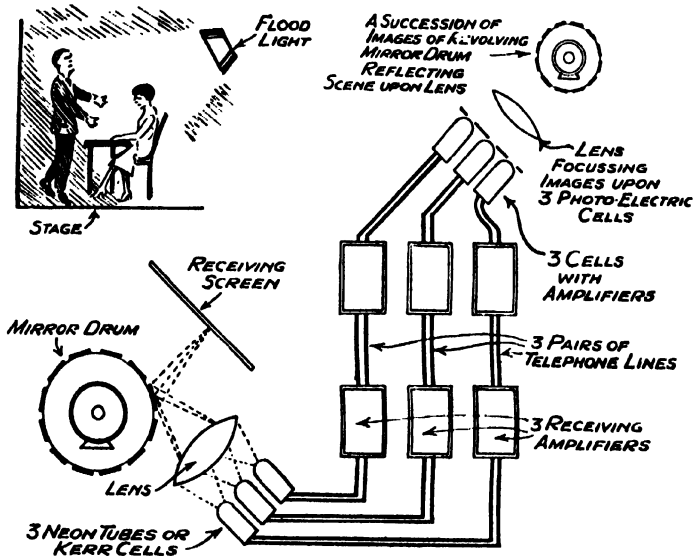
FIRST SUCCESSFUL "TELEVISION"
TRANSMITTER MADE BY MR. BAIRD.

In broadcasting the person whose voice has to be sent over the wireless sings or speaks into the microphone. This instrument changes the rapidly vibrating sound waves in the air by the speaker's voice, into electric currents. These electric currents affect the wireless waves which affect the receiver and the loud speaker turns them back into sound waves.

In television we make a photo or

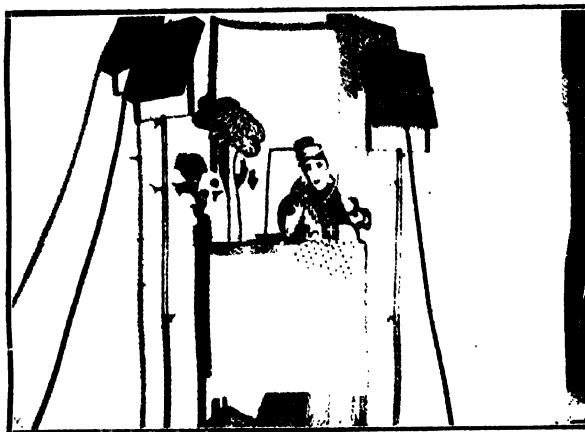
from which they come. They cause varying electric currents in the photo-electric cell. These varying currents affect the chain of wireless waves which is being sent out from the aerials of the broadcasting station and these in turn fall upon the aerial attached to the receiving set. In place of the loud speaker, the *television set* is attached to turn the varying wireless waves back into light.

DIGRAM SHOWING HOW THE ACTIONS OF THE PLAYERS ARE TELEVISED



A television set consists of a disc of thin metal punched with thirty tiny holes arranged in the form of a spiral. Behind this is placed a small neon lamp. This lamp is attached to a suitable wireless receiver and the disc is revolved

by a special tiny electric motor at a speed of 750 turns per minute. Then if the receiving set is properly "tuned-in" to the wave length of the station broadcasting, the picture which is being broadcast can be seen by looking



IN THE EARLY DAYS OF TELEVISION PUPPETS PERFORMED FOR THE SCREEN

through the holes in the revolving disc.

This new marvel of Television has not yet reached India. At present we have broadcasting sets and we could hear speeches and songs from England and other countries. If an event of importance happens in America or England to-day, we are able to read about it in tomorrow's papers. But through television we will be able to get the pictures of persons or scenes just as

quickly as we get speeches or songs. Even the wireless telephone is perhaps eclipsed by the transmission of pictures by wireless.

Television is still in its infancy. Pictures received by wireless, although quite easily recognisable are not yet equal to direct photographs. Let us patiently wait for a few more years to see this new wonder of wonders.



YOUNG STREET MUSICIANS OF GENOA

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(See the enclosed list for articles and contributors)

"AND SOME WERE FISHERS . . ."

By ALAN C. MCKAY

District scout commissioner, Malras.

Negombo, a town not many miles round the coast from Colombo, lay brown and gold and green and blue in the sunshine.

I had almost written 'fishing town', because it is of the fishermen of Negombo I would write, and there are many hundreds of them; religious fanatics mostly, as fishermen so often are, their calling being one that spells Life or Death more clearly than many another. Yet, when the fear of Life or Death be not upon them, they are a harmless simple people, catching their fish and selling them in the market-places and the bazars as fishermen have done from time immemorial and will continue to do until the seas give up their dead and their fishes.

When I came to Negombo it was lying beneath a blazing sun making a colourful picture with the flat fields of paddy, the green fringe of waving palm trees and the brown sand dunes changing to golden. The sea, blue and green and brown and gold—who shall tell us the colour of the sea?—the miles and miles of green-bordered lagoons stretching away into the distance, the brown sails of the single yacht of some yachtsman from the Royal Colombo Yacht Club—yes, Negombo was revelling in all the glory of its colours.

Towards sunset, and sunset from Negombo can rival sunset from

many a vaunted show place, I made my way down to the shore to watch the fishing-fleet come home. Away in the very face of the sun they were coming towards me, fifty catamarans with their great sails billowed out and their outriggers skimming the water. They looked like one huge butterfly wing set fifty times against the sky.

With me on the shore were many of the wives and children of the fishermen—the latter had been fishing a far bank and had been four days away, so quite a concourse had gathered to welcome them back. The sun grew red and the sky paled to green and yellow as those on the beach argued as to whose catamaran would be the first home. Some said Joseph Perera and his sons (well-known fishermen in these parts), others argued for Peter Fernando, while the sun sank with startling rapidity and the sky, deploring its departure, shot red and yellow streaks across the horizon and then paled and paled.

Soon the nearest catamaran was but a matter of thirty or forty yards from the beach and when the crew shouted to those ashore the cry went up, "Peter Fernando wins! His the first right to sell his fish." But a second cry came from the approaching boat, in which the crew were busy with the sail, and at the sound of it those on shore grew strangely silent. A voice rent the air, and turning

I saw a woman fall to the ground, tearing her hair and crying: "Oh, Jesu—Jesu", as she crossed herself.

A great noise broke out among the natives, and when Peter Fernando's catamaran crashed up the beach, its great sail still set and bellying in the wind, it was surrounded by a mob of yelling, clamouring men. I caught an old man by the arm. He muttered as he crossed himself, and on being questioned replied, "Joseph Perera will not come—he gone—they not know—five sons and one brother with him." I asked further questions and learned that Joseph Perera, his sons and his brother in their catamaran had been caught in a squall off the fishing banks and when the squall passed neither the catamaran nor any of its occupants were to be seen.

It was now dark on the beach, but when flares were lit I witnessed a strange scene. A village priest—a Frenchman with great-bearded face and little shining eyes, dressed in the flowing robe and sash of his kind—appeared among the natives and heard their tale. He tried to quiet the wailing of the women, then calling on the whole half-civilized, half understanding throng, he knelt with them on the sands and they prayed for the safe return of their friends.

The stars began to hang heavy in the sky and flying foxes dipped in and out of the shadows of the sand dunes. Frogs sang deafeningly in the marshy undergrowth near the lagoons, and the sea

washed quietly among the catamarans that it had known in Life and Death.

I went away for some hours and on my return found hundreds of natives congregated on the shore, their dark shining faces and half-naked bodies illumined by the light of many lamps. Priests went from group to group; many were singing, while others prayed. Women cried, were silenced and cried again. Fifty-three catamarans had returned, but the fifty-fourth would never come back. Joseph Perera, his five sons and his brother, these well-known fishermen, would never

".....come again,
Homeward to any shore on any tide."

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MODERN YOUTH AND MATERIALISM

By "COMRADE"

The modern youth is moving fast towards materialism. The present generation is pre-occupied with material things and are indifferent to anything that cannot be measured in terms of pleasure and enjoyment. The idea of a spiritual life has lost its hold upon a large majority of the younger people to-day. No former generation ever inherited anything like the ethical, social or economic confusion that confronts it. And disgusted with a world gone mad these impressionable youngsters give up the attempt to arrive at truth and slide away towards the very path of pleasure and materialism.

There is a tendency to-day to reject all those rules of life which have been accepted as based upon the eternally true values throughout the centuries. This rejection in most cases springs from a desire to clear the way for conduct only possible without the discipline of a religious or moral code. This viewpoint results in the inevitable collapse of the moral structure of society and the deterioration of the individual.

There is at present a good deal of spurious philosophy and muddled thinking about spiritual and moral life. A loose attitude towards the fundamental human relationships has always presaged the decline and fall of societies in the world's history. Let the modern youth take a serious warning from it. The materialistic philosophy of secularism

built up with the inflation of material wealth had not only the effect of taking the spiritual-minded away from their intercourse with God, but generally proved a bad upset for peoples' standard of values. It inclined great numbers to adopt some-what of a swagger in their emotional stride and headstrong heedlessness as to their spiritual destinations.

Morality, charity and honesty have to-day become concessions to God. Morality for want of opportunities, charity for honour and honesty for fear of law are becoming the standard of human life. People are much more interested in their own personal affairs than they are in the welfare of the society or in public morals. We are less concerned about morals than about politics. Why, there is much more insidious corruption in the motion pictures of to-day than in all the drinking and gambling. The pity of it all is that the modern youth will suffer.

The world can never progress a step forward without true spiritual values of love and faith. Can any one induce people to stop hoarding money if they have lost faith in investment bankers? What a spiritual life can do is to bring faith and hope and good-will.

An interpretation of life that rules out religion in its broadest sense must fail. We have the past to remind us of this truth. Let not the modern youth repeat the errors of the past.

WOMEN OF ALL NATIONS



A DAUGHTER OF THE BURNING
LIBYAN DESERT



A RICH BENGASI WOMAN
(Cirenaica)



A LAMBANI BILLA (Indian gypsy)



CHERES GIRLS RIDING TO WORK
(Borneo)



A MAID OF GAUM WITH HER
SWADESHI BAG



A PNOMPENH WOMAN OF FASHION.
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By DIPCHAND VERMA, M.A.

Lecturer, Jat college, Lakhaoti.

"What is History but fictions agreed upon" remarked Napoleon; but if History is fiction it is that variety of it which is truer than facts and the drama of Life as it opens and is illustrated by the dramatic movements of historical events, brings home the ever recurring lessons of life refreshing our outlook, widening our vista, always reminding us that the fundamental nature of History is to repeat itself and yet it always does so with variations.

If History were a matter of names or dates, a mere description of kings and queens with their subjects thrown in the background, or just a record of past happenings with the names of famous warriors, nobles and politicians under-lined, it would cease to be the subject of universal interest and appeal, and lose its *raison d'être*. A mere summary of facts even genuine facts does no more constitute History than a mere pile of yarn weaves itself into cloth.

To approach History rightly one needs more than the average share of human imagination and what is perhaps really important, sympathy, without which the liveliest events would appear to be dull, prosaic, and dry as dust. The secret of the the universal fame of Shakespeare is the spontaneous

sympathy that he produces in the readers' mind for his most notorious characters for it is always possible to appreciate one thing or the other in the most detestable persons. The characters of Shakespeare, his heroes and heroines as well as his villains appear before us with some justification of their doings and often 'more sinned against than sinning' so that it is possible to fall in sympathy even with a Shylock notwithstanding his devilish moves against a fellow citizen. So also the Historian if he will be true to his job needs to develop this Shakespearean faculty of appreciating the historical characters by entering into a close and intimate communion with their circumstances and by understanding their difficulties with a critical yet friendly attitude.

The waters of the Historical River roll on carrying away all before them, some times they move with placid tranquillity reflecting the grandeur and the splendour of the regions that they negotiate through, but then there are times of storms and when the tide is at its flow it breaks through the barriers of ages leaving nothing but memories behind some pleasant some otherwise yet all covered with a halo of romance and glamour so that the coming generations point with

pride and yet with sadness, here the story of the 'Glory that was Greek' and there the 'Splendour that was Hind' and yet what is left for mankind but to lament perhaps with the consolation that the old times were better than the new, perhaps with some lesson snatched from the records of the past, yet ultimately with the feeling that the things that were are no more. Babylonia, China, India, Greece, Rome, all are pining for their lost treasures, casting a wistful yet jealous look at the new centre of civilization and all perhaps would like to see the hands of the clock turned back, to restore their wonderful past once again to its old pinnacle.

Yet what is the lesson that runs like a red thread through the vast record of Mans' annals? What is the great message that the great minds of yore have left for us? The fundamental teaching of History, the History of all nations is the Unity of Mankind. With all our differences and variations, contrasts and dissimilarities we are fundamentally one, the children of the same Father, with the same earth to tread upon and with the same sky as our common canopy. There are diversities no doubt, diversities of race, colour, language, climate, culture and so forth but the fundamental Unity lurks behind and it is always diversity in unity. This Universal aspect of Humanity has to be first grasped before the universal nature of History can be rightly appreciated.

There is no such thing as the Eastern

culture and the Western culture. Culture is One and Universal and civilisation cannot be divided into water-tight compartments. The classification of Aryans and non-Aryans is equally arbitrary and most of the valued treasures of Human civilization have received contributions from all races and all people. Human civilization is like a kaleidoscope successively reflecting the cultures of all parts according to the zone which happens to be under the light. Nor is there any gain in discussing the superiority or inferiority of one part over the other for the whole is composed of all the parts and its wholeness will suffer with any portion deleted out. The sun of civilization like the earthly sun shines by turns but shines over all the globe.

If this Universal nature of History is once understood, it would then be possible to duly appreciate the pageantry of the past events and happenings, which would seem to rise from their grave entertaining us with their chequered experiences, enriching our lives with the storehouse of their didacticism and putting us on our guard against unknown slips which crowd across the foot-path of life.

It would then be possible to appreciate the History of all nations, to learn from the experiences of all countries, and to sympathise with the persons and movements that feature prominently in the corridors of historical ages.

With the pre-historic man as the background, as we make a survey through, the pre-Aryan civilizations,

the Aryan migrations, the contemporary world of Egypt, Babylon and Assyria, the Vedic philosophies, the rise of the Persians and Greeks, the Republican and Imperial Rome—all this presents a continuous evolution of Mankind towards its destined goal in the ancient world. The collapse of the Imperial Rome with the ghost of the Holy Empire lead to the gateway of the feudal anarchism and it is possible to defend feudalism as it is possible to defend socialism to-day for that alone summed up the rising tendencies of the medieval world. The decay of the feudal system before the rising forces of Renaissance and the Reformation and the evolution of national States symbolised by secular monarchies reads like the grafting of another scale in the evolutionary ladder and the process is continued to its logical conclusion. With the coming of modern times other forces come to the fore-front and while one appreciates the efforts of a Cromwell to combat the decaying creed of royal absolutism, that of a Washington to resist the aggression of an alien Imperialism, it is interesting to note that the background for the democratic and nationalist movements of the modern times is provided by the ages preceding them. The French took the long stride and proclaimed the Rousseau gospel of the Sovereignty of the people and the 19th centuries with some natural reactions again picked up the thread of human evolution.

The rise of industrialism along with competitive nationalism led to the inevitable catastrophe of the great war and the post war world has witnessed dramatic changes one system swept by another so that we are still in the melting process. With the Bolshevich challenge flung in the face to mould the world after a new design followed by Fascist reactions to still mark a new line it is difficult to speculate but assuredly we are moving, moving towards the destined goal of mankind. An India or a China may still have battles to fight for their re-generation, but their day also is not far. Such is the pageantry presented by History. Though much has perhaps been achieved the best is still to come. Picturesquely remarks Mr. H. G. Wells about the possibilities of our future achievements.

"We have dreams, we have at present undisciplined but ever-increasing power. Can we doubt that presently our race will more than realise our boldest imaginations, that it will achieve Unity and Peace, that it will live, the children of our blood and lives will live, in a world made more splendid and lovely than any palace or garden that we know, going on from strength to strength in an ever-widening circle of adventure and achievement? What man has done, the little triumphs of his present state and all this history we have told, form but the prelude to the things that man has yet to do."

THE GREEK CONCEPTION OF LIFE

BEAUTY OF SOUL AND BODY

The Greek view of life is a challenge to us—the moderns—in all sorts of ways. The Greeks valued moral and physical beauty—beauty of soul and body—above



THE LIZARD SLAYER

everything else. They despised the niggling, stooping, cheating lives. The life of the average man of the present day,

they would have counted uncivilised. The ancient Greek was interested in the ways of man, in the ironies of life, in human suffering, in the triumphs of the human brain, of the human mind and above all of the human soul. He loved beautiful things in a way that we do not. His conception of life itself was highly beautiful. His gods and goddesses were to him the perfection of beauty in all its form. Not only this, every little item of his life, his jar, his cup, his temple, were all highly beautiful. Look at his amusements. They were not of the class and kind that we have at the present day, but they were on a higher plane than ours. He was not 'flick-minded'. He preferred Tragedy and Comedy; he loved grace. The plays that he preferred remain even to-day as the very foundation of drama and poetry.

To the Greek, beauty was the highest expression of life. He ever aspired after true beauty. His conception of physical beauty was that it gave expression to internal or moral beauty. A close study of the arts and crafts of the ancient Greeks will amaze us at their immense range of discovery, ingenuity and inventions. They went to Nature and they wrung her secrets from her.

As Mathew Arnold puts it "the Greek poet sees life steadily and whole". He

is intensely individual and human.



VENUS DI MILO

Odyssey is as good a tale to-day as three

thousand years ago. It makes us believe in men and life.

And the Greek art still lives to-day as the highest expression of life. The Greek had an amazing feeling for proportion, balance, symmetry, measure. It is the glory of Greek art that it is alive all these thousands of years. The *Venus di Milo* is as lovely as womanly, as living to-day as in the second century B. C. She makes us believe in women. She says nothing but she makes life beautiful. The sublime beauty of soul is expressed on her face—the moral beauty that every human being is to possess. And the *Lizard Slayer* conveys to us ennobling thoughts of life.

The ancient Greek "sees life steadily and sees it whole". He considered beauty as the key to the real nature of things and interpreted life in terms of it. To him beauty is the eternally true 'value' comprising the other two 'values' of goodness and truth. Life in itself is beautiful, but we have to make it sublime by adding goodness and truth to it and that is man—the noblest of all the creation. This was the Greek conception of life.

WHAT IS THIS FREEDOM—?

No other word has been so variously understood as the word 'freedom'. In each age of human history its meaning has been coloured by the particular conditions of the struggle to attain it. Many understand it as liberty to do what we like, to follow our own

impulses unhindered either by physical obstructions or by regard for our fellows. If this is the true meaning of freedom, then it may belong to the wild beast or to the gods. It cannot belong to human beings.

Civil liberty is essentially the definite

safeguards for the weak and restrictions upon the strong. Political liberty is the desire to have a share in shaping the law without oppression by foes or coercion by a class. Economic liberty is the power to control the material circumstances of life, so that the fear of starvation and the stunting effects of poverty might be overcome. All these three liberties form what we call national liberty.

Freedom in any true sense of the word is intimately connected with what is commonly called 'value'. We want freedom not to be able to do everything but for the sake of a particular end—to escape from fear, to assert our authority over others. Real freedom is to enable us to live a full and satisfying life in the community.

But every new epoch begins with a new outbreak of the longing for freedom. It is determined by the particular sort of freedom that its people concentrate upon obtaining. Some desire national supremacy, others want to attain a classless society. There are many who want to preserve a traditional culture while others challenge traditional restraints. To achieve liberty in each respect the devotees of each ideal will cheerfully consent to enslavement in almost every other.

Victor Hugo describes the lesson of the French Revolution as "the liberty of

one citizen ends where the liberty of another citizen begins". We live in an ordered world, and can be happy only if we continue to sympathise with our fellow-beings. We live in a society and we can secure freedom only for the well-being of the society. The family, the firm, the society, the nation, all lay their claims upon us. Each of these groups to which we belong are essential to us and therefore the liberty or freedom should be such as to fulfil the happiness of one and all. It should make us able to live fully and freely. If that be so, liberty reduces itself to restriction.

True freedom is the discipline of a high obedience to live for the attainment of the real value of the life of individuals and the common good of the community or the nation. The supreme happiness of man is to be able to live for the good of his fellow-beings. Intolerance, exclusiveness, coercion and hatred are indeed radically opposed to the spirit of freedom, for human life involves both a due conception of our limitations and a sensitive regard for the personalities of our fellows.

Only if we accept this ideal of the welfare of society as the essential condition of freedom, then and then alone can we escape the diversive and disastrous idolatries that now thwart our growth and threaten the future of civilisation.

NEW BOOKS AT A GLANCE

CARLYLE IN OLD AGE *By David Alec Wilson and David Wilson Mac Arthur.* (Kegan Paul. 15s.)

With this, its sixth volume, covering the years 1865-1881, the immense labour of love which dominated the life of Mr. Alec Wilson from his student days on, is completed—this concluding volume, though not from his hand, being entirely based on his material, admirably set out by his nephew. The six volumes constitute, perhaps, rather the material for any future biographer than a biography in the ordinary sense; yet each of them is rich in enjoyable reading, and this last ranks among the best of the six. The heart of this volume, is, of course, the year 1866, with the Edinburgh Rectorial address and the death of Mrs. Carlyle. The book is crammed with good stories, among them that of Carlyle, to whom noise was torment, giving a Christmas box to the old Chelsea watercress woman, whose voice at times contributed far from musically to it.

THE IDEALS OF EAST AND WEST *By Kenneth Saunders* (Cambridge University Press. 10s. 6d.)

This book is an anthology in prose and verses of extracts from the ethical literature and philosophy of races which have chiefly thought and written on the subject of the good for man—the Chinese, the Japanese, the Hindus and the Jews; there is also a section on Christian

ethics. Dr. Saunders has contributed a separate introduction to each section outlining the historical backgrounds of the sages and philosophers from whom extracts appear and indicating the peculiar needs of the people to whom their exhortations were addressed. There are also a prologue and an epilogue (presumably—though this is not quite clear—by the author himself) consisting of conversations between the sages of different countries on the subject of man's duty in this world and his relation to the next.

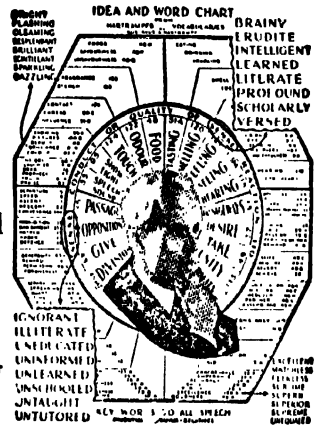
3. THE MANUSCRIPT OF SHAKESPEARE'S 'HAMLET' AND THE PROBLEMS OF ITS TRANSMISSION *By J. Dover Wilson* (Cambridge University Press. 2 Vols. 15s.)

Professor J. Dover Wilson here presents us with the first part of a three-fold undertaking upon which he has been engaged in various ways since the autumn of 1917. In these two volumes he deals with the textual problems involved in a study of what he roundly calls 'the greatest play in the world.' In his forth-coming edition of 'Hamlet' in the 'New Cambridge Shakespeare' he will attack the exegetical difficulties. And in a third book that also is under way he will attempt to solve the dramatic riddles raised by the play 'which have vexed critics for more than a hundred and fifty years'. It is with the textual enigmas as fundamental that Professor Dover Wilson

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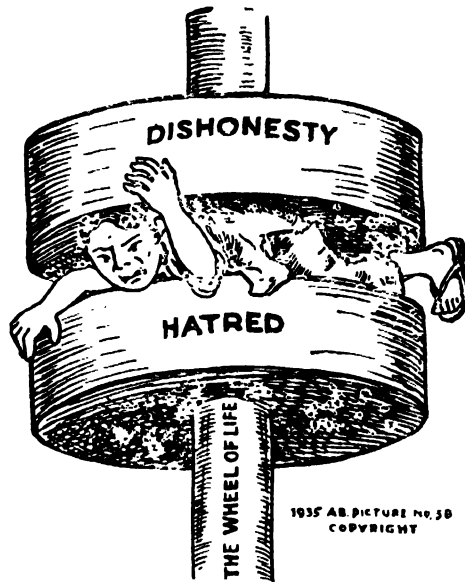
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In our 'New Subscribers' Competition', it has been brought to our notice, that students of the mofussil as well as of the other Provinces do not get equal opportunities to win the prizes as local students. Therefore to give all equal opportunities, this month's competition will be for *all new subscribers who enrol between the 5th March and 1st April.*

The answer of the puzzle should be sent in a closed envelope with the subscriber Number or the M. O. Receipt number of the sender written on the back of the envelope. The words "New Subscribers Competition 4" should be written on the top of the envelope. All such envelopes should reach this office on or before *the 10th April.* Rs. 300 will be distributed to those who send the correct answers. Only one answer from a student will be considered. *This competition is exclusively for New Subscribers who remit the full year's subscription between the 5th March and 1st April.* Old subscribers are requested to interpret the AB. Educational pictures.

Find out the correct name in each group by adding the missing letters.

1.		B	A	R	The nam	
2.	M	D	R		The name of an important city.	
3.				O	N	The name of a great Scientist.
4.			S	E	R	Title of a European Emperor who wanted to conquer the world.
5.				E	S	The name of a big river.

LAST MONTH'S COMPETITION RESULTS

College Section.

Correct answer : "No one will get the Canoe as every one of them will refuse to save himself or herself in preference to the others".

WINNING SUBSCRIBER NUMBERS

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High School Section

Correct words: **India-China.**

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The above subscribers will receive Rs. 4 each. Prizes will be sent by Postal Money Order. But, local prize winners are requested to be present in the Office between 1 p. m. and 5 p. m. on the 14th March with the subscription Receipts to receive the prizes.

THE STUDENT WORLD

ALLAHABAD

Poet welcomed by Allahabad University Union

Dr. Rabindranath Tagore was presented with a welcome address by the Allahabad University Union on Feb. 12. The Poet was vociferously cheered as he entered the hall and was garlanded by the Vice-Chancellor, who welcoming the poet said that Dr. Tagore was well-known all over the world as a poet and philosopher. "We in fact look upon him as the Sage of Modern India. He has constantly put before the world the message of Indian culture and has laid emphasis on the spirit of internationalism which has exercised a restraining influence on intense and narrow patriotism". In the course of the welcome address to the poet, the University Union said :—

"To you, the poet of the East, we offer our humble meed of praise for having made us for the first time feel entitled to say that in the world of literature we need acknowledge no tutelage. Your work has given expression to our deepest and most cherished thoughts and has made peoples of the West realize the truth of the old adage anew—that if law has been born in the Occident, light has always arisen in the Orient. To the impetus given to us by your genius and the recognition that it has forced from peoples of the West we trace that revolution of Western ideas and notions that we in

the East are making to-day. We can now look forward hopefully to the time when our country will be able to make its own independent contribution to world culture unobsessed by Western thoughts and ideals".

ANANTAPUR

Vernacularization of Education Dr. Cousins's Address

In the course of his speech, presiding over the Madras Provincial Educational Conference held recently, Dr. J. H. Cousins said that the most urgent need in India to-day is "the complete vernacularization of Indian education from Montessori to, M.A. and a drastic change in the teaching of English as a cultural accessory in Indian education". He pleaded for only a cultural study of English. He objected to books like Milton's *Comus* being prescribed for examinations on the ground that they are not sufficiently modern. He would apparently confine text-books to more or less contemporary English verse and prose.

BENARES

19th Anniversary of Laying of Foundation-stone

The nineteenth anniversary of the laying of the foundation-stone of the Hindu University was celebrated on 8th February with great pomp. A huge procession of students proceeded to the

place where Lord Hardinge had laid the foundation stone on 4th February 1916. Pandit Malaviya addressed the gathering and appealed to the students of the University to collect subscriptions for their 'alma mater'.

Sublimity of India's Mission in the World—Dr. Tagore's inspiring address at Hindu University Convocation

"The bond between the nations to-day is made of the links of mutual menace, its strength depending upon the the force of pan'c, and leading to an enormous waste of resources in a competition of browbeating and bluff. Some great voice is waiting to be heard which will usher in the sacred light of truth in the dark region of the nightmare of politics. But we in India have not yet had the chance. Yet we have our human voice which truth demands India has her responsibility to hold up the cause of truth, and offer her lessons to the world in the best gifts which she could produce". In these inspiring words Poet Tagore, in the course of his illuminating address at the annual convocation of the Hindu University held recently, sent forth a clarion call to his countrymen to realise the sublimity of India's mission in the world and to deliver her message of Truth and Peace to the Western nations.

Speaking of internationalism, Dr. Tagore said "Like the position of the earth in the course of its diurnal and annual motions, man's life, at any time, must be the reconciliation of its two movements, one round the centre of

its own personality, and another whose centre is in a luminous ideal comprehending the whole human world. The international endeavour of a people must carry the movement of the people's own personality round the great spirit of man. The inspiration must be its own, which is to help it in its aspiration towards fulfilment."

BOMBAY

**Diploma In Military Studies—
Proposals Before Bombay University**

The Bombay University Senate discussed a proposal to institute a diploma in military studies with the object of training Indians in military science to make them fit for commissions in the Indian Army. Dr. B. G. Vad moving the proposal said that foreign Universities were training students in this branch, but Indian Universities were doing nothing of the kind. He referred to the Punjab University's course of military history. He could not understand why the Bombay University should not have a diploma, specially when many Army Officers were on the compulsory retirement list whose services would be easily available.

CALCUTTA

University Electorate Enlargement Move

The Government of Bengal, it is understood, have decided to recommend to His Majesty's Government the enlargement of the University Electorate for the purpose of election to the provincial Legislative Assembly from the Calcutta University constituency. The recommendation is to the effect that the elector-

ate should be composed of the members of the senate, of all registered graduates who have paid their fees for life and of those graduates who have paid their fees for two academic years immediately preceding the election.

Education of Girls—Raja of Santosh's Speech at Kamala Girls' School

Presiding over the prize distribution ceremony of the Kamala Girls' H. E. School, Hon'ble Raja Sir. M. N. Roy Chowdhury of Santosh, in the course of his speech said "The girls of to-day will be the mothers of to-morrow and so on them depends, to no small extent, the future greatness, prosperity and well-being of the race to which they belong. It is really the mothers who bring up the children—it is they who teach their young ideas how to shoot—it is they who preserve the sanctity of home and maintain discipline within its magic circle. "The child is the father of man". Although it sounds a paradox, it is not, in my opinion, an anachronism—it epigrammatically describes a reality of great value. It is, to my mind, the synthesis of all ideas about the growth of man and woman, their evolution from the stage of their infancy to that of their ultimate maturity. So if it is admitted that childhood is the most important stage in our life, there can be no doubt that it is essential to thoroughly educate our girls, so that in the fulness of time, they may be able to do their duties well as mothers—as guardian angels of their homes.

Physical Training in Schools—Government Concern For Students' Health

The report on physical education in schools in Bengal, just issued, says that with the initiative taken by the Government in regard to physical education, there has been a welcome change in the outlook of the people during the last five years. The report says that it is now more generally recognised that regular physical exercise promotes a vigorous body, and that success at examinations is useless if it leads to a weak body and constant ill-health.

Medical College Centenary

His Excellency the Governor of Bengal, Sir John Anderson, laid the



MADAME HALIDE HANUM

the well-known Educationist, Novelist and Historian of Turkey, who has been appointed Extension Lecturer of the Calcutta University.

foundation stone of the Casualty Block on the occasion of the Medical College Centenary, in the presence of a distinguished gathering of officials and non-officials, under a decorated Shamiana on the grounds of the Medical College. In the course of an interesting speech, Sir. B. P. Singh Roy, Minister, traced the growth of the Medical College from 1835, the date of establishment of the College, to the present day. Mr. S. P. Mukerjee, the Vice-Chancellor, also addressed the students. In the course of his speech His Excellency the Governor said "It is a matter of vital interest to the province as a whole that the training which these medical men receive shall be the best possible, and that there shall be no gaps in their medical knowledge because of lack of facilities for teaching and demonstrating certain subjects".

DACCA

Faculty of Medicine—Proposal of the Dacca University

At the annual court meeting of the Dacca University a resolution to approach the Government for necessary funds to enable the University to open a Faculty of Medicine from the next Session was adopted.

HYDERABAD

Education in India—Ancient and Mediaeval

Under the auspices of the Osmania University, Dr. J. H. Cousins, principal of Theosophical College, addressed a

large and distinguished gathering on the subject "Education in Ancient and Mediaeval India". Dr. Cousins made a selective survey of the principles and practices that prevailed in education in India in the past. The fundamental principles of Indian education was, he said, the recognition of the spiritual nature of the student, limited by personality and environment, but impelled to expand. The curricular material of education was therefore religious in substance and intention. It aimed at freeing the spirit from ignorance and incapacity. Education was regarded in Vedic times as a process of purification of the body by discipline, the faculties by instruction, the understanding by knowledge and the soul by contemplation. The life of the student was more important than his knowledge. Simplicity, reverence, considerateness and mutual service were inculcated.

LAHORE

Deputation of students

A deputation on behalf of the B. A. and L. A. candidates of the ensuing university examination waited upon the Vice-chancellor to acquaint him with the hardships which they are likely to suffer if the proposed two papers-a-day system is introduced for the university examination in place of one paper-a-day as here-to-fore. The Vice-chancellor advised them to represent their cases to the principals of their respective colleges when it will be considered by the syndicate.

PANJAB STUDENTS' CONFERENCE

Mrs. Naidu's defence of English Language as Medium of Instruction

The fifth session of the Punjab students conference was held on Feb. 15, 16 and 17 under the Presidentship of Dr. Rabindranath Tagore. In the course of his speech Dr. Tagore dealt with the highest purpose of education, nationalism and patriotism, civilization and the meeting of the East and the West, good and bad in India's inheritance and, above all, his education, mission in life in which connection he made frequent references to "Vishwa Bharati".

Presiding over the second day's session, Mrs. Sarojini Naidu made a spirited defence of the English language as a medium of instruction. She had no sympathy with narrow nationalism which, she said, would exclude even ennobling influences on the grounds of exclusive patriotism. Nor was the Government to be blamed because Indians themselves seemed to love English and did not reject this treasured medium. Principal Harvey of Ludhiana suggested a thorough reform of the whole school course and the lower educational system and also the reduction in the number of public examinations by holding tests only once in three or four years.

LONDON

Research In Universities

Speaking on Research at a recent address, Sir James Irvine, principal of

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the St. Andrews University, remarked "Research in the academic sense has become a fashion; it will soon become a trade and then farewell to the hopes that Great Britain will again produce the few particular men who in a flash of genius have turned discovery into invention and invention into industry. Many students at present engaged in research would be infinitely better employed in supplementing this academic knowledge by a training in the methods whereby science is operated in industry and in the conduct of the practical affairs of life".

LUCKNOW.

**Dr. Sahini to represent at Paris
Celebrations**

The Executive council of the Lucknow University has nominated Dr. B. Sahini, Dean of the Faculty of Science, Lucknow University, as delegate for the third centenary celebrations of the Natural History Museum of Paris which will be held on June 24 next. Dr. Sahini will also represent the Lucknow university at the International Botanical Congress at Amsterdam to be held on September 9 next.

MYSORE.

Influence of Home Environment

Presiding over the Mysore State Educational Conference recently, Dr. E. P. Metcalfe, the Vice-chancellor of the Mysore University in the course of his speech observed :

"It was unfortunate that for a large proportion of Indian children, the home



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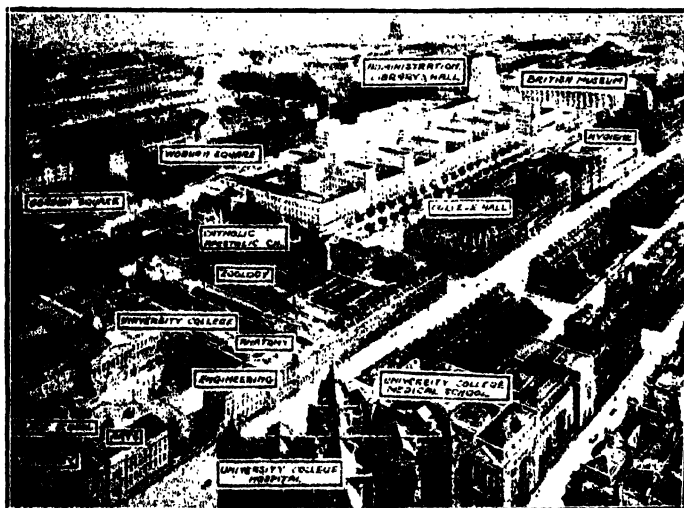
environment was not favourable to a good educational start. In more advanced countries, children derived more opportunities of early development from the immediate home circle. Besides this, the importance of systematic educational treatment from the most tender age was commonly recognised abroad. And due provision was made in kindergarten schools. In India, where the need of them was so much more pressing on account of the prevailing domestic conditions, schools of this description were few and far between. The Indian child's education effectively began at a later age and in a primary school, in which too often, both staff and accomodation were inadequate".

POONA

Private and Public Morality

Speaking on the occasion of the recent Golden Jubilee of Fergusson College, Poona, Rt. Hon. V. S. Srinivasa Sastri made some interesting observations. He said that there was really no line of demarcation between public and private morality as the two had many points in common. According to him, it was really a perversion of moral laws to make distinctions between private and public morality and it was the duty of teachers to inculcate in the minds of the younger generation that private morality did not differ from public morality.

THE BIGGEST UNIVERSITY IN THE WORLD



The new London University buildings will be completed in 1936 and it will cost £ 3,000,000. It covers 10 $\frac{1}{2}$ acres and will cater for more than 25,000 students.

INTERPRETATION OF PICTURE II A.

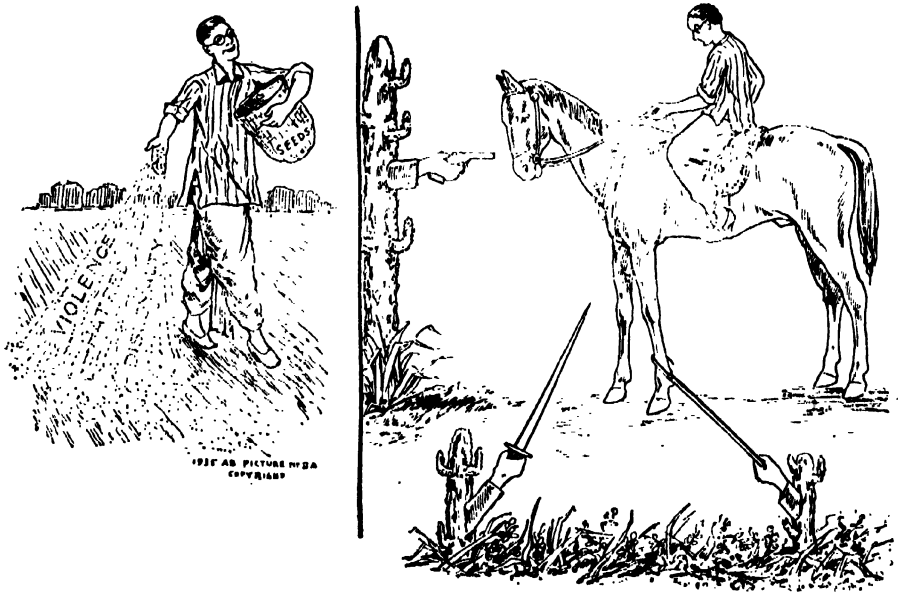
By A. P. MATHAI, (III HONS.)

Loyola College, Madras.

This month the readers of "The Modern student" are given a vivid and clear pictorial representation of the condition of "Young India". The pictures reveal the latent potentialities of the Indian youth and also the peril which he is in at present.

Momentous things are actually performed by the youth. It is the youth of a country that will plan out the path

for India, many are her youthful children engaged in the wrong field. They embrace the basket of evil instead of the one of virtue. They have gone astray from the paths of duty and now they tread the plain and easy field of revolution and hatred. Smiling they sow the seeds of violence, hatred and disloyalty all tending to destroy themselves and ultimately their country.



of its progress or otherwise, simply because they are those who act. In youth are the crowning faculties of good and evil in all their native vigour and strength. Into all that they do the youth can breathe force and life. Also

The seeds sown are not wasted. They take deep root in the soil and flourish well in the field. The poor youth who has himself sown the seeds of sedition comes along riding. Very dangerous is his position. The seed of violence

he sowed has grown into the "rifles-herb" whence his progress is obstructed by a loaded rifle. Hatred raises itself in the form of a pointed sword ready to hack him down. Disloyalty, as is characteristic of it does its underhand deed.

The result of all this is too clear to need explanation. The poor youth whose means of going forward is education, is threatened in his progress.

His education falls, himself being the ultimate victim. If only he will proceed, his goal, a happy one to be sure, will be reached. And to think of all this to be his own work'. What a pity, what an ignorance, what harm to ourselves, what terrible calamity to our Country'. Let us not be our own enemy, let us not be the cause of the fall of our mother country. This is what "Young India" should remember.

By ASIT CHANDRA ROY,

B.A. CLASS, Presidency College, Calcutta.

The picture represents the vivid description of the dark difficulties that are clouding the bright horizon of Indian youth-life.

The first part of the picture shows that some Indians are spreading seeds of violence, hatred and disloyalty. From these seeds are sprung up three plants: the plant with the revolver has sprung up from the seeds of violence, that with the sword from the seeds of hatred, and the plant with the hook from the seeds of disloyalty. The mounted youngman represents the Indian youth marching forward in his life's journey. But to the utter misfortune of the promising youth, he finds his way blocked up by the cult of violence which prevails in the Indian atmosphere. The terrorist party is circulating the devilish creed of violence as the only means of India's

emancipation. And the youth is tempted to accept it. The whole atmosphere is vitiated with this idea of violence. The youthful mind, which is quite inexperienced with the world and naturally susceptible to temptations, does not know which way to take. The journey towards the realisation of his ideal is at deadstop, and his invaluable life is spoiled thereby.

Youth is the preparatory stage of a man's life. During this period he needs proper and facilitating guidance. To stand as a man, in the truest sense of the term, he must not enter the thresh-hold of public life; he must keep above all party politics in the country. The youth is seeker after peace and learning, but he is fearfully hindered in his peaceful pursuits. The faculties, which, proper opportunities being allowed to them, can work wonders in the world, lie

dormant. The fullest development of the Indian youth needs the complete extinction of the crushing ideal of terrorism from his sight. This cult does good in no way ; on the other

hand, the hopefuls of the country are being sacrificed for worse than nothing. The very seeds that he sows stands in the way of his and his country's progress.

PRIZE-WINNERS.



P. K. CHAKRAVARTY,	P. BARUAH &	G. C. BHATTACHARYA,	S. K. MITRA,
Matriculation class	C. Hazorika,	Ist Year Arts,	Matriculation class
Dhubri Govt. High	Nowgong Govt.	Bangabasi College,	Scottish Church
School Dhubri.	High School.	Calcutta.	School, Calcutta.

By Mr. BEPEN BEHARI LAL MATHUR,
3rd Year B.Sc., *St. Stephen's College, Delhi.*

This picture, like so many others appearing in 'The Modern Student' for interpretation, carries in it an idea of unique significance in our practical lives. On the left half, we see a young man sowing the seeds of violence, hatred and disloyalty in the hearts of men. He seems to be careless about the future and is even in a pleasant smiling mood. He has no idea of what his action will mean to him later and he does not realise the serious and evil nature of the task in which he is engaged.

But, after all, it was rightly said "As you sow, so shall you reap". The violence and hatred which he himself had sown grow up to be real barriers in his path. He is astonished to find his own actions barring his way so vehemently that it becomes impossible to proceed. It is seen that he realises what he has done and all his former cheerfulness leaves him. The same idea is expressed in the following words of Tagore (Gitanjali) :

"Prisoner, tell me who wrought this unbreakable chain?" "It was I" said

the prisoner, "who forged this chain very carefully. I thought my invincible power would hold the world captive, leaving me in a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done, and links were complete and unbreakable, I found that it held me in its grip."

The moral to be drawn is that one should not do anything detrimental to the interests of other people thinking that it would not affect one's own self. The chain with which you propose to bind others may bind yourself one day ; therefore better not to preach hatred,

disloyalty and the like lest they grow to be barriers in your own path.



MISS KANON MUKERJI, I. A. Class, Victoria Institution, Calcutta, who wins a prize this month for the A.B. Educational Competition.

INTERPRETATION OF PICTURE II B.

By CHUNEE DESHAV BHAVSAR, STANDARD VI.

Babu P. P. T. High School, plythonic, Bombay.

Success is the goal, which every human being tries his best to reach. It is really essential to life. How jolly we feel when we have come out successful in a competition or an examination or anything of the sort? Without success life would be dull.

It is not an easy thing, as most of us, students believe, to attain success. So many persons may have failed and have been disappointed, but not many of them have ever tried to find out the reason of their failures.

Those who really want to reach this

goal of success, should study this picture very carefully and minutely. It clearly represents the fact "The way to success is full of obstacles and hinderances".

The throne of success is not only covered with but also surrounded by thick-bushes and thorns, which represent all the vices that most of the modern students are full of, such as idleness, false imitations, carelessness and indifference to their duties, lack of discipline etc. Furthermore there is a plate of sweets in the picture. Every sweet ball in the plate represents different kinds of worldly

amusements and unnecessary attractions which also are common to invite persons to hanker after them. These amusements are, the obstacles and hinderances in the way to success.

There is also an indication of the virtues that a person should possess to be able to remove these obstacles and attain the throne of success. There are two boys cutting down the bushes and thorns

There are two other boys eating the sweet balls. As they have no sickles of discipline and education, they are likely to be attracted towards the sweet balls and forget their goal to attain success. Really persons who have no spirit of discipline and education, are sure to be caught in those worldly amusements and attractions. And when once they have fallen in, they cannot even have an idea of attain-



that cover the throne, with sickles of discipline and education. We see them sitting on the throne in the second half of the picture. Discipline and education are the sure destruction of all the vices and amusements mentioned above. We will not find any of these vices in a student or a person of strict discipline and good education. Every one, who wishes to have success, is to possess these virtues.

ing success. They realise too late to find that there is no scope of success left for them in life, just as the two boys have only to turn back without a chance of sitting on the throne, after finishing up the sweetballs.

In short we should always remember that one, possessing the sprit of discipline and education is sure to be successful in life.

High School students are particularly requested to write the Interpretations themselves.

By MISS KANICA ROY,
MATRICULATION CLASS *Sadar Girls' High School, Dinajpur, Bengal.*

"There is no rose without a thorn" is a well tried maxim illustrating the hardship and discomfort which we are to endure if we seek to attain any measure of success in life. There is no royal road to success which lies hidden like an unexplored island in the midst of an uncharted sea. Only an able sailor by dint of his sheer merit can expect to encounter "the perils of the deep" in order to navigate his bark to his cherished destination. Similar is the case with all pathfinders in the life's journey which teems with obstacles of endless manners and varieties. It requires the best of a man to fight down those hindrances and carve out a career for himself. Success is always a remote possibility to the go-lucky and nerveless fellows who owing to their inadequate education and lack of self-control

fall easy preys to all vices and temptations and illusions.

The two sketches, ably drawn, faithfully portray this aspect of human life. The picture on the left hand side exhibits four youths, two within a ring of forest and two outside, lounging on the ground and partaking of some dainty sweets. The picture reveals a glaring truth of human life. The circle of wild shrubs represent "the battle zone where we are to fight out our life's battles." The two youths equipped with two formidable weapons—discipline and education, represent the ideal type of manhood.



MONOJENDU MOJUMDAR,
Class X, Jhenidah H. E. School: who
had won a prize in the A.B. Educational
Competition.



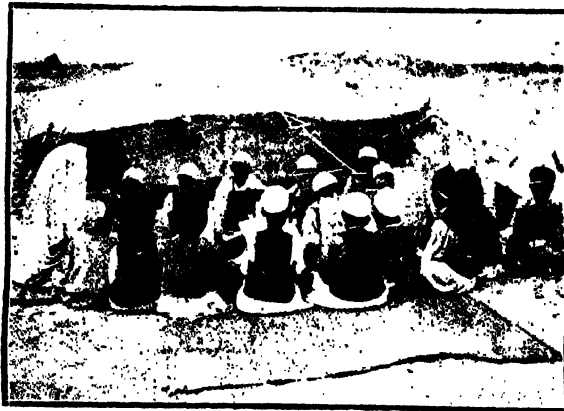
MISS ANIMA BHATTACHARJEE,
Class VI, Sabitry Shikhalaya, Calcutta
who had won one of the prizes.

The thick jungles symbolise the trials and difficulties. Proper education and discipline gives us the mental equipment to withstand all trials of life. The picture has a strong story to tell. The two youths are trying hard to reach—the throne of success which lies hidden behind that unshapely mass of jungles. The other two youths on the fore-ground represent the worthless type of men who have no high ambition in life. The sweets in the plate represent the vices, temptations and illusions of the world. Instead of trying to achieve the throne of success these two cowardly

youths prefer to enjoy pleasures. The picture on the right hand side speaks for itself. Honest endeavour has its reward. Success has come upon those two brave youths who worked hard for it. All obstacles are cleared, and the two lucky youths take their well merited rest on the throne of success. Look at the other two youths. What a picture of sad contrast do they represent? Disappointment is writ large on their faces. They realise too late the folly in following the wrong course of life. We can attain success only by education and discipline.

IMPORTANT ANNOUNCEMENT

In commemoration of the Silver Jubilee of His Majesty the King, Eight Special scholarships and twenty prizes will be awarded to college and high school students for essay competitions etc. See page 128. Also Several special scholarships and numerous prizes will be awarded for the Interpretation of the A.B. Educational Pictures. Only subscribers are eligible for the scholarships and prizes.



A COUNTRY SCHOOL IN CIRENAICA

AB. COMPETITION RESULTS

SCHOLARSHIPS AND PRIZES

(COLLEGE SECTION)

1. Asit Chandra Roy, (B.A. Class),
Presidency College, Calcutta.
—*AB. College Medal.*
2. A. P. Mathai (3rd. Hons),
Loyola College, Madras.
—*AB. College Medal.*
3. Bipen Behari Lal Mathur (3rd Year
B. Sc.),
St. Stephen's College, Delhi.
—*Cash Prize Rs. 5.*

Delhi Government Prize

4. Miss Kanon Mukerji (I. A.),
Victoria Institution, Calcutta.
Cash Prize Rs. 5.
5. Nareshwar Dayal (1st Year),
Patna College, Patna.
Cash Prize Rs. 5.
6. Abdul Aziz, (3rd Year),
Islamia College, Peshawar.
—*Cash Prize Rs. 5.*

N. W. F. Province Govt. Prize

7. Sunil Kumar Bose (1st Year Science),
Jagannath Inter College, Dacca.
—*Cash Prize Rs. 5*
8. Miss Ila Mazumdar, (3rd Year),
Scottish Church College, Calcutta.
—*Cash Prize Rs. 5*

9. M. Karim Bakhsh, (1st Year I.A),
Cotton College, Gauhati, Assam.
—*Cash Prize Rs. 5*

Assam Government Prize

10. A. B. M. Abdur Rab, (3rd Year B. A.)
Feni College, Feni.
Cash Prize Rs. 5
11. Balwant Singh (1st Year Sc.),
Udai Pratap College, Benares.
—*Cash Prize Rs. 5*
12. Saral Kumar Sen, (1st Year I. Sc.),
St. Xavier's College, Calcutta.
Cash Prize Rs. 5
13. Saifuddin Choudhury, (1st Year Sc.),
Govt. College, Lahore.
—*Cash Prize Rs. 5*
14. Ganes Niyogi (3rd Year Arts),
Hooghly College, Chinsurah.
Cash Prize Rs. 5

HIGH SCHOOL SECTION.

1. Chunees Keshav Bhavsar (Standard VI)
Babu P. P. T. High School, Phydonic
(Bombay)
—*AB. High School Medal.*
2. Miss Kanica Roy,
Matriculation Class,
Sadar Girls' High School, Dinajpur.
—*Scholarship of Rs. 5 per month for
3 months.*

3. C. J. John, S. S. L. C. Class,
S. H. M. High School, Kottayam.
—*Fountainpen* (Rs. 10).
4. Mihir Kumar Bose (Class IX),
Jhenidah H. E. School, Jhenidah.
—*Wrist Watch* (Rs. 6)
5. Miss L. M. Ilachi, Standard VIII,
Girls' High School, Pallipad,
—*Camera* (Rs. 10)
6. Rabindra Nath Ghosh,
Matriculation Class,
Scottish Church Collegiate School,
Calcutta.
—*Cash Prize* Rs. 3
8. Ram Raj Sinha, (Class VIII),
Govt. High English School, Sibsagar.
—*Cash Prize* Rs. 3.
9. Deba Prasanna Banerjee, (Class X)
Zilla School, Comilla.
—*Football* Rs. 4.
10. N. Krishna Kumar, (Class VIII),
English High School, Aranmula.
—*Fountainpen* Rs. 6.
11. M. A. Pasha, (Class IX)
Anjuman High School, Nagpur.
—*Cash Prize* Rs. 3.
12. Miss Pronati Basak, (Class X),
Brahmo Girls' School, Calcutta.
—*Fountainpen & Pencil Set* Rs. 3/8.
13. S. A. Ouseph, (Class VIII),
High School, Chelakad.
—*Cash Prize* Rs. 3.
14. Pashopti Sahoo, (Class IX),
Mission H. School, Bhimpur.
—*Cash Prize* Rs. 3.
15. Miss I. M. Mammi, (Class VIII),
English High School, Kadaloor.
—*Fountainpen & Pencil Set* Rs. 3/8.
16. Holikatti C. A. (Class VI),
Akalkot High School, Akalkot.
—*Cash Prize* Rs. 3.
17. Miss Suba Sen, (Class VIII),
Girls' High School, Jalpaiguri.
—*Fountainpen & Pencil Set* Rs. 3/8.
18. Sharad D. Mulker, (V Class),
S. P. Hakimji High School,
Bordi Thana.
—*Cash Prize* Rs. 2.
19. Purna Chandra Paul, (Class X),
Aided High School, Sylhet.
—*Cash Prize* Rs. 2.
20. Lalit Kumar Mitter (Class IX),
Paigram Kashba A. E. School Paik para.
—*Cash Prize* Rs. 2
21. Kumud Chandra Rajkhowa,
(Class IX),
Govt. High English School, Sibsagar.
—*Cash Prize* Rs. 2.
22. Suresh Chandra Bhowmik, (Class X),
D. H. E. School, Netrakona.
—*Cash Prize* Rs. 2.
23. Gobindra Gopal Mitra, (Class X),
H. E. School, Raina.
—*Cash Prize* Rs. 2.
24. Subrata Das (Class VII),
Hare School, Calcutta.
—*Books* Rs. 2.
25. Sc. Hasrat Husain,
Matriculation Class,
Union Institution, Serampor.
—*Cash Prize* Rs. 2.
26. Kasi Md. Maksudur Rahman,
Taltala H. E. School, Calcutta.
—*Cash Prize* Rs. 2.

NON-STUDENTS

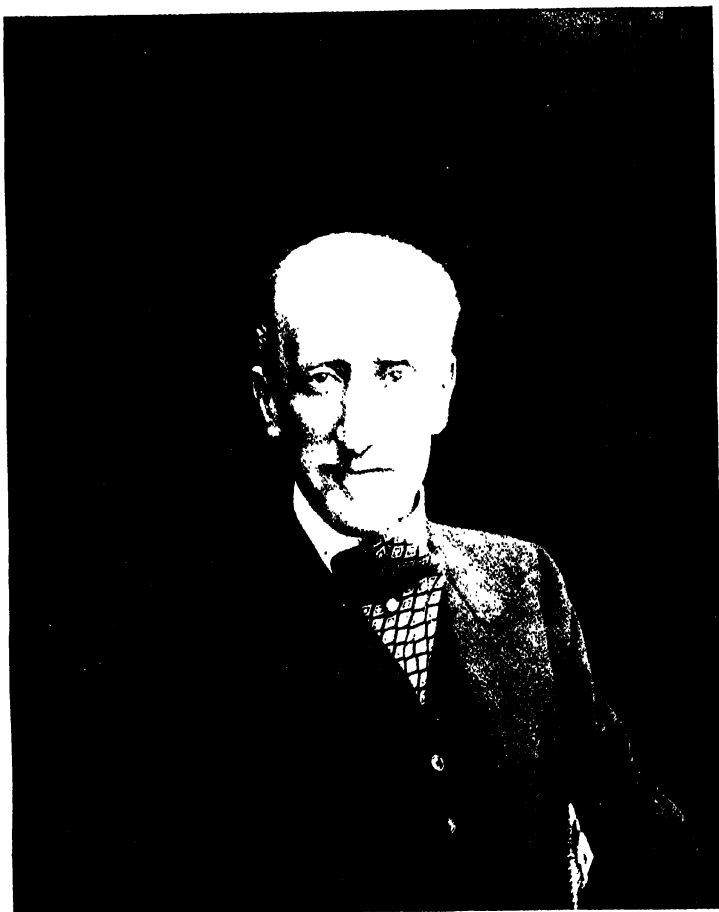
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HER MAJESTY QUEEN MARY



HIS EXCELLENCY LORD WILLINGDON,
VICEROY OF INDIA



THE RT. HONBLE SIR SAMUEL HOARE,
SECRETARY OF STATE FOR INDIA

"The Secretary of State has asked me to say that he is glad to hear that 'The Modern Student' has decided to publish a special Jubilee number and that he wishes the paper success in its venture".

Sd. L. W. HOMAN

Secretary



HIS EXCELLENCY SIR JOHN ANDERSON,
GOVERNOR OF BENGAL.

Message



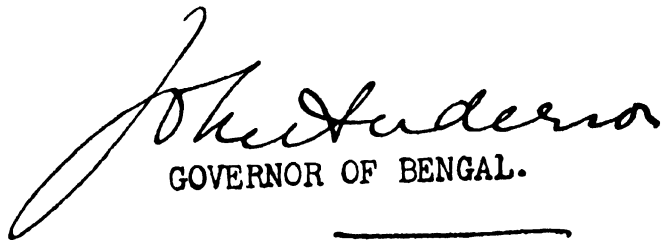
The Silver Jubilee of the accession of His Majesty the King Emperor is an event that has a deep significance for the people of this country, in which, with its many distinctions of race and class, creed and custom, the most compelling force towards unity is a common loyalty to one supreme head. The last twenty five years of crowded life have seen that loyalty rise triumphant over all obstacles. The Silver Jubilee is therefore an occasion for national rejoicing and thanksgiving.

In his broadcast message to his Indian subjects last Christmas His Majesty said :—

“Let my voice bring an assurance of my constant care for them and my desire that they, too, may ever more fully realise and value their own place in the unity of the one family. If I may be regarded as in some true sense the head of a great and

widespread family, this would be a full reward for the long and sometimes arduous labours of well-nigh twenty five years".

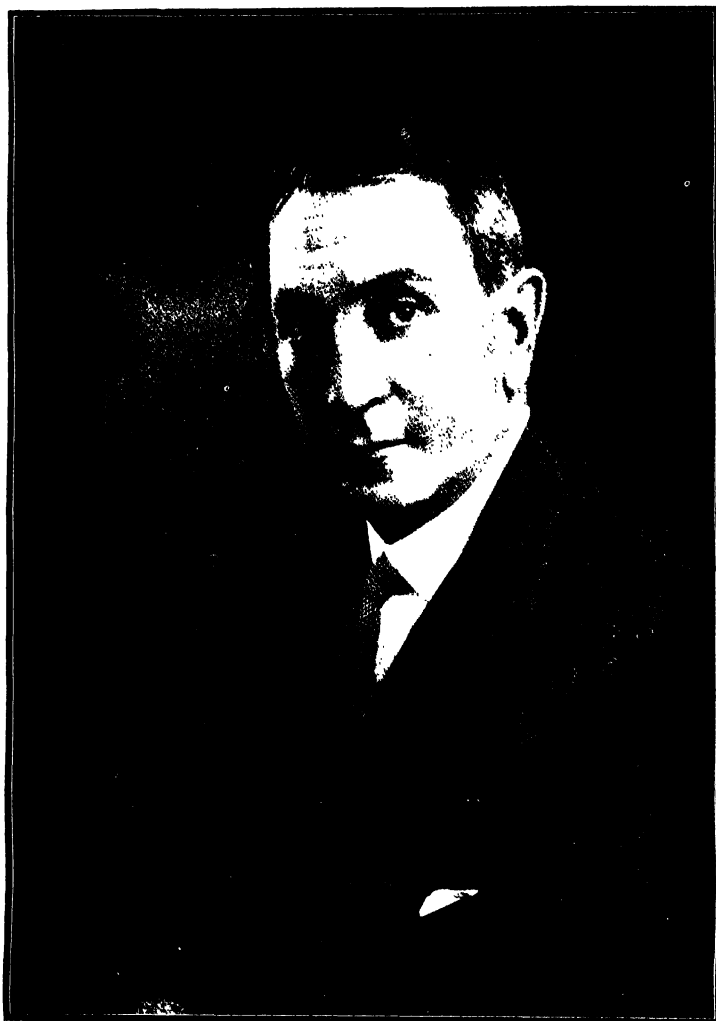
Let this noble message sink deep into the minds of all loyal subjects for the more the unity of the peoples of the Empire is achieved the more assured will be their national destinies and the happier the lives of individual citizens.



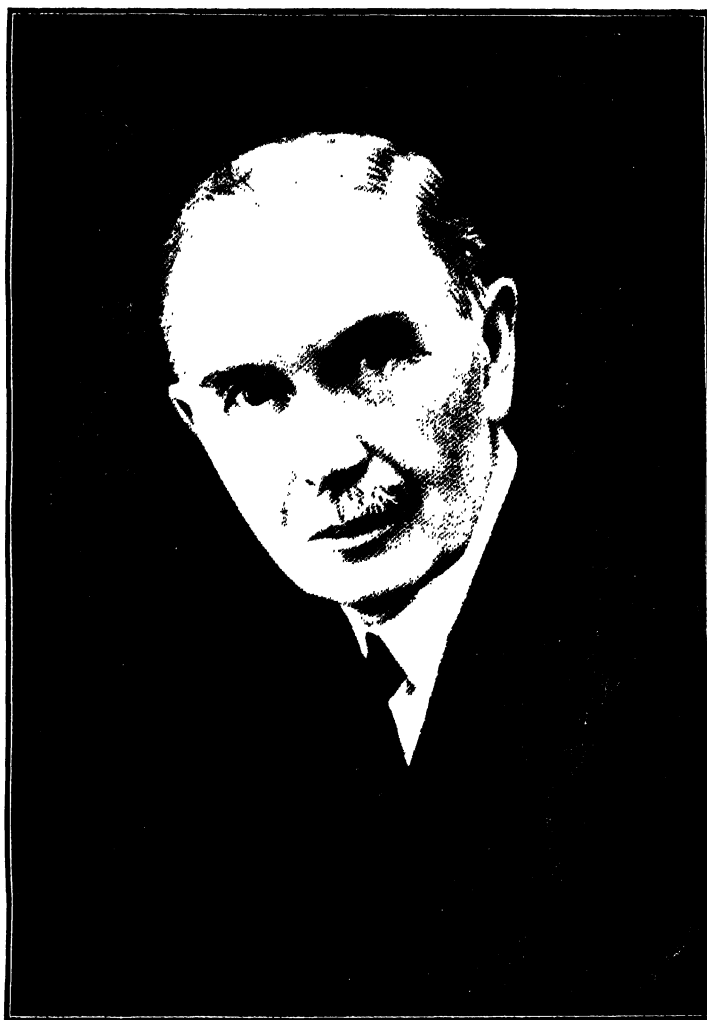
GOVERNOR OF BENGAL.



HIS EXCELLENCY LORD BRABOURNE.
GOVERNOR OF BOMBAY



HIS EXCELLENCY SIR HARRY HAIG,
GOVERNOR OF THE UNITED PROVINCES



HIS EXCELLENCY SIR MICHAEL KEANE.
GOVERNOR OF ASSAM



HIS EXCELLENCY SIR RALPH GRIFFITH,
GOVERNOR OF THE NORTH-WEST
FRONTIER PROVINCE

"His Excellency the Governor of the North-West
Frontier Province sends his best wishes for the success
of the Jubilee Number of **The Modern Student**"

Sd. CAPT. L. M. BARLOW,
Private Secretary

Messages from VICE-CHANCELLORS

AGRA UNIVERSITY



DR. P. BASU,
Vice-Chancellor

"India has in the recent past suffered from distressing conflicts of ideals and opinions. Most of such conflicts have been due to a lack of understanding the viewpoint of the other fellow. I firmly believe that it is education wider and deeper--which will develop understanding, foster toleration, and give an artistic mould to thoughts and ideas. May *The Modern Student*, on the occasion of the Silver Jubilee of His Majesty the King-Emperor, strengthen our resolve to spread education among all classes of people in India and thus help in undermining the forces of discord now so prevalent in the country."

(Sd.) P. BASU

ALIGARH MUSLIM UNIVERSITY



NAWAB MOHAMED ISMAIL KHAN,
Vice-Chancellor

"I am glad to know that you are bringing out a Special Number in connection with His Majesty's Silver Jubilee Celebrations. His Majesty is the Life Honorary Member of our University Union and we are very proud of this fact. We, therefore, welcome your decision to celebrate His Majesty's Jubilee by bringing out a Special Number. His Majesty paid a visit to the M. A. O. College when he came out to India as Prince of Wales and to commemorate his visit, Prince of Wales Science School was established here. Our new Science Laboratories, which are considered to be the best equipped laboratories in the northern India, are named after our Sovereign. I hope that your Special Number will serve to familiarise the student community with the responsibilities and onerous duties which the King of England has to discharge. Your Magazine during its brief existence has established a good record and I send my felicitations on your excellent work in connection with it."

(Sd.) MOHAMED ISMAIL KHAN

ALLAHABAD UNIVERSITY

I. M. GURU,

Vice-Chancellor

"It is encouraging to find that the number of journals and magazines devoted to the cause of education and the interests of young men is now increasing. I wish your new venture every success."

(Sd.) I. M. GURU

ANNAMALAI UNIVERSITY



DEWAN BAHADUR S. E. RUNGANADHAN,

Vice-Chancellor

"I have been reading the issues of *The Modern Student* with very great interest."

"It is indeed a happy idea that the editor of *The Modern Student* is planning to bring out a special number of the journal in commemoration of His Majesty the King Emperor's Silver Jubilee. This period of His Majesty's reign constitutes a remarkable chapter in the history of India, as it has witnessed, among other things, constitutional and educational advance of the most far-reaching character.

His Majesty has throughout his reign

shown the deepest solicitude for the welfare of all his subjects, irrespective of race and creed and culture, and it is but appropriate that we should at this time pay our tribute of loyalty, affection and admiration to him as the great constitutional head of the British Commonwealth of nations.

We pray that His Majesty may be spared to reign over our countries for many more years, and that those years may witness the rapid growth of the spirit of tolerance, justice and mutual good will among us so that we may be enabled to achieve even greater national unity and progress than we have done during the past twenty five years of his beneficent rule.

(Sd.) S. E. RUNGANADHAN

ANDHRA UNIVERSITY



SIR S. RADHAKRISHNAN,

Vice-Chancellor

"I wish your Journal every success."

(Sd.) S. RADHAKRISHNAN

CALCUTTA UNIVERSITY



SYAMAPRASAD MOOKERJEE,
Vice-Chancellor

"*The Modern Student* has during its short period of existence established a reputation of which its organisers may justly feel proud. I congratulate them on the service they are rendering to the cause of education.

It is in the fitness of things that they should bring out a special number in connection with His Majesty's Silver Jubilee Celebrations. It may not be out of place to mention here that Calcutta University is the only University in British India which enjoys the privilege of a close relationship with the Royal Household. One of its first honorary doctors was the late King Edward VII, on whom the degree was conferred in 1876 when he visited this country as Prince of Wales. In 1906 our present Sovereign during his first visit to this country as Prince of Wales accepted a similar degree from Calcutta University. In 1911 when he came to India for the Coronation Darbar he permitted the Senate of the University to present him with an Address to which he gave a memorable reply which is printed on marble in letters of gold.

He eloquently pleaded for expansion of education in India which was of vital importance for its moral and material progress. Our present Prince of Wales also honoured the University by accepting an honorary degree during his visit to India in 1921.

I fervently hope the special number of this journal will help to inspire young boys and girls with feelings of devotion and loyalty to their King who stands above all politics and controversies, embodying in himself the noblest traditions of his race."

(*Sd*) SYAMAPRASAD MOOKERJEE

BOMBAY UNIVERSITY



V. N. CHANDAVAKAR,
Vice-Chancellor

"My best wishes for the success of your enterprise."

(*Sd*) V. N. CHANDAVAKAR

DACCA UNIVERSITY



A. F. RAHMAN,
Vice-Chancellor

"*The Modern Student* has established a position for itself and deserves all the success which it has achieved. I offer my congratulations on its enterprise in bringing out a special Silver Jubilee Number. It will be a record of the immense changes that have taken place during the twenty-five years of the reign of His Majesty the King Emperor and it will inspire in the young student feelings of reverence and loyalty to the great figure who rules in the hearts of his people."

(Sd.) A. F. RAHMAN

DELHI UNIVERSITY



RAI BAHADUR RAM KISHORE,
Vice-Chancellor

"I understand that the Editor of *The Modern Student* proposes to publish a Jubilee Number of the journal in commemoration of the Silver Jubilee of His Majesty the King Emperor. It is an admirable idea and I wish the Editor every success.

The Modern Student is an illustrated Journal devoted to the cause of education and the interests of the youth. From the specimen number of the Journal which the Editor has been pleased to forward to me, I have formed a high opinion of its high standard and great utility, and I hasten to offer my hearty congratulations to him on the excellent work he is doing in promoting the cause of education, particularly by awakening in our youngmen and women an intelligent interest in educational, social and national problems."

(Sd.) RAM KISHORE

LUCKNOW UNIVERSITY



DR. R. P. PARANJPYE,
Vice-Chancellor

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We express our sincere gratitude for the thousands of messages from eminent educationists and also for the numerous appreciative notices of the press, both Indian and foreign, in our humble endeavour in the cause of the education of the youth.

'The AB. Educational Service', which is the special feature of this journal is a new and practical method to place before the youth some of the everyday problems of life so as to enable him to think of the ways and means of solving them. The education of those who pass through our schools and colleges do not end in the class room. It cannot be a matter of indifference what lessons we teach to the young, for what they learn they will pass on to others. Whether they are guided on the right path or left to stray into ignorance, the rising generation are born citizens. As such it is a sacred duty to place before them the AB of their rights and duties as citizens of a common country. An early realization of the true vision of life will lead them on to the path of genuine patriotism and unselfish service to humanity.

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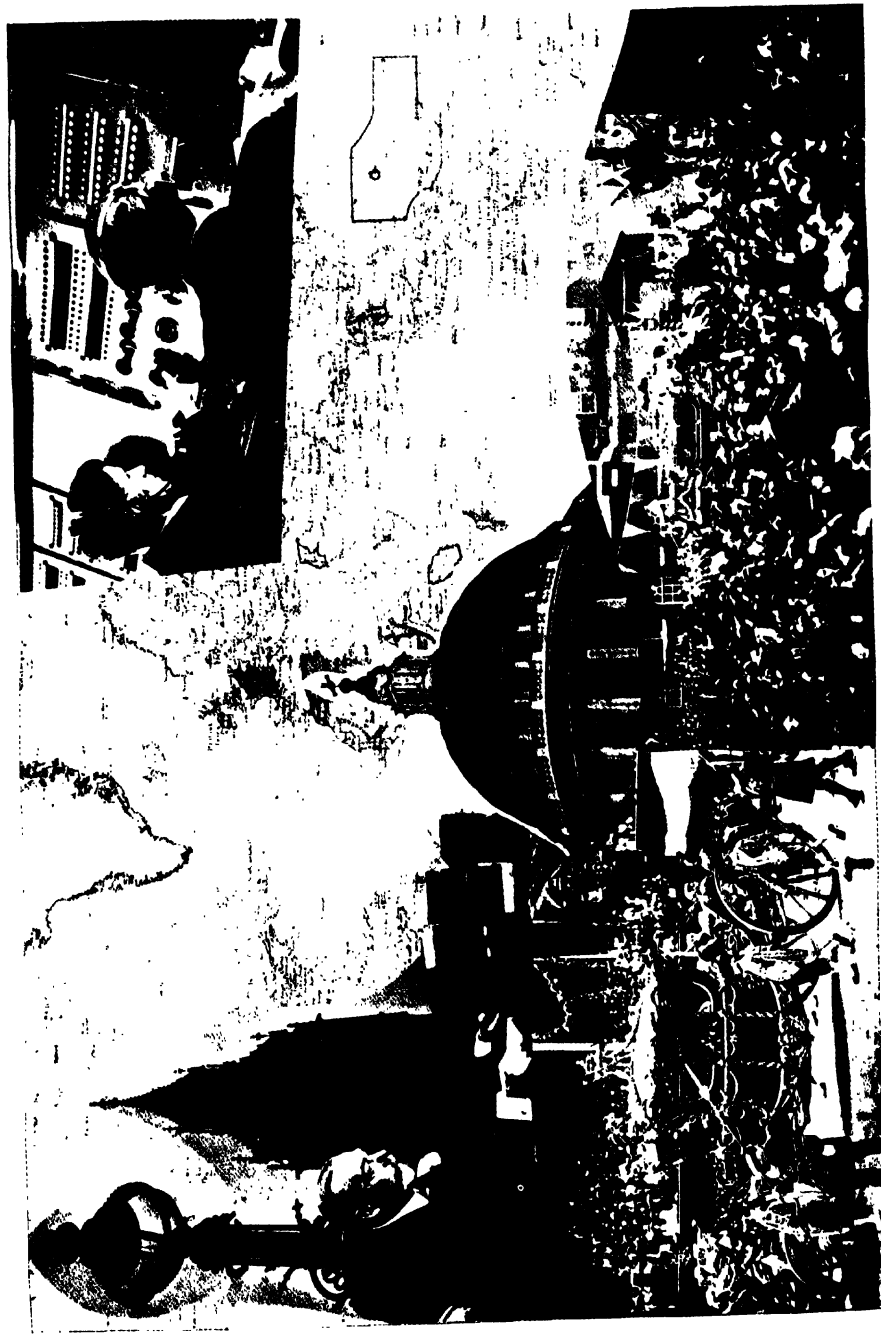
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Our aim in fixing the subscription so low and in opening this educational competition without any entrance fee is to bring the journal within the reach of all the students and educational institutions. And we are confident that this 'service' will induce the younger generation of India to evince a greater enthusiasm for the realization of their high ideals.



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Left: H. M. the King at the Microphone Top Left: Big Ben Bottom Left: Scene at the Coronation...
 Centre: The Dome of St. Paul's Cathedral, London Bottom Right: London crowd watching a Royal procession
 Top Right: B. B. C. control engineers on duty at Broadcasting House, London.

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OUR BELOVED KING-EMPEROR AND QUEEN-EMPRESS

BY K. POTHAN THOMAS

1. HIS MAJESTY KING GEORGE V



History will probably have to record that during the Georgian era the King was more appreciated and loved by his subjects at home and abroad, than at any time in the annals of the British Empire. Despite all the vast changes that had occurred from the time of Queen Victoria

—the rise of Socialism and the far-reaching political reforms—the monarchy as personified by King George V has become a force more binding to-day on the affections of the people than at any time in this century. Their Majesties' reign is unique in history as regards the extraordinary growth of the power of the British Empire, the development of industry and commerce, the education of the people and the inauguration of self-government in Colonies and Dependencies. The Silver Jubilee celebrations throughout the Empire furnish a wonderful and unparalleled illustration of the triumph of their Majesties' reign and of the unbounded love and respect that they command from their subjects all over the world.

His Majesty King George is the second son of the late King Edward VII

and Queen Alexandra and was born at Marlborough House, London, on 3rd June 1865. Even at the tender age of



THE KING WITH HIS PARENTS AND BROTHER

two, he showed himself to be possessed of a strong will and considerable manliness. It is said that the Court photographer had to pay five visits before his young Royal Highness could be persuaded to sit and even then he refused to face the camera without a favourite dog. From his early boyhood Prince George laid the foundation of that thoroughness and conscientiousness of disposition in regard to studies which have enabled him throughout his career as King to keep a close grip upon public affairs. When he first came to the Throne, he had to be persuaded not to overstrain his eyes in the constant reading of intricate matter. It is well-known to all that His Majesty is a most diligent student of State documents.

Rev. John Neale Dalton, curate of Sandringham, was his first tutor. He developed in his pupil great powers of observation, memory, and literary style. As a student Prince George's imagination was easily aroused by stories of adventure. Professor Vambéry, the Oriental Scholar, whom King Edward VII invited to Windsor says of King George that "He would spend hours in my room literally hanging on my words and begging for one more story."

When Prince George was only twelve, he began his naval career on board the *Britannia* along with his elder brother. The two Royal brothers were under the tutorship of Mr. Lawless. The



QUEEN VICTORIA

young Princes were taught everything from the handling of boats to the most intricate problems of seamanship. Yet

they were treated as other cadets. They were given no privileges except that both of them had a cabin to themselves. Even some of the cadets did not know that they were Royal personages.

One day the driver of the trap, a lad who came from Scotland not knowing the Princes, asked them "Wha may you chaps be?" as they jogged along the road. "I am Prince Albert Victor", said the elder brother. "Humph!" said the lad, and after a moment's reflection "And who is t'other chap?" Prince George was the reply, "and the Prince of Wales is our father". "And may be Queen Victoria is your grandmother" retorted the lad. "Yes, she is" replied the Princes. After a long stare the lad said "Perhaps you would like to know who I am?" "Yes, we would" said



PRINCE GEORGE AT THE DAWN OF HIS
NAVAL CAREER

the Princes. "Well, then, I am the Shah of Persia" said the lad determined not to be outdone.

In 1879 the two brothers joined the *Bacchante* and they were rated as mid-

shipmen. In common with other young "reefers" they roughed all weathers and endured the hardships of many different climates. In the *Bacchante* the future King visited the West Indies, South America, the Cape, Australia, Fiji, Japan, China, Singapore, Ceylon, the Suez Canal, Egypt, the Holy Land, and Greece. "At fourteen" His Majesty once remarked "I have seen most parts of the world and I really think we have all the best there is. I don't know exactly what 'Little Englander' means--there seems to be a good deal of doubt as to his creed--but if he believes that the British Empire is large enough, I think I must plead guilty to being a 'Little Englander' myself".

Prince George was then appointed midshipman on board the *Canada* and visi-

ted North America. On his nineteenth birth-day the Prince passed as sub-lieutenant obtaining a first class in seamanship. A course of training at the Royal Naval College, Greenwich, resulted in his

achieving the distinction of passing in the first class in four subjects—Navigation, Torpedo, Gunnery, and Pilotage. In 1886 he was appointed a regular lieutenant on



THE PRINCE OF WALES AND PRINCESS MARY

board H. M. S. *Dreadnought*. His naval education had been completed with his appointment to H. M. S. *Alexandra*. In 1891 when he was twenty seven years old, he was gazetted Commander and given charge of the second-class cruiser H. M. S. *Melampus*. In 1898 he took charge of H. M. S. *Crescent* for three months. The British Admiralty showed their appreciation of the Sailor Prince's great services by appointing him a Rear-Admiral in 1901 and Vice-Admiral in 1903.

Had Prince George been born a commoner he would probably have chosen the life of a sailor, for he loved the sea and revelled in every detail of nautical

science. And His Majesty has rightly earned the popular title "The Sailor King of England".

Prince George's naval career was interrupted by the death of his dear brother the Duke of Clarence in 1892. This imposed upon him the duties and responsibilities of Heir-apparent.

On 6th July 1893, Prince George married Princess Victoria Mary—or Princess May, as she was popularly called,—the only daughter of the Duke and Duchess of Teck. The young couple were lovers and the alliance was highly popular throughout the country. "I would rather be a Princess of England than have any



PRINCE GEORGE AS A YOUNG MAN

other title in the whole world" the Princess once said and she refused the crown of an empress rather than leave the land

in which she was born. The Duchess of Teck had endeared her name to the people by her great philanthropic work. Princess Mary after finishing her education in Florence lived with her mother assisting her in her charitable work. Thus from a very early age Her Majesty Queen Mary laid the foundation for her work as Princess, Queen and woman, work which has endeared her to her people and has coupled her name with every charitable organisation of importance.

After their marriage the Duke and Duchess of York, as the young couple were then known, lived a very quiet life for some years. For in his private life the King has always preferred the simple life of a country gentleman taking a keen interest in all forms of sports, especially shooting in which he excels. The next eleven years were spent at York Cottage, Sandringham, and it was here that Edward Albert, now Prince of Wales, was born on 23rd June 1894.

At Sandringham the future King and Queen showed the gracious philanthropy and charity which has endeared them to the whole nation in later life. The Duchess' frequent visits to the poor and

the sick, her sympathy for the sufferings of her people, made her the idol of all alike. She understood, and that was the great thing, the stories of sickness, poverty, and frailty to which she listened on occasion; they were received not only with sympathy but with comprehension and the suggestions she made were of

practical value. One young woman to whom the Duchess paid a visit of congratulation on the advent of a first baby, was lamenting the small cupboard-room in her cottage. "A set of shelves would help you" came the advice. "See, if they were put just here, they would be out of the way, and with a little curtain in front would hardly be noticed. I will have the wood sent down to you, and no doubt your husband could put them up".

"He is not much of a handy man that

way" the woman said.

Isn't he. What a pity! the Duke is so useful in the house."

"May be he is, ma'am," came the blunt announcement "but then I haven't had the sense to marry a sailor".

The opening of the present century was full of important events for Prince George. With the death of Queen Victoria



KING GEORGE WITH HIS MOTHER

in 1901 and the accession of King Edward VII, the quiet and retired life of the Duke and Duchess came to an end. The Duke had now become the Prince of Wales and had to assist his father and take part in numerous public activities. One of the last wishes of Queen Victoria had been that a member of the Royal family should visit Australia in order to inaugurate the New Commonwealth. After her death King Edward VII was particular to carry out his mother's wish and on 16th March 1901 the Prince and Princess of Wales sailed from London on board the *Ophir*. The tour was an historic one. It was the first time that an English Prince and his wife had travelled together so far from their country.

After a trying voyage the *Ophir* reached Australia on the 1st of May and the Prince

and Princess drove through seven miles of decorated streets lined with enthusiastically loyal crowds.

"The unity and solidarity of the King's Dominions" was the keynote of the Prince's many inspired utterances. His speeches throughout the tour were marked

ed by extraordinary tact and wisdom and showed him to be the right man in the right place. Everywhere too the Prince and Princess won the hearts of their people by their kindness and sympathy and they showed the greatest eagerness to understand the various people of the Empire. At Adelaide University (Australia) the honorary degree of Doctor of Laws was conferred upon the Prince, while the enthusiastic students sang a ballad :

"The Prince will get an I.L.D.,
An honour well deserved ; and we,
Had we our way, would here to-day,
Another give to Princess May."

The return home was made by way of Canada. This historic tour not only proved a valuable experience for the future King and Queen, but it was of incalculable benefit in

strengthening the ties of the Dominions to the mother country.

Not long after his return, the Prince



THE KING IN HIGHLAND DRESS

of Wales gave signal evidence of the extraordinary intellectual ability that has characterised his reign. At the Guildhall banquet given in honour of his home-coming, he startled his listeners by the originality and outspoken character of his speech.

For the next few years the Prince and Princess were mainly occupied with ceremonial duties at home. In 1905, however, they decided to visit India and Burma. The Royal travellers received a most enthusiastic welcome wherever they went. There were processions and pageants, scenes of oriental magnificence and splendour, war dances, parades of soldiers and of elephants. They travelled 9,000 miles of British territory in India. At Lucknow the Prince and Princess inspected

thirty survivors of the Indian mutiny. At Calcutta the Prince laid the foundation stone of the present Victoria Memorial and at Hyderabad the Princess laid the foundation stone of a hospital for women. There were numerous other official ceremonies in which they took

part. But, apart from ceremonies, the tour in India gave opportunities for the future Emperor and Empress to gain a real first-hand knowledge of the country and its diverse peoples.

They returned home after visiting Greece. After this tour, the Prince of Wales lived a quiet life. He was far less in the limelight than as been his son, the present Prince of Wales, or than was his father throughout his career.

The untimely death of King Edward VII on the 6th May 1910, however, led to King George's accession to the Throne. He was, in fact, a man of very different temperament from his father. More studious and reserved, more fixed and conservative in his fundamental view of life, he yet possesses the will to use to the full his valuable



OUR BELOVED KING

experience and his great natural gifts of judgement and common sense. He has, moreover, a mind that is fairly encyclopaedic. "The King" said a noted newspaper proprietor "can talk more intelligently for three minutes on any given subject than any man I know".

It is in fact this force of character combined with great sincerity of purpose that has made King George a powerful influence in British politics and which have enabled him to retain his influence despite the great political changes that have taken place in the last twenty-five years. To-day the Crown is a living force in England respected and revered by all parties and sections of the people. Yet during his reign King George had to face more difficult circumstances and more anxious situations than any English King for the last century. Within three years of his reign there occurred the tragedy at Sarajevo and before the reverberations of the fatal incident had died away, the nations were plunged into the greatest war that the world had



THEIR MAJESTIES THE KING AND QUEEN

ever witnessed. To King George the War brought a great burden of anxiety and a ceaseless strain. The courage, self-sacrifice, and sympathy that Their Majesties displayed at this most critical time in the history of Great Britain have more than anything else endeared them to their subjects. Their

Majesties even offered their residence Buckingham Palace, to be turned into a military hospital. The household of the King was organised on the lines of the strictest economy and in full obedience to the rationing schemes imposed upon his subjects. One meat meal a day only was permitted and even then the meat was strictly limited ; the plainest of puddings followed and only war-bread was eaten. Only one fire was allowed in the Royal apartments and even the supply of hot water was limited. All this was an excellent example to the nation.

The constant care and attention that the wounded, the orphans and widows received from the King and Queen during these fateful years were the greatest encouragement and consolation for

their subjects. Apart from the anxieties natural to their position, Their Majesties had great personal anxieties too. The Prince of Wales was with the troops and had more than one narrow escape of which the public never heard.

The War over, there were the post-war problems to be faced, social chaos.

the rapid growth of democracy, national evils and dangers almost as threatening as the War itself had been. During all these years his people saw His Majesty revealed not merely as a national figure-head, useful and ornamental in State

of his subjects was clearly manifested when he took a strong lead in the matter of the housing problem. He called a conference at Buckingham palace and impressed upon the members of the Commission the importance of their task.



THE KING-EMPEROR AND THE QUEEN-EMPRESS

ceremonies, regally gowned, conventionally gracious, but as a man who could do things, who had a grip upon realities and who possessed not a surface but an inside knowledge of the vital problems of the time. The King's concern for the welfare

"If this country is to be the country which we desire to see it become, a great offensive must be undertaken against disease and crime and the first point at which the attack must be delivered is the unhealthy, ugly, over-crowded house in

the mean street, which we all of us know too well."

To everything that His Majesty does, a touch of imagination lends a human appeal. During a visit to the Great Western Railway Works at Swindon, in 1924, it had been arranged that the King should drive the Company's most recent triumph in locomotive engineering, *The Windsor Castle*. An otherwise unimpressive event had been made a very lively one by His Majesty. The Queen decided at the last moment to join her husband in the driver's cab. Both laughing excitedly and wiping their hands on 'oil rags', they waited for the signal to start.

When the signal was down, the King blew a shrill blast on the whistle, pulled the regulator and started the monster engine. At the conclusion of the run he applied the brakes and turning to the driver smilingly inquired if he were not an apt pupil. His Majesty manifested that Kings and Queens

no longer mind being soiled by 'oil rags' but that they have the courage and the common sense to enter into the spirit of

their people and to learn from practical experience exactly how they live and work.

The immense services that Their Majesties have rendered and are rendering to their subjects, their wisdom and common sense, their self-sacrifice and devoted service, their frugal habits and virtuous lives challenge the gratitude and esteem of all their subjects and the respect of the world. To honour them, to obey them, to love them is no sycophancy, no idolatrous hero-worship, no helpless submission. They are the glory



[Simon Elwe's Portrait of]
THE PRINCESS ROYAL

and the pride of their subjects. They infuse new life into their nation and Empire. And even seven thousand miles away, in the remotest corners of this vast country, it is a thrill of joy to the poorest of the poor to hear the name of their *Bahadur Shah*.

HER MAJESTY QUEEN MARY



The Royal Court of England, the symbol of the stability and the pivot of English social life, takes its colouring and quality from the home-life of the King and the Queen, and survives strongly and splendidly, while nearly every Court in Europe has disintegrated and nearly every Throne totters or has fallen. And in this Court shines Queen Mary, with her great humanity, her courage, her deep vision, her intense patriotism, and her unbounded love and unlimited charity, an ideal Queen, a noble mother, a dutiful wife, embodying in her-self all that is best in English tradition and cul-

ture. Loyalty in Service is the keynote of her life. As she herself expressed it in one of her speeches "Remember that life is made up of loyalty; loyalty to our friends; loyalty to things beautiful and good; loyalty to the country in which you live; loyalty to your king; and above all, for this holds all other loyalties together, loyalty to God." Such is Queen Mary, the titular and cherished head of the womanhood of England, the first lady in the British Empire. The simplicity and purity of her life has enabled the Queen Empress to command respect, reverence and affection even from those whose efforts are devoted directly to abolish the very institution she represents. They who refuse to bow to the Queen, bow to the woman Mary.

Let the life of our Queen Empress be an example to many of our so called enlightened women who thirst for vain pleasures. There are very few women in the higher circles of life who are so averse to extravagance or display as the first lady of the land. The private tastes of the Queen have always inclined to simplicity and even in her younger days as Princess of Wales, when she ordered a dress she first asked for the modiste's estimate before deciding. Throughout the whole of her life it is Queen Mary's in-

variable custom to go through her accounts every six weeks. What she saved from personal extravagance went directly to charitable institutions.



THE KING AND QUEEN WITH THEIR CHILDREN

The Queen's labours in the war years and her efforts on behalf of women's and children's welfare movements are so well-known that to mention her name is to call them vividly to mind. She is the genuine friend of the poor and it can be rightly said that there is no one who takes a greater interest in all that makes for their welfare than Queen Mary. Many great ladies and Royal personages in every part of the world will consent to their names being used in connection with a charity for which they have no intention of doing anything more. Not so Queen Mary. On no account will she become the patroness of any cause whatever

unless she not only personally approves of its aims but is prepared to give it practical support. And many are the charitable institutions throughout the Empire in which she takes a personal interest.

Love for the poor has been the cardinal article of her faith and above all she desired to impart this noble attribute of humanity to all her children. She brought up her sons and daughter to think of others and not only to think of them but to work for them. One hour of each weekday had to be spent in making some article of practical use for poor children



THE QUEEN WITH HER ONLY DAUGHTER

while on their birth-days each of the Royal children was required to give some of his toys to a poor child of his own age.

As Princess of Wales she used to explain to her children that the toys they gave must not only be those of which they

include in their prayers a petition for "all unhappy people." Toleration and respect for the opinions of others are two of her

THE FOUR ROYAL BROTHERS



H. R. H. The Duke of Kent
(Born Dec. 26, 1902)

H. R. H. The Prince of Wales
(Born June, 23, 1894)

H. R. H. The Duke of York
(Born Dec. 14, 1865)

H. R. H. The Duke of Gloucester
(Born March, 31, 1900)

were tired, but something that it really cost them a pang to part with.

It was at Queen Mary's own special wish too that her children were taught to

outstanding qualities. To her all human beings are the children of God no matter to what creed or colour they may belong.

In these days of emancipation there

is much serious work and much idle pleasure to occupy the attention of women, and draw their minds away from their primary duties in the home. Thus it is that many so-called enlightened women in the West and in the East either by necessity or by inclination do not find time enough to give to the proper bringing up of their children. To Her Majesty, however, her first duty as a Queen and as a mother was the education of the Royal children. Queen Mary took her parenthood in all seriousness as a divine trust and devoted herself heart and soul to develop "character" in her children, to make them morally beautiful. Some of the great charm of manner which to-day belongs to the Prince of Wales is doubtless due to the fact that



H. R. H. THE PRINCESS ROYAL

from his earliest childhood he was taught to give way to others, by no means an easy lesson, for he was self-willed and impatient of control. Thus King George and Queen Mary combined to bring up their children in a simple and unaffected way. Their family life at York Cottage was full of lively stories. The nursery

was not always an easy place for the Duchess. There were frequent skirmishes between the two elder boys, for Prince Edward made the most of his seniority, but Prince Albert had his own ideas and on one occasion their mother was shocked to find them indulging in the ancient art of fisticuffs. She hurried to separate them, but King George restrained her.

"Let them fight it out" he said "they will make all the better men for it."

But correction was not the chief feature of the family life at York Cottage. There were games and boisterous fun in which both the father and mother sometimes took part. The King believed in letting childish high spirits have their normal outlet and interfered only on such occasions as when Prince Edward, growing tired

of the usual strokes of tennis, attempted a "mashie" shot that sent the ball crashing through the window of the library, where his father was having an afternoon nap. The King and Queen took an active part in the direction of the children's games but they never went so far as to play bears with them. It was

left for King Edward VII to do that, going down on his knees in the nursery and terrifying Princess Mary, while he growled fiercely at Prince Edward, who with the help of a cardboard sword was killing him.

So simple was the upbringing of the Royal Children that they learned the

sportsman, owes much of his proficiency to his father who was his constant partner in games in his boyhood. The Princess Royal was fully equal to her brothers in saddle. Though Queen Mary has never been greatly interested in women's sports, and does not in her heart approve of any but the mildest athletics for girls, she allowed



PRINCESS ELIZABETH AND PRINCESS MARGARET WITH THEIR
MOTHER THE DUCHESS OF YORK

three "R" s from the village school-master along with the other village children. Later they had their own tutors. A healthy mind in a healthy body was ever the King's aim and he himself superintended his sons' riding lessons and taught them cricket, football and tennis. The Prince of Wales, who is a first-class

her daughter Princess Mary to attend special classes in Swedish drill.

The Queen's own experience in the nursery enhanced her interest in children's welfare activities and this has remained as one of her outstanding activities. She became a regular contributor to the Fresh Air Fund—in which the

Prince of Wales is very much interested --and a firm supporter of the Happy Evenings Association and the Invalid



THE DUKE AND DUCHESS OF KENT

Children's Aid Society. No Queen has ever taken so great an interest in the well-being of the children of the poor amongst her subjects as has Queen Mary. Yet it is not only the children that have commanded her special sympathy and interest.

Her Majesty has ever been anxious for the welfare of her own sex however and wherever placed. Many in this country may not be aware of the great interest with which the Queen is following the various activities of the women of India. Of her first Indian tour she herself said: "One of my chief objects in this tour is to see as much as possible of my Indian sisters, for I believe the more I see of the reality of your lives, the more I regard and esteem the high qualities for which the Indian woman is renowned."

The ideals, then, which have inspired this happy union have been service and

the sanctity of home life. No breath of scandal must be allowed to enter into the home, bringing discord and dishonour. Service there is a human and a national duty of paramount importance since it is at once the greatest bond of human happiness and the foundation and cornerstone of all that is sane and robust in the life of a nation. But beyond the home, when its obligations have been fulfilled, is a larger family, a family of nations, a family of children, the poor, the sick, the suffering. All these must be thought of and laboured for.

These are the ideals, simple yet profound, which all who desire a healthier social and national life must follow. These are the ideals which for twenty-five years have guided and inspired their Majesties in a work which has been often anxious, always labourious, ever beneficent.



OUR BELOVED QUEEN



Bu A D T h m n

THE DESCENT FROM THE CROSS

TWENTY-FIVE YEARS OF PROGRESS OF ART IN INDIA

By O. C. GANGOLY, *Editor, The Karm*

The coming celebration of the Silver Jubilee of His Majesty should furnish a fitting excuse for taking stock of the progress of Art in India during the twentieth century or at least during the period covered by the last 25 years (1910-1935). Art, which has been a forbidden fruit in all educational institutions in India, Schools, Colleges, or Universities, and still continues to be so, occupies a peculiar position in the cultural life of India during the ascendancy of European culture which the British connection has established in India for over a century. Before the advent of the British rule, and the introduction of Western Culture which commendable missionary enterprise introduced into India, Art was a dynamic factor, and a living force in all phases of Indian life and culture, which the new rays from the West with all their novel glamour and dazzling brilliance failed, wholly, to cover, or to obliterate. Notwithstanding the impact of the floods of Western culture and the speedy progress of English education, the old schools of Indian Art continued to flourish in many distant nooks and corners of the Great India Continent, and the great historical Indian handicrafts, such as metal ware, wood-carving, pottery, and wool, silk, and cotton fabrics and textiles continued to supply the needs of Indian domestic life, and to beautify and elevate the modes and methods of Indian life and living, until the ugly machine-made products of European factories, and the cheap banalities of European furniture and articles of domestic use changed the face and habits of Indian social life,

and obliterated all the colour and beauty with which Indian Art had bathed Indian Life for centuries before.



O. C. GANGOLY

By a curious irony of fate the English educationists forgot to take stock and appraise the value of Indian Art which still flowed in diverse branches in living currents, in all parts of India. Molaram, the last representative of the charming Hill Schools of Indian painting died in 1833. Mallu, the last survival of Indian Architectural craftsmen (*sthapatis*) ex-

cut a magnificent stone gateway at Benares in 1892. The Bronze Sculptors of the Chola period, whose ancestors have



THE CALL OF THE FLUTE By Dr. A. N. Tagore

given to the world magnificent series of Natarajas which extracted the ecstatic eclogies of Auguste Rodin, have bequeathed their hereditary skill and artistic vision to their descendants still surviving in Swaminelai, an obscure village near Kumabhaoknam. The masterpieces of Dacca Muslins and Kashmir Shawls, till lately, very flourishing industries, are now reposing in the mummy cases of European and American museums, exciting the wondering appreciation of casual visitors and the envy of textile experts. But we are not concerned with the history of the vestiges of old Indian Art, but with the birth and development of its Modern Representatives.

However much we may deplore the mid-Victorian attitude of English educationists to Indian Art, we have to make the grateful admission that the first impulse to create a Modern Indian Art came from an Englishman. To Lord Curzon, the greatest Viceroy, we owe a liberal policy for a systematic survey of Indian Antiquities and a scientific study of India's artistic monuments. To E. B. Havell (whose death we all mourn to-day and to whose invaluable services, we have yet to devise a worthy memorial), we owe the discovery of Indian Art, and the inspiration for the birth of the New Indian School of Painting, led by Dr. Abanindra Nath Tagore, C. I. E.



THE POET By G. N. Tagore

Protesting against the futility of borrowing the technique and mechanical formulas of European studios, made fashionable

for a time, by Raja Ravi Varma of Travancore, and Mr. M. V. Dhurandhar of Bombay, Dr. A. N. Tagore successfully demonstrated that the methods, technique, and the conventions of Indian Painting have bequeathed to us a valuable body of artistic heritage which could be easily developed on new lines and novel applications demanded by the changed outlook, intellectual and spiritual, which the new outlook and conditions have brought about in Indian Life and in the Ways of Living India. On the solid heritage of

in his outlook. As a matter of fact he has been very liberal and eclectic in his methods, never disdaining to pick up and assimilate lessons from European Art, whenever they have been found useful for the development of his own. His maxim has been: Let Indian Art be *enriched*, but it need not be *dominated* by the ideals and the methods of the West. Indeed, throughout the numerous series of exquisite and poetic miniatures with which he has weaved the garland of Modern Indian Art, he has utilized the



THE LAST JOURNEY

By Dr. A. N. Tagore

the principles of old Indian Schools of Painting, Buddhist, Moghul, and Rajput, Dr. Tagore laid the foundation of a living School of Modern Painting, sometime in the year 1896, which has borne such and varied fruits of diverse tastes and fragrances which have won the admiration and the critical appreciation of the most exacting critics in Europe and America. There is a popular misconception that Dr. Tagore is conservative and retrograde

principles of modelling, of spacing, of design and composition, frankly derived from the traditions of Western studios. Yet he has faithfully stuck to the traditions of India, in the methods of linear presentation, the blending and tonality of colour, and in the types of figures, and in the local and indigenous atmosphere of Indian life and thought. He has indeed looked at Indian life from the Indian point of view and visualized the

er gesture and the spirit of Indian life in the true colours of Indian spirituality. Despised and derided by his own countrymen but warmly applauded by English artists and connoisseurs, Tagore slowly built up his New School of Painting ("L'école du Calcutta", as his French critics chose to call it), associating with him a group of talented artists viz. his own brother Mr. G. N. Tagore, an artist of singular originality—Nanda Lal Bose, (now the Director of the Department of Art, Visva-Bharati University, Shanti-

sent to Paris, the vortex of the artistic centre of Europe, and submitted to the ruthless judgment of the leading critics who make, or mar the reputations of modern artists. A selected group of the works of the Tagore School were exhibited in Pavilion Mason (Grand Palais), Paris, and the exhibition was opened by the President of the French Republic. The exhibition of this new Indian School of Painting drew a chorus of encomiums from the French critics and were applauded in the French Press and in the Art



KAIKEYI

Eg V. N. Dhurandhar

REFLECTION

Eg Jamini Roy

THE NAUTCH GIRL

Eg V. N. Dhurandhar

Niketan), As'ta Kumar Halder, (now the Principal of the Government School of Art, Lucknow,) Samarendra Nath Gupta (now the Principal of the School of Arts, Lahore), Mukul Chandra De (now the Principal of the Government School of Art, Calcutta), and Khitendra Nath Mazumdar (Headmaster of the School of the Indian Society of Oriental Art, Calcutta). Dr. Tagore's triumph came in 1914, when the fruits of his labour, and those of his pupils named above, were

Journals. The writer of this article as the sponsor of the Exhibition had to take an intimate part and to collect all the opinions and reviews that were published in the French Press which filled an album of cuttings. But we have space, here, to give a short extract from *L'Art Decoratif*, the leading Art Journal of Paris which is available in an English translation: "The end of art is not merely the reproductions of things we see, but the search for the secret verities which they mark

and of which they are the most imperfect expressions. After so many centuries, a Tagore and his disciples again invoke the idealistic principles which have created the Hindu religions. ... Their work is full of charm, distinction and meditative repose. They show what can be done by collective effort when it rallies under the influence of a common inspiration. These sincere and well-dowered artists have subordinated the demands of their individual temperaments to giving a new life to the technique and ideals of painting which are proper to India."

The praise of the Parisian critics and the comments of the *Times* induced the



THE TEMPLE-DANCER (DEVA DASU)

By D. K. Dora Varma

English connoisseurs in London to bring the Exhibition across the Channel and the

pictures were exhibited at the Imperial Institute, London (May 1914) and



THE LEITCHA MAID

By D. P. Roy Choudhury

[*Re-Contrasted by Mr. C. W. E. Cotton*]

received warm tributes in the English Press the echoes of which failed to reach India having been raised on the eve of the Great War, the booming guns of which drowned the spiritual voice of Art and the exclamations of artistic ecstasies. The exhibition drew the attention of English connoisseurs to the necessity of a systematic study of Indian Art and a group of English friends of Indian Art founded the India Society - which was since been an able and emphatic champion of Indian Art in England.

The success of the exhibitions of the works of the Tagore School in Europe led to enthusiastic interest in the works of

these artists in different parts of India. And a representative exhibition of the School held in Madras in January 1916 at the Young Men's Indian Association (sponsored by Dr. J. H. Cousins) evoked lively discussion in the local press particularly in the columns of *New India* to which critical contributions were made by Prof. Rollo, Prof. W. D. S. Brown, and Principal Hadaway—which helped to popularize the new school and to establish it on the sure foundation of Indian appreciation, "broad based on the people's will". Many students from Madras, Mysore, Punjab, the United Provinces and Rajputana flocked to the school of Doctor Tagore, assiduously learning the lessons in the new Art, at the feet of the founder of the school. Of these interprovincial students, K. Venkatappa (Mysore), Hakim Khan (Lucknow), Roopa Krishna (Lahore), Iswari Prasad

(Patna), Kesava Rao (Madras) deserve special mention. These new recruits to the new movements who flocked enthusiastically under the banner of Dr. Tagore helped to spread the movement across the far corners

of the Indian continent. More provincial exhibitions followed in different parts of India at Lahore, at Lucknow, at Benares, at Bangalore and even at far off Colombo. The interest aroused bore rich fruit in the active co-operation of sympathetic collectors and Indian connoisseurs many of whom started buying up finest specimens of modern Indian painting and to build local collections. This was a great necessity as most of the best specimens were



FRUITS OF THE EARTH (FRESCO)

By S. Fernando.

snapped by European collectors and were taken away from India—the most important specimens having gone to the collection of Sir John Woodroffe, Sir Herbert Holmwood, Mr. Norman

Blount, and of Lord Carmichael. The corrective to this exodus of modern Art was furnished by a group of Indian collectors in Calcutta, notably by the Maharaja of Burdwan, the Maharaja of Cooh-Behar and by Mr. P. N. Tagore of Calcutta who now possesses some of the finest works of Dr. A. N. Tagore and Nandalal Bose. Of the Indian Collectors outside Bengal who have helped the growth of the movement—the names of Mr. S. V. Mudaliar of Madras, Mr. B. N. Treasurywalla of Bombay, and Mr. Rti Krishna Das of Benares, deserve special mention.

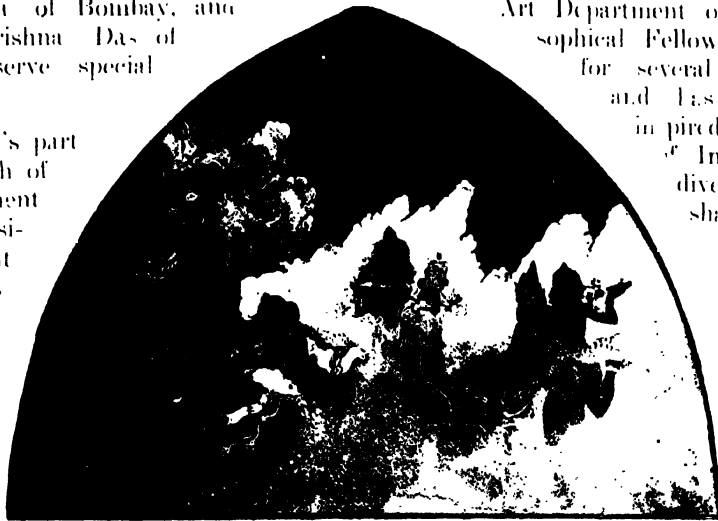
Dr. Cousin's part in the growth of the movement has been considerable and it was under his inspiration that the Maharaja of Mysore founded a special Gallery of Modern Indian Art in his Kalasala,

which now contain several fine examples of the New School. To the inspiration of the same friend of Indian culture we are indebted for the establishment of a new centre of the new movement—at the Andhra Kalasala at Rajahmundry. The wide spread interest in Indian Art and the patriotic desire to develop the old Art in new forms of expression in all parts of India—called for provincial leaders and art-teachers to guide the growth of new creative efforts. And many of Dr. Tagore's pupils were summoned from Bengal to take charge of art-revivals in other parts of India.

Of this demand the most typical are the migration of Mr. Promode Kumar Chatterjee who went to Baroda to take charge of the Kala-bhavan of H. H. the Gaekwad of Baroda and, later on to Rajahmundry as the Director of Andhra Kalasala and Mr. S. N. De's invitation to the Art centre at Benares. Mr. Pulin Behary Dutt, another of Dr. Tagore's pupil, who won many prizes at the Calcutta exhibitions was invited to Bombay and has been in charge of the Art Department of the Theosophical Fellowship School for several years past and has helped and inspired the growth of Indian Art in diverse forms and shapes.

In the meantime the calls of European friends and admirers have not been neglected. In May 1923, in answer to the invitation of

some German friends an exhibition of the representative picture of New Indian School (a hundred in number) was sponsored by Professor Benoy Kumar Sarkar in collaboration with the writer. And the collection of Indian pictures was exhibited in the Palace of the Crown Prince, now annexed to the National Gallery in Berlin. Crowds of art lovers of Germany flocked to see the pictures, and the German Press were full of appreciative notices from the pen of eminent critics such as, Dr. Max Osborn, Geheimrat Justi, Dr. A. G. Hartmann, Dr. Paul



THE HEAVENS (FRESCO)

By Asita K. Halder

Fechter, and Dr. Herman Goetz. We have space only for one quotation from Dr. Osborn's review of the exhibition: "The attention and admiration of the German art-lovers have been aroused by the Indian individuality of the pictures which have come to us. We felt how everything in these works is divided towards the aim of interpreting the peculiar mind and the essential characteristics of the Indian people and to bring them nearer to the conscience of the people. And we recognized this truth: the old manual faculties, the deep, dreamy sentiments, the distinction and refinement of principles—these elements which were the outstanding features of the grand old Indian Art have not died out. There exist again the forces of art and handicraft to cultivate those elements and to continue them in a new spirit. A new world of enchanted riches and quiet beauty has opened before our eyes. Even more than that: a monument of the great mind and of imaginative creations of a great people was unveiled before us, of a people who steps with strong and crafty hands into the treasure-trove of its past in order to find itself again."

The modern movement in Indian Art easily won the critical recognition and appreciation of art-lovers all over Europe and the names and the fames of the artists soon travelled across the Atlantic. And in October 1927, the Secretary of American Federation of Art, of Washington, (U. S. A.) invited the writer of this article to send out a selected group of paintings by the modern Indian masters for a travelling exhibition through all the important cities of the United States. A small collection of only sixty-five miniatures was sent out and travelled for a period of two years, through thirty cities, drawing admiring crowds and winning appreciative notices and reviews in the local press in each city. The most typical of these appreciative

reviews was the one published in the *American Magazine of Art* (December 1927) from the pen of Mr. J. Arther Maclean, Curator of the Toledo Museum of Art: "A special word of praise and our thanks are due to the grand family of Tagores, especially to Abanindra Nath Tagore, whose skill and personality has held together a group of modern artists whose work is so excellent that they will be appreciated the world over. In portraiture, we have the great masterpieces of D. P. Roy Chowdhury. Behind them all, are centuries of India's thought, when, men like this, once saw the gods come down and sit with them in the garden. They are pictures that age may elevate to a position equal to similar works of the famous early schools of painting in India. In reviewing them it is difficult to keep one's feet on the ground because they excite the senses to unwarranted heights of ecstasy due, possibly, to a delicate subtle presentation of subject matter, a spiritual, or rather religious emanation of suggested thought and a charming intimacy because of the small compass of the pictures and the medium used." This exhibition in America (in 1927-29), was followed by a one-man exhibition of a series of 12 pictures illustrating the 'Life of the Buddha' from the pen of Mr. Ramendra Chakravarti, (Head-master of the Govt. School of Art, Calcutta, a pupil of Mr. Nanda Lal Bose). They were shown in all the cities of the State under the auspices of the Art Museums in each city, winning warm praise and admiration. By a fortunate chance, they have been acquired by H. H. The Maharani of Travancore and have not been lost to India, like so many other works of the Modern School. When Mr. Nanda Lal Bose, left Calcutta to take charge of the Art Department (Kala Bhavan) of the Shantiniketan University, the movement obtained a definite footing in the curriculum of an educational institution. For, hitherto

Fine Art in any form or shape has had no place in the Indian Universities, notwithstanding the fact that Dr. A. N. Tagore delivered a brilliant series of lectures as Bageswari Professor at the Calcutta University. Mr. Bose's work and personality have drawn to Tagore's University numerous art students from all parts of India. Of his pupils outside Bengal three have won considerable distinction, viz V. R. Chitra, Masoji, Kanu Desai, P. Hariharan, and Kumari Hathising. But Mr. Bose's best pupils are represented by Dharendra K. Varma, Ramendra Chakravarty and Mani B. Gupta. The growth of the movement and the fame that it won in Europe and



THE BANISHED YAKSHA

By Sailendra Nath De

America lauded the exponents of the School—in the realm of "politics". The establishment of their merits naturally led to a claim for a recognition of "rights". And it was claimed that the pupils of Dr. Tagore were fully qualified to take charge of the Government Schools of Art in the different provinces as principals of these institutions, posts hitherto reserved for the members of the Indian Educational Service. Persistent agitation have led to an official recognition of the "rights" of the talented members of the movements and excepting the one at Bombay, all the posts of the

Principals of the Government Schools of Art in India are now held by the pupils of Dr. A. N. Tagore. As Principals the members of this New School of painting have given good account of themselves and have trained numerous qualified artists who have won and are winning fame and distinction in various phases of art and industry. Charu Ch. Roy, an old pupil of Dr. Tagore has won for him an honoured place in the production of Indian films, while the works of Mr. Jamini Roy, formerly a able worker in Western technique, is now a most conservative adherent to the old traditions of old Bengali *pat* paintings, has given an impetus to new movement in Stage-crafts and theatrical sets and scenarios. To the inspiration of Mr. Samarendra Gupta, Principal of the Government School of Art, we owe the success of A. R. Chughatai, Alla Bux, and of M. Inayat Ullah. Mr. Asita Kumar Halder, Principal of the Government School of Art and Crafts, Lucknow, and his worthy associate Mr. Bireswar Sen, M. A. (both pupils of Dr. A. N. Tagore) have gathered together a group of talented artists, some hailing from different parts of the United Provinces, and some from Bengal who are building up regional branches of the new movements in Lucknow, and other centres. Similarly, Mr. Devi Prosad Roy Chowdhury, called upon a few years ago to take up the duties of the Principal of the Government School of Art, Madras, has been able to train up another group of young artists from various parts of the Madras Presidency, who are attempting to apply the principles of Indian Art on new ways of development. Chiefly through the efforts of Rai Krishna Das, (who with a fine collections of old and modern Indian Paintings has established a Museum at Benares) and Mr. Sailendra Nath De, a centre of studies has been set up in the sacred city. At this centre, two artists have contributed valuable works viz Ram Prosad and Ramgopal

Vijayavargiya. In this way, the new movement initiated by Dr. A. N. Tagore about 40 years ago has spread all over India and has established branches in different centres far away from Bengal.

The success of the New Art movement in Bengal and its ramifications all over India has stimulated the activity of a group of art-students of Bombay under the able guidance of Captain W. E. Gladstone, Principal, Sir J. J. School (Bombay). Though not accepting in *toto* the doctrines of Dr. A. N. Tagore, the Bombay group of artists have been endeavouring to initiate a new movement in Indian Art in their own way. Without deviating from the principles of *Chiaroscuro* (Lights and Shadows) and the emphasis on meticulous accuracy in anatomical representations, borrowed from the techniques of European studios, the Bombay group has been attempting to interpret Indian scenes and subjects through the forms and methods borrowed from Western painters, some what discarding the plastic vernaculars,—the pictorial dialects of India, in the language of which the great Buddhist, Rajput and Moghul Masters have recorded their messages in Art. Mr. M. V. Dhurandhar, formerly Headmaster of the Government Art School, Bombay, made some very interesting experiments in which he used the types, and conventions of dress and furniture of the frescoes of Ajanta in new compositions and in novel applications. The contributions of the Bombay School have been particularly valuable in attempts to build up a School of fresco-painting, on modern lines and a school of portraiture and landscape painting. With the exception of Mr. D. P. Roy Chowdhury and Mr. J. P. Gangoly none of the artists of the Bengal School had made any serious attempts on these popular phases of painting. Bombay has built up a solid tradition in portrait painting which gives it the foremost

place in this branch of painting, a position which cannot at present be challenged by any other group in India. The reputation of such able and talented exponents of the art as Mr. Pestonji Bomanji, Mr. Lalaca, and Mr. Pithawala has reached all the nook and corners of India. In the field of landscape painting, the position of honour is occupied by Mr. L. N. Taskar, round whom a talented group of younger artists is building up a school of Indian landscape. Among painters of genre and romantic subjects Mr. G. P. Fernandes, Mr. A. X. Trindade, and S. N. Gorakshakar deserve special mention. Not belonging to any group, and somewhat dissenting from the "School of Art" traditions of the Bombay group, stands Mr. S. Fyzee Rahmin, an artist of considerable originality and an able interpreter of Indian decorative conventions, valiantly upholding the old Indian pictorial traditions somewhat neglected by members of the Bombay School. The Chief of Aundh, whose contribution to modern painting is considerable, is also an ardent adherent to the traditions of the Ajanta School and he is putting together a group of young artists to build up a new style on the basis of the old traditions. In the field of sculpture, the artists of the Western Presidency easily outstrip their brethren in Bengal. The fames of G. K. Mahtre, B. V. Talim, R. K. Phadke and various other exponents of the art stand on the solid foundation of talent and hard industry. In this field, the works of Mr. D. P. Roy Chowdhury and Mr. Hiramn Roy Chowdhury now in the Government School of Art, Lucknow, and, of Mr. Kastagir, very valiantly uphold the reputation of Bengal in the realm of sculpture.

The latest development in the art revival in India is the new scope and opportunity for employment of Indian artistic talent afforded by the decoration of the India House in London. A special

THE PROGRESS OF ART IN INDIA

committee was appointed to choose the best mural painters amongst the numerous applicants from all parts of India who claimed the honour of decorating the India House with Indian frescoes. The choice of the committee fell on four eminent artists from Bengal—Mr. Dharendra K. Dev Varma, Mr. Sudhanshu Roy Chowdhury, Mr. Ranada Charan Ukil, and Mr. L. M. Sen. They spent about a year in London and executed a remarkable series of frescoes of Indian symbolic convention and import. Their Indian

ings on the Wall of the Library Hall of the Darbhanga building.

It is a matter of some significance that various lady artists have joined the current movement in Indian Art, for, it is believed that women painters have a peculiar and special contribution to make to the growth of Modern Indian Art. And it is a matter of great gratification to find that several lady artists have won distinction in the field of painting. The name of Srimati Sunayani Devi (sister of Dr. A. N. Tagore) an artist of great



THE FORGIVENESS OF CHAITANYA

By K. N. Mazumdar

THE YOUNG BRIDE

By Nand Lal Basu

sprit and decorative beauty won the praise of Sir William Rothenstein (Principal of the Royal College of Art), Mr. G. Holme (Editor of the "*Studio*"), and other eminent English critics, and justified their choice as representative Indian artists capable of executing responsible civic duties. The great success of the work of Mr. D. P. Deva Varma, the leader of this group of mural painters has led the University to invite Mr. Sen to execute a series of mural paint-

ings on the Wall of the Library Hall of the Darbhanga building. It is a matter of some significance that various lady artists have joined the current movement in Indian Art, for, it is believed that women painters have a peculiar and special contribution to make to the growth of Modern Indian Art. And it is a matter of great gratification to find that several lady artists have won distinction in the field of painting. The name of Srimati Sunayani Devi (sister of Dr. A. N. Tagore) an artist of great originality and distinction stands pre-eminent amongst the modern artists, outshining, in her talent and vision, many of her male brethren. Of other lady artists who have won distinction, the names of Gouri Devi, Sukumari Devi, Kumari Hathising, Mrs. Sukhalata Rao, Mrs. Hamid Ali, Miss Sheila Banerjee and Mrs. Rani De deserve special mention. It must have been apparent that the movement is embraced all groups, communities and creeds.

It is one of the peculiar quality of Art that it recognises no religious, or communal barriers. Numerous Mussulman artists have contributed to the growth of the movement. The Indian Christian community has also contributed its share. And the writer takes special pride in the fact that in Mr. A. D. Thomas, (who earned his diploma in the Academy of Florence), the Christian Church of India has found a talented interpreter. Christian in inspiration and subject, Mr. Thomas' works uphold the best Indian traditions in their decorative vision and in their spiritual and imaginative quality. Art is one of the most powerful social and spiritual forces, which at all times, has knit together differing and divergent groups and communities. It is the *lingua franca* of spiritual culture. The modern movement in India and the earnest endeavour to develop the great artistic traditions of India have brought together divergent social units, and racial groups under the unifying banner of Art. There is a peculiar significance in the fact that this revival and reawakening of India's artistic conscience have happened entirely outside the boundaries of Indian educational academies and institutions, and in spite of the indifference, and even, opposition on the part of "educated" Indians. Though not directly inspired by English education, this new gesture for a real rehabilitation of Indian cultural ideals is the indirect reaction of the intellectual forces which English education has set free in India.

If we are to judge by the comments of the English critics on the latest works of the Indian artists, exhibited in October last, at the New Burlington Galleries in London, under the auspices of the India Society, there is no manner of doubt

that the living Indian artists have made a rich and valuable contribution to the Art of the Empire. It is said that the supreme significance of the British connection in India is to help modern India to recover the glories of her ancient culture. In the sphere of Art, the sleeping Princess has opened her eyes to the golden touch of British sympathy. And the rich presents of her modern Art, have been the most precious jewels which will add to the lustre of the Imperial crown.



SAKUNTALA

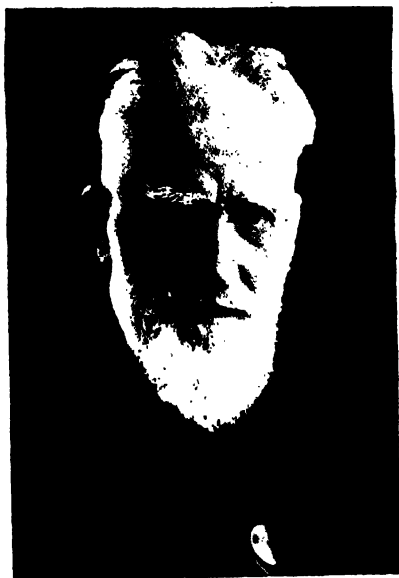
By Kshatish Chandra Roy A.R.C.A.

TWENTY-FIVE YEARS OF THE ENGLISH THEATRE

By N. K. SIDHANTA, M. A. (Cantab),

Dean of the Faculty of Arts, University of Lucknow

The story of the serious drama of the present generation has to begin with the work of the Court Theatre from 1904-1907 under the guidance of J. E. Vedrenne and Granville Barker. The



BERNARD SHAW

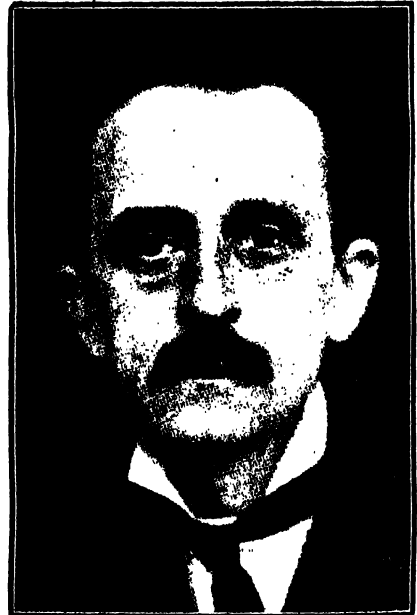
main items in their programme of new and old plays were supplied by Shaw, these accounting for 701 out of a total of 988 performances, but it also included plays by Barker himself, Galsworthy, Massfield, Harkin, Maeterlinck, Euripedes and Ibsen. As an actor, producer and playwright Granville Barker has done more for modern drama than any other single individual and we could find ample excuse for giving a full account of his

connection with the English stage from the days when as a boy he worked for the Theatre Royal, Margate. Limitations of space however prevent us from elaborating his association with the London stage of Hawtrey, Ben Greet, and later with the Stage Society. His *roysey Inheritance* which was produced at the Court Theatre was not his first drama and in the picture it gives us of a well-defined section of English society, in its exact naturalistic technique it shows that the author was no novice. The qualities seen in this play are exhibited to a greater advantage in *Waste* (1907) and *The Madras House* (1909), the theme of both being the consequences of the growing freedom of women. The former shows the ruin of a statesman of the finest ideals by a woman's false use of this freedom and the latter the retaliation of some men to this menace of emancipation which emphasises the constant preoccupation with the instinct of sex. But much more instructive than the theme is the management of action where the usual emphasis and suppression of details for the unity of effect is abandoned and replaced by the "broken rhythm of life the helpless swaying hither and thither of human talk, the pause of embarrassment or sudden blankness which leads to irrelevant changes of subject." Granville Barker has been rightly described as the admirable Crichton of the drama of this decade, for as an author he contributed a new intellectual element to the naturalistic play, as a producer he began a new

naturalistic school and as an actor especially in the plays of Shaw he was supreme.

This is not the place to comment on the works of Shaw produced at the Court for they really belonged to an earlier generation, but Galsworthy's *Silver Box* merits more than a casual mention. It is the first of the great Galsworthy Plays, being more than a fore-runner of *Justice*, *Strife* and *Loyalties* and illustrates Galsworthy's conception of the drama most adequately. This conception Galsworthy explained in the few pages called *Some Platitudes Concerning the Drama* (1912) : "To set before the public no cut and dried codes but the phenomena of life and character..... requires a sympathy with, a love of, and a curiosity as to things for their own sake. Matters change and morals change ; men remain -and to set men and the facts about them, down faithfully, so that they draw for us the moral of their natural actions, may also possibly be of benefit to the community The true lover of the human race is surely he who can put up with it in all its forms, in vice as well as in virtue, in defeat as well as in victory..... A good plot is that sure edifice which rises out of the interplay of circumstance on temperament, or of temperament on circumstance, within the enclosing atmosphere of an idea. A human being is the best plot there is..... the art of writing true dramatic dialogue is an austere art, denying itself all license, grudging every sentence devoted to the mere machinery of the play, suppressing all jokes and epigrams, severed from character, relying for fun and pathos on the fun and tears of life". *The Silver Box* has been praised as something more than an illustration of these theories : built round a police court case, without sex interest, with a charwoman as a heroine, it shows a mastery of technique that Galsworthy never excelled. The economy of means

exhibited in the "exposition" of the first speech carried on right through the play and *Strife* written three years later has the same excellent craftsmanship with perhaps a finer sense of circumstance. One doubts if Galsworthy ever again reached these heights, for in *Justice* one of the Acts is redundant, introduced merely to mark the lapse of time, while one feels that the unwritten tragedy of Ruth Honeywell is greater than that of Falder which interests the author. *The Pigeon* with its intermixture of humour was a new departure and still attracts many while *Skin-Game* (1920) and *Loyalties* (1922) though successful on the stage and eminently readable have weak points, the former making its characters unattractive to preserve



JAMES BARRIE

impartiality and the latter making them bloodless to ensure a removal of all superfluity in language and treatment.

Among other noteworthy play produced by the Court Theatre in the

three notable years were *The Reformer* by Cyril Harecourt, an effective contrast to Masefield's *Camden Wonder*, *The Return of the Prodigal* by St. John Hankin with its enjoyable dialogue and Masefield's *Nau* with its great love-scene. Hankin's later plays, *The Charity that Began at Home*, *The last of the De Mullins* and *The Cassilis Engagement* show that his protest against sham and sentiment was effective but his cynical wit did not go down well on the stage. On the whole we may say that the Court had almost a monopoly of all the great English plays written between 1904 and 1907, *Peter Pan* being a notable exception, but more of that later.

The history of the English stage after the closing of the Court Theatre has



MASEFIELD

GALSWORTHY

to take note of the Kingsway under Miss Lena Ashwell, of the Royalty under Vedrenne and Eadie and of the Little Theatre under Gertrude Kingston and Granville Barker, but a much more important development was the Repertory movement in the provincial towns. These towns had so far been exploited by so-called "London successes" which were often so many London failures that had been kept on for a number of nights in London in spite of financial loss to help advertisement in the provincial areas. The theatre-lover at Manchester and Birmingham complained against such

treatment by touring managers but got nothing better till in 1907 Miss A. G. F. Horniman established the first modern repertory theatre in Great Britain at the Midland Theatre, Manchester. Before this she had helped to set the Dublin Abbey Theatre on its feet, had attempted to help the Ibsen-Shaw movement in London through the Avenue Theatre. From Manchester the "repertory" extended to Liverpool and then to Glasgow under Alfred Wareing and to Birmingham under Barry Jackson. At each one of these places it established a "permanent local theatre with a permanent company reviving good plays and producing good plays with a little more regard for their artistic values than for their immediate drawing power." The theories which inspired the repertory movement were practically the same as of Vedrenne and Barker at the Court and embodied a protest against the "long run" system, against the featuring of "stars" and the specialisation in different kinds of work leading to production of a play and balanced popular plays with those which might be financial failures but were educative from an artistic view-point. The leading playwrights of the Manchester Repertory were Stanley Houghton with *The Younger Generation* (1910) and *Hindle Wakes* (1912), Allan Monkhouse, with *Mary Broome* (1912) and *The Education of Mr. Surragé* (1913) and Harold Brighouse, with *Garside's Career* (1914) and *Hobson's Choice* (1916). Houghton, usually regarded as the leader of the trio, achieved a notable success with *Hindle Wakes* the theme of which resembles that of Galsworthy's *Eldest Son* and which presents an accurate picture of Lancashire life replete with a natural humour bordering on pathos. The same local interest must have been at least partly responsible for the appeal of Brighouse and it is interest-

* Gilbert Cannan started work with Houghton and Brighouse but soon left the drama for the novel.

ting to compare his dramatic technique with that of Houghton. Monkhouse was definitely Lancashrian in *First Blood* but he wanted to rise above local interests in his other plays and failed to attract his audience.

Of the other repertory dramatists we are leaving out Synge and his Irish companions in this discussion of the



SOMERSET MAUGHAM

English drama, though none interested in the theatre can afford to forget *The Playboy of the Western World*, *The lost Leader*, *The Whiteheaded Boy* and Lady Gregory's farces. St. John Ervine is associated with Ireland in *Mixed Marriage*, with Manchester in *Jane Clegg* and with Liverpool in *The Ship* and it is difficult to think of anything more effective than the last Act of *Jane Clegg*. Better known than all these is, however, John Drinkwater who was intimately associated with the Birmingham repertory theatre and had made his mark as a poet before taking to the drama. His career as a playwright

began in 1917 but it was the next year that with *Abrham Lincoln* he established himself. The War with its brutalities and reprisals fresh in people's minds must have been greatly responsible for its success but it deserved this success for its skilful adaptation of biography and history as also for the shaping of a new dramatic medium in its dignified prose. If Drinkwater celebrated a victorious hero in *Lincoln* he tackled a more difficult subject in *Robert E. Lee*, the hero in defeat, the success of which was further jeopardised by the fact that the dramatist was temperamentally (that is, if we take the impression of *Oliver Cromwell* into account) more inclined to sympathise with Lincoln of the North than with Lee of the South. But in speaking of these plays of the last decade we are anticipating matters and neglecting the changes in the drama and the theatre brought about by the War which among other things prevented the development of a "self-reliant drama of the provinces".

For the war-time drama and the tremendous success of things like *A Little Bit of Fluff* and *Chu Chin Chow*, the then abnormal mentality of the average play-goer is sufficient excuse. The present writer remembers visiting one stage success after another in 1920 and 1921. *Paddy the Next Best Thing*, *The Blue Lagoon*, *A Little Bit of Fluff* and other plays of the type and trying to gauge the intellectual devastation caused by the War which might explain the long run and loud appreciation of each one of these. That all sense of beauty and art had not however vanished and serious drama was on the verge of a revival was however evident from visits to the Haymarket and St. Martin's, from the audiences drawn by *Mary Rose* and *Loyalties*, while the successful revival of the *Beggar's Opera* at Hammersmith gave one food for thought.

The success of Barrie with *Mary Rose* is also instructive for he had never come under the Court or repertory influences but preferred to follow the quest of the sentimental, the pretty, the humorous in unexpected situations and the Victorianism of *Quality Street* (1903), the burlesque of *Admirable Crichton* (1903) and pure fantasy of *Peter Pan* (1904) had illustrated his peculiar powers. In *Dear Brutus* (1917) and *Mary Rose* (1920), Barrie went away farther from the matter-of-fact world and developed his poet strain of romantic mysticism, which provided a palliative to thousands sick of bloodshed and weary of the clash of material interests. Lobb's enchanted wood and Mary's island introduced the "probable impossible" and procured for the shadows of imagination "that willing suspension of disbelief for the moment which constitutes poetic faith".



NOEL COWARD

While noting the success of Barrie one cannot forget the fact that far too many good playwrights, even Shaw with his *Heartbreak House*, found the new stage conditions discouraging. While the strain of warfare had increased the craving for frivolous entertainment like revues and farces, theatre rents and costs of production had gone up tremendously. The lack of brains in many productions led to the enunciation of the formula: "The more money you spend in the theatre, the more you will make." The simplicity in staging of very successful post-war plays like *Abraham Lincoln* or *A Bill of Divorcement* (Clemence Dane) had prove the principle wrong and

though we need not drive this policy to extremes we must recognise that the growth of amateur acting after the war has led to the drama of words as opposed to spectacular productions. The professional theatre must satisfy the craving for decorative novelty but there must be an adequate return which producers did not always find in the decade following the war even though they chose plays of considerable merit. Arnold Bennett attempted to explain the decadence of the theatre in 1927 and found the reasons not in any paucity of good dramas but in the limitations of the performers and the producers. If we are doubtful about the former we have merely to think of the plays running in London from 1921-26 and draw our conclusions. In 1924 St. Martin's had Galsworthy's *Escape* and Haymarket his *Old English* as also Harry Wall's *Harvee*; the New put on *Saint Joan* and the Stage Society produced Munro's *Progress*. In 1925, the Lyric and New Oxford attempted Pirandello (*Henry IV*, *Six Characters* etc), Royalty had O'Casey's *Juno and the Paycock*, Ambassadors had Cowards' *Hay Fever*, St. James's *The Last of Mrs. Chrymley*, Garrick produced Maugham's *Rain* and Three Hundred Club Ackerley's *Prisoners of War*. 1926 had "*Riccyman Stops*" and *Escape* at Ambassadors, *The Constant Nymph* at the New, *The Man who was Thursday* at Everyman and *This woman Business* at Haymarket. Here are represented most of the dramatists who have made good after the War; Somerset Maugham really made his mark in pre-war days with *A man of Honour*, *Lady Fredrick* and *The Explorer*. But for careful craftsmanship and penetrating social criticism one must turn to his latest plays which include beside *Rain*, *The Circle*, *Our Betters* and *Cesar's Wife*. Noel Coward has been one of the most discussed of modern playwrights and adverse critics have described the Coward

characters as "galvanised corpses"—talking and making the motions of living



PROF. N. K. SIDHANTA

creatures, but corpses all the same, mere shells of men and women, and his plots as "the concoction of trivialities." But even these critics cannot deny the smartness of his dialogues and the quality of his wit which go to make a success of *Hay Fever* if not of his other plays. C. K. Munro scored a great success with *Rumour* which has been described as one of three great post-War plays and followed it up with the humorous work *At Mrs. Beam's* which though marred by faulty construction illustrates excellent powers of characterisation and a caustic wit.

Even though we have such plays and others almost equally good like *Outward Bound*, *The Faithful Heart*,

The Journey's End and *The Outsider*, the theatre is described as decadent and we may turn to Bennett's explanation. He blames: (1) Inaudibility or imperfect audibility of the performers, (2) sheer bad acting, (3) bad producing, (4) deterioration of performance during a Run (5) Mealy-mouthed dramatic criticism and (6) Managements. This is sweeping criticism but everyone recognises that there is a good deal of truth in it and to-day with the development of the "Talkies" the theatre stands in greater danger than it had ever before done. Whether we shall have a Renaissance of English Drama in the near future or not is a matter for conjecture and for academic discussion into which we cannot profitably enter in this brief survey.

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TWENTY-FIVE YEARS OF BUSINESS IN INDIA

By SIR E. C. BENTHALL,
Director, Reserve Bank of India

It is customary among persons of an unthinking disposition to regard the progress of India towards Industrialism as unsatisfactory, but if we look for one minute at the progress which is being made in the last twenty-five years it is in many respects phenomenal especially in view of the fact that the general level of prices to-day is somewhat below that prevalent in those days.

To take first the Cotton Industry. In 1911 the area under Cotton was somewhat under $14\frac{1}{2}$ million acres whereas in 1934 it has risen to $23\frac{3}{4}$ million. The output of yarn in 1916 was some 625,000,000 lbs and in 1934 was 921,000,000 lbs, while an increase took place in the output of woven goods from 280,000,000 lbs to 645,000,000 lbs. The number of Mills in India to-day is 352 and statistics show that the increase of production is going on steadily.

One index to the Industrial progress of a country is the output and consumption of coal. In 1910 this was about 12 million tons but by 1933 this had risen to $19\frac{3}{4}$ million tons which latter figure was a reduction from the record year of 1930 when very nearly 24 million tons of coal were produced in India. After a severe period of depression, consumption is once again on the up-grade and there is good reason to hope that the next decade may see a further rise in the consumption of coal until the 30 million ton level is reached

and passed, for if one thing is certain it is that the Industrial progress of the country cannot be maintained without the increasing use of power which in turn must come largely through an increased consumption of coal.

If the Jute Industry is examined quite a different position is however shown. The acreage under crops and the estimated outturn are not very satisfactory figures to quote in detail as they are well known to have been inaccurate. But it is interesting to note that the acreage under crop to-day is very little more than that under crop at the date of His Majesty's accession to the throne and the estimated outturn is approximately the same. It is indeed remarkable in view of the fact that in 1911-12 there were only some 28 mills working in India whereas to-day there are some 94. The loom position was as follows :

	SACKING	HESSIAN	TOTAL
1910	13,441	18,334	31,775
1934	22,693	37,704	60,397

Comparing this with the quinquennial average of exports of Cloth and Bags

	CLOTH	BAGS
1909-13	969,97	339,12
1933-34	1052,58	401,64

It is quite clear what has happened: the number of looms has been approximately doubled but the working hours have been so cut short that the total production of goods is very little in excess

of the production of 1909-13. This means on the one hand that labour was working far less hours than they were and on the other hand it means that there is a gross excess of machinery in Bengal at the present time. This of course is well known to those responsible for the trade who have decided during these years of depression to nurse the Industry at the cost of still further accretions to the machinery available for production. But with improving times this policy is certain to change and the older mills will rapidly increase their production to a point when the new-comers into the Industry who are to-day basking in the sunshine will find their future seriously jeopardised. The figures of the last 25 years show the inevitability of this.

To examine for one moment the Tea Industry. The following figures are interesting : —

	1911	1933
Acceage under Tea (Aeres)	5,74,575	816,021
Production in Tea (in Lbs)	268,602,692	383,264,115
Exports from India (in Lbs.)		
(1911-12)	260,778,218	297,378,748

It is clear once again that the increasing productive power has not been met by a corresponding increase of consumption and the Industry will need very careful management if it is to succeed to a profitable future.

One further illustration of the advance of business in India in the last 25 years is a comparison of the Clearing House Returns. In 1911 the five Clearing House totals aggregated Rs. 5,16,16 lacs whereas in 1934 eight Clearing Houses up to the 29th December 1934 aggregated totals of Rs. 17,87,31 lacs so that the total business turnover of Tax more than trebled.

When we come to the yield of taxes we arrive at a less pleasant subject, but however unpleasant they may be they do show the expansion of taxable capacity :—

(TEN MONTHS ENDING JANUARY)

	1911	1935
	Rs. (Thousands).	Rs. (Thousands)
Customs	7,86,26	43,40,56
Taxes on Income *		11,25,97
Land Revenue	20,20,04	23,10,70
Excise	8,46,16	11,57,51
Stamps	5,88,65	9,68,33

Rapid as has been the advance of business in India in the last quarter of a century, it is in my opinion only a mere indication of what lies before India in the future under wise governmental control; but one thing must never be forgotten. However spectacular the establishment of great Industries, such as the Tata Iron & Steel Industry, may be, and however largely the domination of commercial and industrial interests may affect the policy of the Legislature, the prosperity of India depends upon the peasant and his prosperity in turn depends upon his being able to sell the crops of his field to other countries at reasonable rates. Industrialism cannot for very many generations be proved a substitute for the prosperity of the country-side and I believe that Mr. Gandhi's fundamental policy is right that greater happiness can be found for the masses in rural development and cottage industries than in the wholesale drafting of agriculturists into industry under modern conditions.

* Taxes on income being of later origin, there was no income tax in 1911. There was, however, Assessed Tax which might be taken roughly as Income Tax in 1911. The Collection of this Tax amounted to Rs. 1,81,72,000.

RESPONSIBLE GOVERNMENT IN INDIA

By B. R. SEN, I.C.S.,

Dy. Secretary, Government of Bengal

The Empire-wide surge of rejoicings on the occasion of the Silver Jubilee of Their Majesties' accession to the Throne is a true index of the ties of love and loyalty which bind the subjects to their Sovereign. While the whole Empire is participating in these celebrations, India has perhaps the greatest reason to rejoice. For it is during the reign of King George V that India has taken the greatest strides towards responsible self-government. Indeed, the reign of King George V will go down in history as the period which saw the initiation of one of the greatest experiments in responsible government ever attempted.

The reign of King George V has been remarkable in various other ways also. Soon after his accession came the greatest holocaust the world has ever known. The baptism of blood that the world received through those long five years has set new values on things and helped to remind a complacent world of the perilous equilibrium that obtains between nation and nation. We are, however, not concerned here with all the memorable events of a memorable reign. We shall attempt merely to sketch the progress of the experiment in responsible government.

To form a just estimate of the nature of the experiment it is necessary to know the essential features of the previous system of administration.

Before the Reforms of 1919 the

functions of the legislature were completely overshadowed by the supremacy of the executive. The



B. R. SEN

Governor-General in Council was the supreme authority in India responsible for every act of civil as well as of military Government throughout the country. The provinces, politically speaking, had no separate entity and were virtually in the position of agents of the Governor-General in Council. All revenues were vested in the Crown and provincial expenditure, provincial

taxation and provincial borrowing were all subject to central control.

The Charter Act of 1852 provided for the enlargement of the Governor-General's Council by bringing in a number of additional officials as members. This number was further increased and an Indian non-official element introduced by the Indian Councils Act of 1861. But no responsibility in the political senses rested on these Councils. "They were" in the words of Lord MacDonnell, "Committees for the purpose of making law—committees by means of which executive government obtains advice and assistance in their legislation and the public derive the advantage of full publicity being ensured at every stage of the law-making process. They cannot enquire into grievances, call for information or examine the conduct of the executive. The acts of administration cannot be impugned nor can they be properly defended in such assemblies except with reference to the particular measure under discussion". The Indian Councils Act of 1892 provided for election of the non-official members, though in an indirect form and for the discussion in the Council of the annual budget. It also allowed for interpellations regarding the executive. The essential character of the administration, however, remained same. "The executive that represents her imperium in India" as Lord Dufferin said, "is an executive directly responsible not to any local authority but to the Sovereign and to the British Parliament. Nor could its members divest themselves of this responsibility as long as Great Britain remains the paramount administrative power in India. It is, therefore, obvious that no matter what degree the liberalization of the Councils may now take place, it will be necessary to leave in the hands of each provincial Government the ultimate decision upon all important questions and the paramount control of its own policy".

Then came the Minto-Morley Reforms of 1909 which carried further the policy of associating the people with the administration in the decision of public questions. But it was only a change of degree and the principle that Government are accountable to Parliament and not to the people of India was not relaxed.

The Montague-Chelmsford Reforms of 1919 ushered in a new political era in India. The old policy of executive independence was relaxed and it was sought, by the increasing association of Indians in every branch of the administration, to gradually develop self-governing institutions, with a view to the progressive realisation of responsible Government in India, as an integral part of the British Empire. The joint authors of the Report had two clearly defined principles before them :

- (1) That there should be, as far as possible, complete popular control in local bodies and independence of outside control.

The earliest foundation of responsible local self-government had been laid by Lord Ripon's Resolution of 1882, but the resolution was merely a statement of policy. It laid down that it was not primarily with a view to improve the administration that the policy of extension of self-government was put forward. It was desirable as an instrument of political and popular education. The custom of the country, force of habit, apathy and lack of desire to assume responsibilities among those elected, however, acted as serious obstacles to real and substantial progress. But the authors of the Reforms of 1919 were not discouraged by these obstacles. "The unskilled electorate", they said, "can learn to judge of things a far off only by accustoming himself to judge first of things near at hand. This is why it is

of the utmost importance to the constitutional progress of the country that every effort should be made in local bodies to extend the franchise, to arouse interest in elections, and to develop local committees, so that education in citizenship may, as far as possible be extended and every where begin in a practical manner".

(2) That the earliest stages towards the progressive realisation of responsible Government should be taken in the provinces.

administration. The Central Legislature, however retained the right to legislate over the whole field.

(b) The de-limitation of sources of Revenue. The provinces were allowed the revenue from certain clearly defined sources, as the absence of this de-limitation had operated as an obstacle to the development of a self-contained and self-sustained existence in the provinces.

(c) Creation of general franchise of territorial constituencies. The Act of 1919 created for the first time general



THE ROUND TABLE CONFERENCE

The immediate result of the change in policy was neglected in the following improvements :

(a) Classification of subjects. The subjects of administration were divided into central subjects and provincial subjects. All subjects in which the interest of a particular province essentially predominate, were placed under the immediate control of the provincial

franchise in territorial constituencies and the franchise was extended to about one tenth of the adult male population. This was really the bed-rock of the whole political structure.

(b) Transfer of some of the provincial subjects to Ministers responsible to the legislature.

All provincial departments including

the Police, the Magistracy and Revenue could not be at once handed over to provincial legislatures owing to the fact that a majority of members was directly chosen for the first time by an inexperienced and largely illiterate electorate. Only certain subjects were, therefore, transferred to Ministers responsible to the legisla-

The Government of India Act of 1919 is thus seen to be the real charter of responsible Government in India. But it was essentially transitional in character and the dyarchical system of Government was meant to provide a school for the training of Indians in responsible Government. The Act provided for the appointment of a Royal Commission within ten years for the purpose of enquiring into the system of Government, the growth of education and the development of representative institutions in British India and matters connected therewith and "the Commission shall report as to whether and to what extent it is desirable to establish the principle of responsible Government or to extend, modify or restrict the degree of responsible Government then existing therein." In the meantime pending experience of the effect to these changes on the province the Government at the centre remained wholly responsible to Parliament with its authority in essential matters undisputed.

The statutory enquiry was held by the Simon Commission in 1927-30. The Bill now before Parliament is based essentially on the recommendation of the Commission.

Despite a certain amount of criticism that has appeared in the press, there can be hardly any question that the present Bill marks a big step forward in responsible Government. The Government proposed for the provinces is, in

fact, only a little removed from complete autonomy. The basic proposals for the provinces are the following :

(1) The Governor will wield the powers exercisable by the Crown in the provinces. The provincial Governments will thus be set free from the superintendence, direction and control of the Governor-General in Council in all provincial matters and its powers will no longer be derived by devolution from the Central Government.

(2) There will be complete delimitation of subjects and the provinces will have exclusive power of making laws in provincial subjects (subject to concurrent jurisdiction in a few subjects)

(3) The franchise will be extended to be reasonably representative of the general mass of the population.

(4) The dyarchical system of Government will be abolished and all provincial subjects will be transferred to Ministers responsible to the legislature.

(5) The executive responsibility of the Ministers will be strengthened in as much as the Governor's discretion to override his Ministers in any matter will be limited to a sphere of special responsibilities defined by statute. The removal of the official *blocc* from the Council will make the Ministers dependent entirely on their elected supporters and thereby make them more responsible politically for their actions.

(6) The special responsibility of the Governor will not be for any particular subjects but for certain well-defined general purposes such as prevention of any grave menace to the peace and tranquility, the safeguarding of minority interests, the prevention of commercial discrimination and so on. In all matters he will be guided by the advice of the Ministers unless so to be guided would.

in his judgment, be inconsistent with one of his special responsibilities. In the event of a breakdown he will have plenary authority to assume by Proclamation to himself all powers necessary to carry on the King's Government.

The last-named provision is likely to be misconstrued and it has been misconstrued in certain quarters.

Where, it may be asked, is the transference of responsibility to people, if, at every step, or even at any step, it may be possible for the Governors to take independent action? The Explanation is simple. "Parliamentary Government as it is understood in the United Kingdom, works by the interaction of four essential factors, the principle of majority rule: the willingness of the minority for the time being to accept the decisions of the majority: the existence of great political parties divided by broad issues of policy, rather than by sectional interests: and, finally, the existence of a mobile body of public opinion, owing no permanent allegiance to any party and therefore able, by its instinctive reaction against extravagant movements on one side or the other, to keep the vessel on an even keel." None of these factors exist in India to-day. Communal discords prevent the formation of parties on healthy lines. The minorities are, by reason of caste or other religious or racial considerations, peculiarly recalcitrant and exclusive. And there is no considerable body of public opinion which may be called mobile and which may be depended on to act as a curb on administrative exuberance. It is obvious, therefore, that if a framework of parliamentary constitution is constructed there must be important provisions to counteract the forces peculiar to this country. In fact, safeguards are essential to the proper working of any parliamentary Government. Those who point to the apparent disparity between the full

responsible Minister in the British Cabinet and the Minister in the proposed Indian Cabinet do not readily see that safeguards such as those formulated for India exist also in England. It is true that in England they have no sanction save that of established custom and usage. But in India such custom and usage are yet to be built up. So long as they are absent that necessary correction and steadying force must be found from definite provisions in the constitution itself.

With regard to the Central Government the Bill records a definite and substantial advance. It provides for the transference of all subjects other than Defence, External affairs and Ecclesiastical Administration to Ministers responsible to the Legislature and the responsibility with regard to transferred subjects in the Centre will be as complete as the responsibility with regard to all subjects in the provinces. As to the Reserved subjects although they will be administered by the Governor-General on his sole responsibility, "it would be impossible in practice for the Governor-General to conduct the affairs of these Departments in isolation from the other activities of his Government, and undesirable that he should attempt to do so, even if it were in fact possible. A prudent Governor-General would therefore keep his Ministers and the advisers whom he has selected to assist him in the Reserved Departments in the closest contact, and without blurring the line which will necessarily divide on the one hand his personal responsibility for the Reserved Departments, and, on the other hand, the responsibility of Ministers to the Legislature for the matters entrusted to their charge, he would so arrange the conduct of executive business that he himself, his Counsellors and his responsible Ministers, are given the fullest opportunity of mutual consultation and

discussion of all matters—and there will necessarily be many such—which call for co-ordination of policy (White Paper, para. 23). The principle has been embodied in the Instruments of Instructions now before Parliament.

It will be seen from the hurried review given above that throughout the eventful reign of King George V, India has steadily progressed along the path of responsible Government till to-day, on the eve of the Silver Jubilee of His Majesty, she is about to achieve a form of Government which is, in every sense, as

responsible as the Government of the most advanced countries of the West. The pledge given in the famous Declaration of His Majesty in 1917 is thus about to be fully redeemed and the time is not far away when India will take her place as a full-fledged Dominion within the Empire. Let us, on this memorable occasion, forget the errors and mistakes of the past and strive to attain the goal that lies beckoning as in the distance, a goal which, it is the sincere desire of Their Majesties, India should achieve within a measurable distance of time.

School Children of the Lower Yukon

The lower Yukon parents do not compell their children to obey. The children have no regular works to perform. They are never chastised and corrected, but are given everything they ask or cry for. The Teacher at one of the villages asked a native father why his son did not attend school. "Oh, he say he no feel like it,"

The natives of the Yukon though backward in education are generally honest and timid, hardly provoke a quarrel and usually take what is offered them for their produce or labour.

They have a great capacity for generosity and divide their last fish, flour or tea with any one not so fortunate. The school children are well-behaved. They never quarrel. They tussle but never use their fists.



LIFTING THE DEPRESSION

By Dr. P. J. THOMAS, M.A., PH.D., B. LITT. (Oxon),

Professor of Economics, Madras University

Can a country recover from the depression without waiting for world recovery? Certainly not, if you mean by 'recovery' a return of prices and export trade to the old levels. But a return of prices to old levels is not essential, and it is possible for a country to maintain its purchasing power and increase its internal trade and thus largely counteract the depression. The capacity for thus tackling the depression varies with the economic structure and resources of the different countries. To a large extent, this capacity varies also with the degree of dependence of a country on world economy. Highly industrialised nations, which depend largely on an external market cannot have a stable recovery unless the rest of the world recovers, that is, until demand revives for their goods in other countries. Similarly, agricultural countries specialising in the production of commodities needed for the world market cannot recover until the demand revives for such goods. Countries like Argentina, Australia, and Canada, and to a larger extent Malaya, Ceylon, Cuba and Hawaii have specialised in the production of foodstuffs and raw materials needed for the world market, and unless Western industry recovers, they cannot expect a revival of their economic activity. They must wait for world recovery and must carry on whatever relief measures they can, in the meantime.

The position of India is different. We export only a small part (about 7 to 10 per cent.) of our total production. About

205 out of 228 million acres, or 85 per cent. of the cultivated area of British India, is under food-grains, and so far as India (excluding Burma) is concerned, hardly any part of the produce of that area is exported. Cotton comes next with 14 million acres, and only about 30 per cent. of the crop is exported. Jute and Tea are raised only on 1 per cent. of the total cultivated area of India, but the bulk of both products goes out of the country (73 per cent. and 88 per cent. respectively). The great majority of Indian agriculturists produce for their own consumption and the surplus is disposed of within the village or district. Further, hardly any part of the country depends solely on one crop. Fortunately for India, her agricultural economy is broadbased on a diversified system of crops, a wise mingling of many subsistence crops with a few 'money' crops. Even in Bengal, which apparently depends substantially on the world market, jute is raised on only 6 per cent. of the cropped area and rice which accounts for 80 per cent. of the cropped area, is hardly exported. Hence the comparative mildness of the economic depression in India and the absence of such wholesale unemployment as is obtaining in several other agricultural countries. If the peasant has no money to purchase new clothes, he can at least eat up the foodstuffs he raises.

Importance of Export Trade

However, we must remember that although the area under some of our

'money' crops—jute, tea, and oil-seeds—is small, they are important staples of our export trade and the disposal of those goods outside India must be a matter of great concern to us. If our export trade is to regain its old volume, the demand for these commodities must revive in the world market. The importance of our export trade cannot be overestimated; it is the means whereby we obtain our imports, many of which we cannot do without. A favourable balance of trade in merchandise is essential for the payment of our dues abroad. It is futile to think that a greater economic development of the country will reduce the need for imports; on the other hand as India gets more and more developed economically, the volume of import trade may increase, although its content and direction may change. The ideal of economic self-sufficiency may seem fascinating, but it is a mischievous ideal for the present and one cannot see much chance for it even in the future.

But the world is now in a bad way. A policy of arrant economic nationalism is triumphing everywhere, and sky-high tariffs and stringent import restrictions are the order of the day. There is no immediate prospect of this policy being abandoned by the powerful nations of the world, and although various symptoms may indicate that we have turned the corner, world trade is likely to remain at a low level for sometime to come. We must remember that the decline of world trade is also due to industrial development in countries which were formerly agricultural, and to agricultural development in countries which formerly depended on large imports of primary products. Such development cannot be stopped. The old economic order in which some countries made the raw materials and others manufactured them cannot come back, and when world trade revives, its nature and content will be substantially different from what they are to-day.

Trade Agreements Beneficial

In these circumstances, what should India do? There are two lines open to her. Firstly, in order to safeguard our existing export trade, she must enter into trade agreements with our principal customers within the Empire and outside, and must also improve our marketing methods and the quality and grading of our staples. If properly devised, trade agreements will give a sheltered market to our products and this is an asset at this present juncture, when international trade is dwindling and old trade connections are being dislocated. Secondly, we must increase the consumption of our produce within the country. Formerly India was a large exporter of wheat, but now such exports have practically ceased. Similarly large quantities of copra were formerly exported, but they have completely ceased and we are importing it to-day. When industrial activity increases in the country, more of our raw products will be consumed at home, but such utilization does not necessarily diminish the demand for those products abroad, and therefore we may thus have a larger scope for agricultural production in the country.

Purchasing Power the Central Point

But both these courses of action have serious limits. Without imports there cannot be exports; if we must export more, we must also import more or send out gold as we have lately been doing. Our import trade has considerably diminished in the last few years. This may be gratifying in the short view, but not so in the real and ultimate interest of India. But how can imports increase unless consumption increases? Similarly, industrial equipment may be easily created. To-day we have got the plant necessary for producing much more of textiles and sugar and steel goods, but so long as consumption remains at a low ebb.

what is the good of putting up expensive machinery for production? The per capita consumption of piece-goods has remained more or less stationary, and is only about 15 yards (including khaddar); and as for sugar the consumption is only 15 pounds per head, and in the case of white sugar the consumption fell from 7.7 pounds (average of the 5 years ending 1930) to 5.8 pounds in 1932-33. Here is the rock on which our schemes for trade recovery and increased production get shipwrecked. The crux of the problem is therefore purchasing power. Without increasing the spending power of the masses, we cannot take any sure step forward. You may make trade agreements, but if export trade is to increase, imports must also increase and imports cannot increase when purchasing power remains so low. Lately, there has been some improvement in prices, owing to certain temporary causes, but that has not increased the export trade to any perceptible extent.

Even if the export trade remains stationary, the purchasing power of the community may increase by the expansion of productive activity, but in the present circumstances of the world and of India it would be wasteful to increase to any great extent the supply of raw materials or of finished goods. Private enterprise is therefore bound to remain at a low level, and to expect an increase of employment from that quarter is futile. There is a vicious downward spiral working, and to convert that into an upward spiral, a dose of purchasing power will have to be pumped in. The most suitable means of injecting purchasing power to-day is to undertake works of public utility, which will give employment without immediately increasing production of commodities, and only public authorities, whether central, provincial or local, can effectively undertake such works, for obvious reasons. In some countries, even unremunerative

works have been undertaken for priming the pump; but in this country there is large scope for carrying out remunerative works like irrigation, road and railway extension, hydro-electric works and land-clearance schemes. These will not only increase purchasing power but will also improve the economic equipment of the country. For such a scheme, the circumstances are most favourable to-day, as capital is cheap and labour abundant. Most of the money thus spent will go into the hands of labourers, who will immediately use it in the purchase of food-stuffs and clothing, and this would create an effective demand for the products of our agriculture and manufactures. The industrial plant now lying idle will be put into use and the price of our raw materials will gently rise as demand increases. Employment will thus increase and although at first only ordinary labourers and skilled mechanics will benefit, later there will arise increased openings for educated men in clerical occupations. When private enterprise thus revives, the public works activity by Government may be slowed down, and then it will only remain for Government to guide such private activity in the interests of public good.

It is not claimed that such a measure would directly bring about recovery, but it will set in motion the forces which will lead to a stable recovery. It will give the initial impulse, and such an impulse is necessary in the present state of things.

This has been the policy followed systematically by most countries in Europe and America. The U. S. A., and perhaps Germany have taken too large a dose, but Italy, Sweden and a host of other countries have taken carefully regulated doses and have effectively kept up purchasing power and prices in the country. It is often said that Great Britain has not followed such a policy.

Indeed she has not indulged in an orgy of public spending, but has at least maintained her expenditure on public works. She did not advertise such works as certain other countries have done, but she has done it quietly and therein lies her wisdom. The central Government's expenditure on roads, etc., has been maintained at about £ 40 millions, but the grants for welfare schemes (unemployment schemes, housing grants, etc.), rose from £ 85 millions in 1929-30 to £ 155 millions in 1932-33. Whatever may happen to Lloyd George's 'New Deal' it is likely that such expenditure will be increased in the coming years.

In India, on the other hand, the expenditure on public works was cut to the bone since the slump began. In 1928-29, the expenditure on railways and provincial civil works came to Rs. 48 crores, but in 1932-33, it amounted only to Rs. 12 crores, a cut of 75 per cent. Some improvement has taken place since, but the progress has been slow. This cut in expenditure has had very undesirable results. If those effects have not shown themselves too badly it was because the hoarded gold came to the rescue. The Provincial Economic Conference, in April 1934, agreed on a programme of public works and provincial Governments are slowly taking it up. The recent announcement by the Finance Member that Rs. 1,00,00,000 will be distributed to the provincial Governments in the coming year for the improvement of the rural areas is greatly to be welcomed. Let us hope that this amount will be so utilized as to increase the purchasing power of the masses.

The Problem of Bengal

It may be asked how this would benefit Bengal which is suffering by the

terrible slump in jute. Indeed India may not be able to consume all the jute of Bengal, however extensive the programme of public works and the productive activity resulting therefrom. Still, there is considerably more room for internal consumption of jute, if inland trade expands, as it is bound to, when the programme of public works goes through. Further, when there is increased employment, there will be increased demand for rice, which is Bengal's principal produce. That may also enable a certain number of the jute-growers to substitute some other crops for jute. But my principal answer to the question is that the increase of purchasing power is bound to expand the import trade of India, which will in turn create a greater demand abroad for Indian jute. The effect may be gradual, but it is sure; and the recovery will be stable.

What we often forget is that the fundamental cause of the present depression is a breakdown of purchasing power especially in agricultural countries. If the purchasing power of these countries can somehow be increased--and I believe that it can be-- then it will give a great fillip to industry in Western Europe and a great stimulus to world trade. India and China, with more than a third of the world's population, hold the key not only to recovery from the trade depression but for the rehabilitation of the present economic order. Any increase in the purchasing power of the Indian masses will immediately be felt in Lancashire and in the Midlands, and in many parts of the Continent and America. Hence the shrewd remark of Henry Ford that India and China can bring about world recovery and save world industry. If India has to depend on the world recovery, the rest of the world stands to gain considerably by Indian recovery.

Conclusion

The central problem of India, therefore, is the increase of purchasing power. Trade agreements, improved marketing methods, and the relief of rural debt will all help in reviving purchasing power, and Government has already taken action on these lines, but these remedies take time to work out their effects. In the

meantime, every effort must be made to maintain the internal trade and purchasing power of the country, and the initial impulse for it must come from the action of the public authority. The grant for rural improvement is a good beginning, but it must be followed up. In this way, not only will India be put on the way to a stable recovery, but she will also be able to give substantial help to world recovery.

THE MAORIS OF NEW ZEALAND

The Maories are of a martial race. They possess great personal and national pride, true dignity, fearless bearing, honourable and faithful instincts and cheeriness of temperament. There is no fawning, no bowing and scraping, in their attitude toward the colonizers of their country, and all their dealings are marked with straight forward manliness. Menatilly they are keen and physically superb.



A MAORI BELLE IN NATIVE DRESS

The Maoris are proud of their membership in the New Zealand Parliament. Though subject to the Dominion's laws, they are governed in great part by their own chiefs.

Most of the men and women now wear European dress.



A GREETING IN THE MAORI FASHION

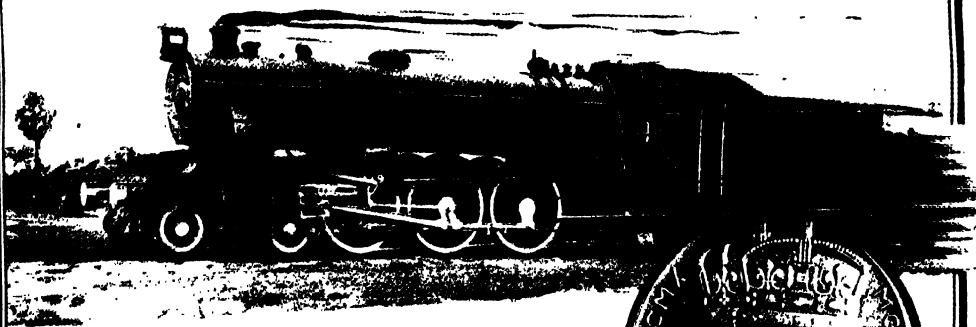
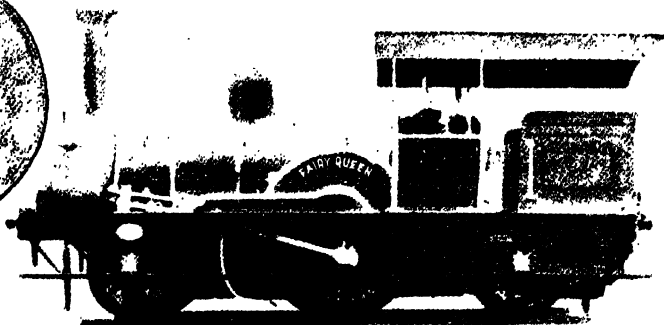
The Maori women are no less dignified and proud of bearing than the men and exhibit a grace of movement and liteness of body unknown in any but South Sea races. They are especially proud of their long luxuriant hair. They are interested in modern music, dances and motion pictures.

At family reunions and at parties the Maoris greet one another by rubbing the forehead and noses and by clasping right hands.

THEIR MAJESTIES SILVER JUBILEE



1854



1935

Marks 81 Years progress
By the

EAST INDIAN RAILWAY



HIS MAJESTY KING GEORGE V

Pencil Sketch
By Keshob Lal Bhattacharya, Class IX,
B. K. Union Institution, Khulna

EDUCATIONAL PROGRESS IN INDIA

By Dr. W. A. JENKINS, D.Sc., I.E.S.,

Principal, David Hare Training College, Calcutta

Before it is possible to measure educational progress it is essential to have a definite idea of the educational goal



DR. W. A. JENKINS

towards which we wish to move. Statistics may be used and indeed will be necessary in order to compare present with past achievements but it is necessary, when interpreting these statistics, constantly to bear in mind what it is we desire to achieve. For example it is possible to increase expenditure upon education without achieving any corresponding improvement, just as easily as it is possible to multiply by ten the number of children attending primary schools without increasing materially the percentage of literacy. Many books have been written and many more will certainly be written defining and trying to establish the aims of education. Actually the aim of education is precisely

that which the controlling authorities determine and according to which they organise their system. It may be and is different in England, America, Germany and Russia. In India it is difficult to find any one philosophy of education inspiring or otherwise guiding the authorities. Nor is it my purpose in this article to establish definitely desirable educational aims for this country. All that I wish to do is to take for each branch of education some common standard which most educationists would include in their list of educational ideals.

This standard will then be used as a basis for estimating progress. It is obvious, of course, that there are other purposes for which education has been designed. These will not be taken into consideration in this paper.

The assumptions that will be made are as follows:—

(a) The main purpose of primary education is to produce literacy.

(b) The main purpose of secondary education is to provide education beyond the primary stage for those mentally capable of benefiting by it. Such education should be designed to impart knowledge and to develop and train intelligence in such a manner as to make it probable that a youth's ability in particular directions are discovered.

(c) The purpose of University education is the production of leaders trained to apply intelligently their powers to the

general problems of society and in certain cases trained specially in technical branches.

Primary Education

Our criterion of the value of primary education is to be its efficiency in producing literacy. Before we analyse the situation from this point of view it will be wise to consider the actual figures of schools and pupils. The data given are taken from the Government of India Quinquennial Reviews 1902-1907 and 1927-1932.

There were in 1907, 102,947 boys' primary schools in British India as compared with 168,166 twenty five years later, an approximate increase of 65%.

The corresponding figures for pupils are 3,603,668, 8,270,494 an approximate increase of 128%.

On the later date namely 1932, 42.2% of the pupils of school-going age were actually attending primary classes. There were still more than half of the male children of school-going age therefore who never attended school. This may not seem to be a particularly surprising state of affairs when we consider the scattered nature of the population in many areas, the backward tracts and lack of communications.

This comparatively large growth in numbers of schools and pupils may leave us complacent and satisfied but such growth does not of necessity indicate progress in educational attainment. Now let us turn to our criterion—namely “such education as will produce literacy.” Primary systems in different parts of India vary in organisation but in general it may be assumed that there are three stages—Infants, Lower Primary and Upper Primary. In present day statistical tables these are covered by classes I—V. It is

generally agreed that only education in classes IV and V in the Upper Primary stage is of any permanent value and indicative of literacy.

Education which stops short of this stage is almost entirely wasted. If therefore instead of complacently contemplating the large numbers of children attending primary schools we concentrate our attention upon the numbers who read in classes IV and V, we deduce the following facts.

In 1907 only 2½% of the children who should have been in the Upper Primary stage were actually reading there while in 1932 the percentage had only risen to 20. In other words only one boy in five is at the present time receiving primary education that is likely to make him permanently literate. As this particular figure is not given in the quinquennial report and may be challenged it will be as well to give the method of calculation.

There are 20,000,000 boys of school going age who should be in classes I—V. Roughly with proper facilities of teaching and attendance these would distribute themselves with 4,000,000 in each class. Actually of course there will always be more in the lower classes owing to deaths etc.

Allowing for this we may assume that there should be in Classes IV and V over 7,000,000 pupils.

Statistics show that there are in round numbers 1,440,000.

It is this aspect namely that reasonably adequate primary education for only 20% of our boys is at present ensured that we need to consider. If we turn our attention to girls the situation is even more appalling. Less than 3%

the girls of primary school going age are receiving primary education that will produce literacy. Those figures are a challenge to all educationists and lovers of their country and should serve effectively to banish the complacent satisfaction apt to be produced by a consideration of growth of numbers of schools and pupils attending them.

Moreover they indicate a line of action that can in many provinces be immediately undertaken even under present economic conditions. The most important need in primary education organisation is effective compulsory attendance for at least four years together with the replacement of present inefficient teachers rather than a greater supply of the present type. In very few places has compulsory attendance been introduced—where it has been introduced it is not apparently effective. The Punjab has approximately 3,000 areas in which compulsory primary education nominally exists; yet in that Province less than 1 in 4 of the boys in Class I reach Class IV.

Greater resources are needed—more money, more schools—more and better teachers, but the provision of these, if and when such provision is possible, will be a multiplication of waste unless we can enforce the attendance of both boys and girls for at least four years and preferably five.

Until such provision is possible the immediate and pressing reform is that of ensuring that our present resources are utilised in a more economical and efficient manner.

Secondary Education

The criterion taken in the case of primary education was such that it could be applied to known statistics with reasonable certainty in the accuracy of

the inferences drawn. The case of secondary education is more difficult.

It is easy to judge of the facilities provided by way of schools and teachers from the available statistics. Thus the first part of the criterion that is laid down in this paper can be accurately estimated. The second part namely how far the actual work done in the schools discovers and develops a boy's particular capacities so that there is a reasonable probability of his establishing himself in a career for which he is fitted must be largely a matter of opinion.

High School

The following table shows the comparative statistics in 1907 and 1932 :—

		1907	1932
High Schools	... ..	1,156	2,801
School pupils	... ..	285,020	873,802
Middle English Schools	... ..	2,129	3,875
School pupils	... ..	188,110	413,770
Middle Vernacular Schools	... ..	2,039	5,894
School pupils	... ..	184,132	805,918

This shows an increase of 235% in the total number of secondary schools with an increase of 320% in the number of pupils. That is an extremely satisfactory rate of increase and it can, I think, be truthfully stated that as far as total numbers are concerned the provision of high schools in certain areas progresses as rapidly as the demand. Unfortunately their distribution over the country is not so satisfactory. Nearly 40% of these schools are in Bengal where a somewhat smaller number better distributed and better supported would more satisfactorily supply the needs of the province.

Great as has been the increase in the number of middle schools there is still room for considerable useful expansion. There is now fortunately a grow-

ing realisation that middle school education either English or Vernacular together with carefully devised practical training either directly or indirectly vocational is more desirable development than further multiplication of purely academic high school facilities. As in primary education the past 25 years has been dominated by the realisation of the necessity for providing all areas with schools to the subordination of the equally or even more important need for ensuring that the quality and nature of the education were such as to produce the desired results.

Taking the country as a whole it is doubtful whether there has been any material improvement in the quality of the work done in secondary schools. There has been a large increase in the number of matriculates from secondary schools, from approximately 26,000* to over 60,000.* But in general the school work is entirely dominated by the academic examination fetish and little attention is paid to the real development and widening of the powers of application of a child's mind.

This is partly due to the fact that there is in India little demand for the services of an intelligent adaptable youth of school leaving age. It is unfortunately more important to a school to cram students through a stereotyped Matriculation Examination which is a very doubtful test of real ability than it is to create in its students a living and abiding interest in the worlds of mind and matter. Even Governments have been known to use Matriculation results as their objective criterion of a school's work and value.

So far secondary schools have concentrated upon the giving of academic instruction. There has been little or no

attempt to ensure the development of an individual's natural inclinations and gifts along lines which will lead to his making the most useful contribution to the economic and social system of the country.

Thus while increased facilities and a rapid expansion in numbers have characterised the last twenty five years in Secondary Education it is clear that during the coming years attention will have to be more wisely concentrated upon improving the quality of the work done and determining carefully the scope of that work.

Universities

During the last twenty five years there has been a rapid growth in the number of Universities and University students. Five Universities only were in existence in 1907. Twenty five years later the number had increased to eighteen. Moreover while in the earlier period all the Universities were of the non-residential affiliating type by the later date only one of the eighteen was a purely affiliating institution without teaching arrangements of its own. Many of the Universities are now essentially residential institutions and attempts are being made with varying success to extend the influence of the University to non lecture room activities. The impetus to this growth and reform came chiefly from the Sadler Commission report. There the weaknesses of the Universities were revealed in no uncertain manner and although the reforms carried out have been neither as extensive nor as intensive as one could have wished there is a general recognition of the necessity for development in the directions indicated in that report.

As in Secondary education quantitative growth has been as vigorous as any one could wish. Indeed there are indi

*These figures include examinations equivalent to matriculation.

cations that the multiplication of Universities and the increase in the number of students have been so rapid that the controlling authorities have not been able satisfactorily to solve the problems of co-operation, specialisation and economic organisation necessary for efficient work, when financial stringency is so dominant-

Not only have the Universities increased in number as indicated but the number of students actually obtaining the degrees of B.A., B.Sc., M.A., and M.Sc., have risen from 1879 to no less than 10,501 a nearly sixfold increase. This sixfold increase is not a true reflex of the number of students studying for Arts and Science degrees for the percentage of candidates who pass in their final examination has risen from 39.6% to 54%. It is a matter of opinion whether this increased percentage of passes is due to a real improvement in the quality of the candidates or whether it is due to a lower standard of Examination. Many people whose opinion cannot be lightly dismissed consider that there has been a definite lowering of standards. The most remarkable transformation has been in the interest and attention shown to Science. In 1907 there were only 68 B.Sc. degrees awarded and no M.Sc. ones. The corresponding numbers in 1932 were 2,371 and 510.

Now comes the real question. Are our Universities fulfilling more satisfactorily than hitherto their function of providing leaders trained to think logically, to judge correctly and to lead wisely? The answer to this question must of necessity be a matter of opinion for there are no statistics which are available upon this point. Those of us who from time to time come into contact with large numbers of University graduates in personal interviews realise how infrequent it is to find graduates

whose comprehension of any problem save the immediate technical aspects of of their academic subjects shows real capacity. The employer still complains that he can place no reliance upon the holding of a degree as a criterion of intelligence and ability. On the other hand there is no evidence to show that the position is in this respect worse than it was in the early years of the twentieth century. There are reasons as to why it should be better. The Indian student is capable of the very highest class of work in many directions and given satisfactory training and facilities will fully justify himself.

In certain Universities considerable attention is now devoted to developing a student's interests in life and life's problems. In the residential Universities in particular there are facilities and opportunities non-existent in the older Indian Universities. Even in the non-residential affiliating Universities much work is being done to create an educational environment favourable to an all round development physically, mentally, and morally. The inference from this is that in most cases the student product of our Universities should to-day justify more fully than previously the existence of the Universities from the point of view which we have taken. If from our personal experience we are apt to infer otherwise the reason is probably to be found in the fact that the material upon which the University is called upon to work is often unsatisfactory. Many students enter upon their University careers illfitted to benefit by a University training. The Secondary schools are partially responsible for this, in that the training there given is in no sense of the word adequate. The Universities also have certainly not adopted a too high standard of admission. It is extremely unfortunate that in many cases the financial prosperity of a University should be dependent upon its obtain-

ing large numbers of students in its Colleges and large numbers of candidates in its Examinations. Until the Universities receive such support from Government, local bodies and the public as will make them reasonably independent of their examination and tuition fee income it is not likely that they will make their admission tests so difficult as to prohibit the entry of the numbers of students who are questionably fit for a University career.

There is one other aspect of a University's work included in the criterion adopted and so far not discussed. It is a University's function to provide specialist and technically trained people in various directions. From this point of view there has been considerable progress. In engineering, applied Science and post-graduate work, in Arts and pure Science the facilities now provided are much greater than formerly. It is now no longer essential, although it is still an advantage, that a student desiring the highest training should be sent to the West.

Well equipped laboratories and reasonably well staffed departments in almost every branch of study can be found in one or other of the Universities in India. The one branch in which progress has been far from commensurate with the growing need is that of the training of teachers. Taking every thing into consideration the greatest educational need of India to-day is a supply of well trained teachers for primary and secondary education. Training facilities have of course been increased and are increasing but there is a long way still to go. The problems of primary and secondary education are insoluble apart from a supply of trained and reasonably well-paid teachers. The problem of University education is insoluble while the Secondary education provided remains unimproved.

Parents—only the best teachers are good enough for your boys.

Authorities—only an economic salary is good enough for your teachers.

Lovers of your country—in education lies the hope for future greatness.



A MODERN GIRL OF DAMASCUS



FRUIT BEARERS OF BALI ISLAND

Dawn

By KUMAR ROBIN ROY OF SANTOSH



Oh Dawn ! come break,

break apart your ruddy fold :

Come, chase the night—it's sable light,

and light the World with flaming gold !

Come, lash away the dead-night's chill
With warmest rays our hearts come fill.

Come, wake the feathers to chirp and sing,
And set them on their daily wing.

Come, strike the Earth with a maroon blaze,
And blast away the distant haze.

Come, slant across a burning beam,
And stir the yonder sleeping stream.

Come, flare above that lonesome tree,
And gild it's top with mirth and glee.

Then strew yourself in the azure blue,
And declare the morning's hue.

Oh Dawn ! come break, linger not,

break apart your ruddy fold !

Come, tinge my soul with a ray of hope,

I am down and out --I fall and grope !



KUMAR ROBIN ROY

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THE MARVELS OF MODERN PHOTOGRAPHY

By DR. N. R. TAWDE, B.A., M.SC., PH.D. (LOND), A.INST. P.

Royal Institute of Science, Bombay

A small camera, a film and a sunny day are sufficient for one to make a picture of any desired object. So easy and fool-proof has become the photography of to-day. On holiday-making or sight-seeing, a camera has become just as much a necessity as a water-bottle or soap-box in a tourist's kit. In this country however, picture making is not so common as it is in the West. There, even small children can be seen handling a camera and indulging in this hobby of photography like any other pastime.

Seeing picture taken by oneself is a matter of great delight and curiosity. Every amateur photographer will admit it. For no sooner is a film exposed than one would like to verify the picture in the print. The practical skill in judging the right exposure or in assigning the correct pose or setting to the object photographed is then put to test.

Up till a few years ago, photography of only the still objects was possible. Cameras were not designed which could photograph continuously moving objects, though they could give short or instantaneous exposures to such objects in order to obtain snap-shots. In the case of moving objects, beyond snapshots effected by means of automatic speed shutters, there was nothing possible by ordinary camera. With the development of motion picture photography, there came the cinema age, closely

followed by the production of big movie cameras. On account of their large size and prohibitive price, these cameras have



DR. N. R. TAWDE

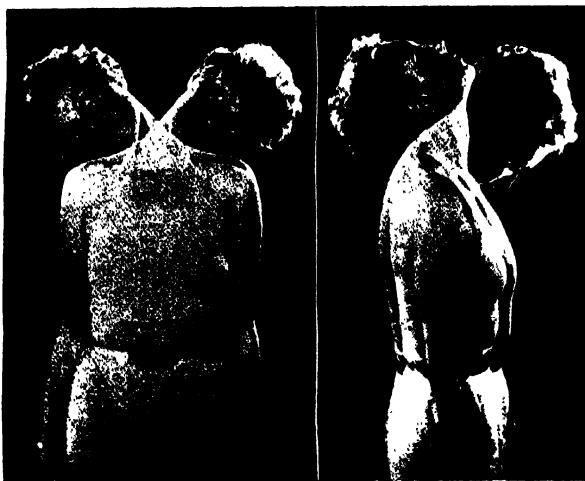
been practically a monopoly of large cinema concerns. But progress was not slow and baby cine-cameras were soon placed in the markets, to be handled entirely by an amateur or layman, like an ordinary vest-pocket Kodak. To-day

we can prepare our own motion-picture film and see it for ourselves, by a baby cine-projector operated in our homes.

This is as regards the cameras. But there is much more that can be said in respect of correct representation or tonal values of photographed objects. It is the action of light on a chemical compound, silver bromide, that is at the basis of all photography. Emulsions containing this compound are prepared which are said to be photographically sensitive emulsions. Films used in our cameras are coated with such emulsions. The reason why we are to load or unload our cameras in darkness or in subdued safe light is that the films or plates should not be previously spoilt by exposure to light. Light causes the silver compound to turn black on development. The objects to be photographed are illuminated by light of particular intensity which is sufficient to cause blackening action on silver bromide. We see objects by reflected light, and this light proceeding from the object is not all of the same intensity. Some portions are shaded, some dimly lighted and others fully lighted. Consequently, the photographic plate is affected according to these graded densities of light proceeding from the objects. The impression obtained on the plate or film is therefore the exact reproduction of object in terms of light reflected from it. But this is in the opposite

sense, i.e. the lighted portions appearing dark and vice versa. This is the photographer's *negative*. From this, a photographic picture or print is obtained on a light-sensitive paper, by keeping it in contact with the negative, and allowing light to fall uniformly on the latter. This is the correct picture of the object. In this way several prints can be obtained from the same negative.

The light which we see and which we have considered for the photographic purposes outlined above, is a small part of the radiant energy traversing space in the form of waves. If a beam of sunlight is passed through a prism, it is dispersed into a band of seven visible colours, ranging from red to violet. They are often called rainbow colours. White light is therefore said to be a mixture of several colours. These are, by



These strange-looking "doubled" Photographs giving notable "two-headed" effects are taken from a neck-bending exercise

no means, the only radiations in the white light. There are others which are *invisible* and extend beyond red and violet. Those immediately below violet are termed *ultra-violet*, and others just beyond red are termed *infra-red*. Except visibility they possess all the properties of visible light. Plates coated with photographic emulsions sensitive to ultra-violet have been in use for a long time. But the commercial production of infra-red sensitive plates is the achievement of only recent times, though successful infra-red photographs were made by Prof. Wood

in America as early as 1910.

The ordinary photographic plate is sensitive to blue-violet light most. By the addition of certain dyes to silver bromide, the plate can be made sensitive to green light also. Such plates are called *ortho-chromatic* plates. What are called *pan-chromatic* plates are sensitive to all colours upto red. Recently certain dyes have been utilized in photographic emulsions which sensitise the plate much beyond the red i.e. the invisible infra-red portion.

The infra-red sensitive plates have shown very unusual features. By their means one can photograph in complete darkness i.e. in the absence of all visible light. Spirits are supposed to visit dark or dimly-lit chambers. In occult seances or sittings, when everybody is waiting for the spirit to appear and move the table, infra-red photography can be used to test the genuineness of these occult experiments. Animals which are frightened in ordinary daylight can be safely photo-

graphed in darkness by the infra-red methods. Chemical reactions which take place in darkness, are revealed by infra-red photography. Photographic processes such as the film development would have remained photographic tricks or secrets, if they had not been photographed in infra-red.

To amateur and professional photographers, infra-red photography has its great advantages. Pictures of distant objects appear flat on ordinary photographic plate owing to obscuring power of mist or haze. Mist particles scatter light and the scattering is less for red than for violet light and much less for the infra-red. The greater the scattering, the less the contrast, and the objects then appear flat. Infra-red radiations being able to scatter less, give a better and contrasty picture of a distant object. Cameras designed to take such pictures carry an infra-red plate or film and are fitted with a special dark filter on their lens.

Cinema photographers who desire to take moonlight effects, can do so with ease in daylight. Moonlight is characterised by bright appearance of the moon on a comparatively much darker background of the sky. Clear blue sky reflects very little infra-red and consequently appears darker by infra-red sensitive plate. The sun itself appears brighter than the surrounding sky and the green of foliage being largely transparent and reflecting to infra-red appears whiter as if moon-lit.

Certain kinds of darks are transparent to a certain extent to infra-red rays. This property is utilized in criminology, in deciphering old defaced documents, and in detecting forgeries or fraudulent use of postage stamps. A censor had struck out certain matter as objectionable in a book. The censor's ink was effective at the time, but recent infra-red photo-



Development of Photography has enabled doctors to get X ray pictures. This is an X-ray picture of a man's hands

graphs have shown it to be transparent while the original ink of the print was not. Colours of counterfeit stamps which appear the same as those of the genuine in daylight, can be very well distinguished by infra-red photographs. Infra-red photography has consequently become a necessary equipment of criminal expert.

Infra-red photography has opened up a new field to portrait photographers, for by its means, they can suppress freckles and skin markings. For instance, the picture of a dark race taken under infra-red conditions appears much fairer, making the impression that it is of a white race.

Infra-red photography has been developed as a valuable aid in clinical recording. Successful infra-red photographs have been obtained of the special conditions of blood-vessels under the skin. This enables the study of certain types of under-skin diseases, for the transparency of skin to infra-red rays, suppresses to a great extent the surface markings and shows prominently the characteristics underneath the skin.

What have been detailed above cannot be the only applications of infra-red photography. The subject is still in the process of growth and we shall have to await interesting developments in the time to come.



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PROGRESS OF FEMALE EDUCATION

By Mrs. TATINI DAS, M.A.,

Principal, Bethune College for Girls, Calcutta.

The progress that female education has made in India during the last quarter of a century is really amazing from various points of view. Hopeful signs are visible in almost all the aspects connected with women's education.

The number of girls receiving instruction at present is about four times the corresponding number at the beginning of the period (viz. in 1910.) This number is found to have been steadily on the increase from year to year. Thus the number which was over 8 lakhs in 1910, rose gradually from 952,923 in 1911-12, over 18 lakhs in 1922-27, to 2,492,649 in 1932.

This increase, though comparatively large in the lower stages, is also noticeable, to some extent, even in the higher stages. The number of girl students receiving higher education rose from 369 in 1912, 742 in 1917, 1933 in 1927, to 2966 in 1932.

It should also be noticed that in recent years women students are giving good accounts of themselves in different University Examinations. A number of women students have carried off laurels in some of the higher examinations in which they had to enter into open competition with men students.

The spirit of research-work is also now becoming more and more popular among women students as among those of

the other sex. A number of women students far from remaining satisfied with the highest University examinations, are



MRS. TATINI DAS

actively carrying on research work in different subjects and making attempts to win distinction in the world of scholarship. Academic training is not now the only aim of female education. Provision has been made during recent years for

physical education and drill for girls who are achieving commendable distinction in various feats of the body.

Women are taking more and keener interest now than formerly for the education of their sisters. Lack of trained and efficient women teachers, capable of teaching girl students even in the lower classes, was keenly felt about quarter of a century back.¹ But we have to suffer much less from this lack at the present day. With the progress of education among our women folk, even higher education of women can now be managed by lady teachers alone. And feminisation of the staff of institutions for girls is now rapidly progressing.

The feeling of unwillingness that was generally noticed among ladies to be engaged in service, and something of the sort of a social stigma attaching to it, has now almost disappeared. This is due to two causes: firstly, to the economic stress of modern times, which not infrequently compels women to work along with men if they want to ameliorate the condition of their families; secondly to the social ideals which have undergone considerable changes during the period under review.

Even ladies in affluent circumstances far from considering it beneath their social position and dignity to be in service, would welcome the idea of service in the educational line and thus make good use of their time. Educated women, whether in service or not, are taking keen and often active interest in the furtherance of female education. And it is no longer difficult, as it was in 1912-17,^{*} to enlist women members on school committees.

We have so far drawn the reader's attention to the hopeful features in the history of female education in India during the last twenty-five years. The defects and drawbacks as well as the problems that the matter has presented before us should not, however be overlooked. It is to be noted that women's education has not made as much progress as it should have done during these years. It has not been able to keep pace with the advancement of boys' education in the country. The ratio of the number of girls under instruction to the population is still far from appreciable. And of this number again, quite an insignificant fraction only passes beyond the primary stage and receives any education worth the name. This outstanding feature in the history of female education, which was noticeable two decades back^{**}, appears to have undergone very slight improvement during all these years.

Again the appalling disproportion between the provision of educational facilities among boys and girls still persists. Sir George Anderson rightly says:² "The position is, therefore critical. The quantitative advance in the enrolment of girls will at least be maintained, it will probably be expedited. Unless, therefore, more generous financial support is given the grave defects in the education of boys will be accentuated in the education of girls."

In spite of the increase of the number of school-going girls the need of giving to the girls proper education that would help them in realising the ideals and responsibilities of life does not appear to have as yet been widely recognised.

Education of girls is still regarded in many cases only as a pass-port to marri-

1. H. Sharp—*Progress of Education in India* (1912-17)—P. 180

* Ibid—P.—167.

** Ibid—P—182,

2. *Progress of Education in India*, (1927—1932) P—169

age. Young men of higher castes in modern times being unwilling to have illiterate wives, parents have to provide for the education of their daughters until a suitable bridegroom is found and in most cases solemnisation of marriage marks the cessation of all further education of girls.

The number of good schools and colleges for girls is too few to accommodate the increasing number of students

Further the question as to whether there should be a differentiation of the courses of study for male and female students has engaged the attention of educationists from the very beginning'.

"The University regulations" wrote Mr. Hornell, a former Director of Public Instruction, Bengal, "take no account of the special educational needs of women. Surely it is a monstrous anomaly that those Indian girls, who can go



Indian Girl Students who recently went on a tour to Europe

seeking admission every year. The condition of Hostel accommodation is no less disappointing. This is a problem which deserves the best attention and sympathy of all well-wishers of female education. I have dwelt on the various aspects of the problem recently in an address delivered before a meeting of members of the Calcutta constituency of the All-India Women's Conference.

through a complete secondary curriculum but whose education must cease at the end of it should be compelled to devote the whole of their energies to preparing for an examination which ignores all their peculiar needs - an examination the sole gain of passing which is that it admits them to further courses of studies

which they have no prospect of attempting". The problem has been thoroughly investigated all these years by various people—men and women—and it is gratifying to note that the University of Calcutta has recently undertaken to solve it by introducing in the Matriculation curricula several subjects specially adapted to the peculiar needs of girl students. It is expected that a knowledge of these subjects will be of much use to the girls in their future lives. But it is not yet time to judge as to whether this scheme will fully meet the requirements of the case and will effectively and finally solve the problem.

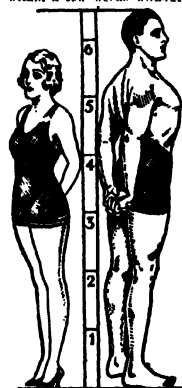
The problem of co-education which is still in its experimental stage, at least in Bengal, needs careful handling. The older and more orthodox section of the people still prefer separate institutions for girls. And evidently it is with due regard for the views of these people, that girls' sections of some of the boys' schools and colleges are being run separately though under the same management. It must be admitted that these institutions are getting more popular than those which are providing full facilities for co-education in their mixed classes. As a matter of fact though many of the Colleges have made arrangements for admitting girl students and teaching them along with the boys, very few of them have been able to secure any appreciable number of girls. Of course, the statement of Mr. Sharp*, made about twenty years ago that in Bengal no women read in men's colleges is no longer true now. But the statement can, after the lapse of so many years, be accepted only with "a very few" for "no". This rapid survey of the condition of female education in India during the last twenty-five years will, on the whole, bring before our minds' eye a picture of progress,

spotted with traces of difficulties and obstacles, that have come in our way during this period.

And we have every hope that the next twenty-five years of female education in this province will be a period of more glorious and all-round progress. To this end what is required is earnest and combined effort on the part of educated women themselves, particularly, of Bengal.

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* Op. Cit.—P. 173.

NATION-BUILDING AND THE CULTURE OF THE BODY

By THE HON'BLE RAJA SIR MANMATHA NATH RAY CHOUDHURY,

• K.T., M.R.A.S., F.R.S.A., F.R.C.I., M.L.C., OF SANTOSH.

President, Bengal Legislative Council & President, Indian Football Association



THE HON'BLE RAJA SIR M. N. RAY CHOUDHURY

Barring the essentially pre-historic age, when the physical progress and welfare of the human race had no scientific basis to stand upon and was more or less mingled with religion or mental education, one naturally likes to fix his eyes upon the Olympia and the Olympic Games, as constituting the first and the foremost mile-stone in the progress of physical culture on scientific lines.

In ancient world men had to depend upon their muscles for their life. This state of things continued through Palaeolithic (Old stone) and Neolithic (New stone) ages. In Bronze and Iron age when societies were formed the need for superior and specialised muscular training became necessary to hold in check peoples that were subjugated. Western authorities like Pericles and Grant support this contention. If Greece had her Hercules, India had her Bhim fighting against an odd.

The history and development of classical games are at once interesting and instructive. With the Greek, a gymnasium was a school for public games. It formed part of the social life of the early Greeks. It contained large buildings for various kinds of exercises, stadiums, baths, covered porticos for practice of various games in bad weather. It also provided halls where philosophers and men of letters delivered public lectures on physical culture. The difference in Greek and Roman methods was that, while the Greeks were the

actors, the Romans were the spectators. In Greece the professional elements played a large and ever increasing part, where as the Romans preferred private gymnasia which was named *Palestra*. For the Roman world, the circus was at once a political club, a fashionable lounge, a rendezvous of gallantry, a betting-ring and a play-ground for the militia. The Greek system never became popular in Rome. In Rome, the games at *Campus Martius*, the duties of camp-life, the enforced manners and other hardenings of cultured life, served to take the place of the Greek gymnastic exercises. The first public gymnasium was built there by Nero and another by Commodus.

If India had no Olympia, she had her "Olympic Games". Like Greece, India also fixed her gaze as much upon the body of man as on the glory of his intellect and spirit.

I felt a surge of emotion within me when, from a terrace of the Agra Fort, I saw the enclosed arena down below, where brave athletes and sportsmen of India performed glorious deeds of courage and heroism under the eyes of the great Moghuls. There, on that historic spot during a great sports meeting, Aurengzib, then a mere youngster, gave undoubted proof of his valour and chivalry by rushing to the rescue of an intrepid competitor, who was engaged in a deadly contest with a huge tusker. The Prince separated them with great courage and pluck and killed the infuriated brute.

We find in *Aine-Ak-bari* that on one occasion Emperor Akbar had to engage a tigress that had strayed away from the jungle in a grim fight. The Emperor was unarmed, but trained, as he was, he wrestled single-handed with the beast and struck her down with effective blows. It was a deed of great valour and marvellous skill. The same work records that the Emperor loved to control vicious elephants when their keepers failed to

manage them. Bernier rightly tells us that Elephant was unknown in Europe when it was a common game in the Moghul Court in India.

In the middle ages, the systematic training fell into neglect. Later on, with the inroad of modernism, a certain type of games and sports of yore were found to be on their last legs.

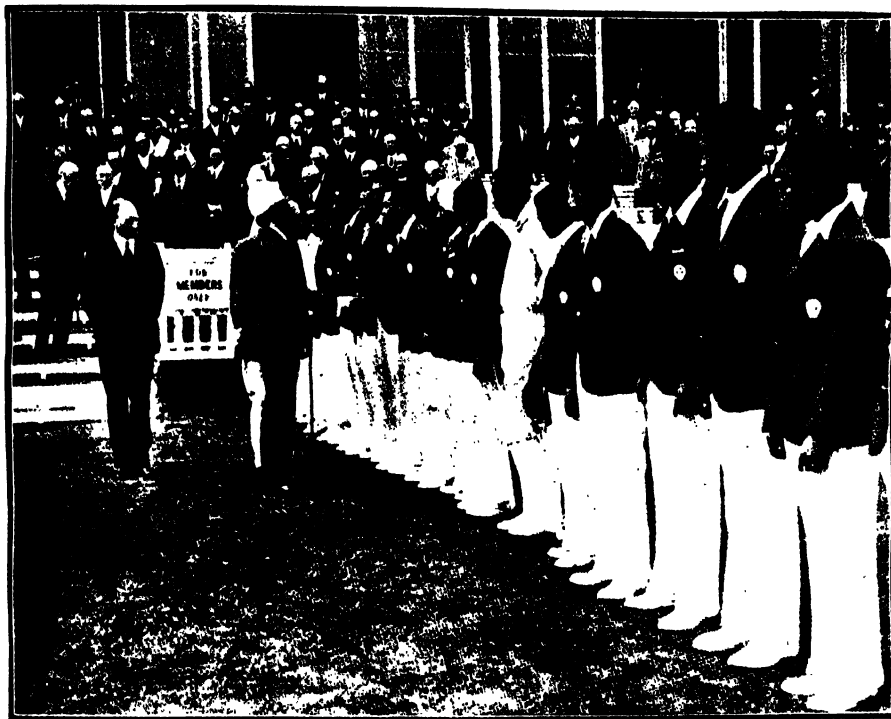
In modern age, physical training in gymnasium has been revived by Germany. It was not until the end of the 19th Century, that it was recognised in England. In Germany, the Government not only controls the practice of gymnastics but makes it compulsory for every child and adult to undergo in prescribed course of physical training. In France, physical training by gymnastics is under State control. In Sweden, Denmark, Italy, Switzerland and Russia gymnastics are practised on lines that exhibit their national peculiarities. International gymnastic contests have become a feature of the revived Olympic Games. It was founded in 1881. One important feature was the foundation in 1923, of an international federation for the promotion of the educative, instead of creative branch of the art.

Mussolini has rightly observed, "Nations which neglect those physical and moral values which make the sum total of power are not destined to hand on a great civilisation to posterity." Fascist Italy is, therefore, dotted with athletic fields and gymnasium. There is not a town or village in modern Italy that has not its playing grounds and centres of physical culture. There are numerous well-equipped and up-to-date buildings and fields of sport for physical progress and welfare of the children and youth alone. Their organisation, "Opera Nazionale Ballila" is an example for all Nations. Besides, there are, in Italy, a regular net-work of after-work organisations to provide physical training

for workmen in their leisure hours. A huge staff of specialized physical training instructors are employed to build up the nation. The physical culture activities of Fascist Italy are organised on a national basis and are in charge of an Under Secretary of State for Physical Education.

In India, the State and the people must put forth their best efforts to increase

acuteness are bound to deteriorate with physical degeneration. Nobody wants our universities to produce top heavy bloodless emaciated skeletons. To-day, no student cares to enter the portals of an university to come out physically crippled, a lifeless phonographic automaton, with knowledge artificially stored up in his mind. There must be whole-hearted co-operation



H. M. The King-Emperor being introduced to the members of the Indian Cricket Team that visited England in 1932.

the facilities for games and physical exercises for the progressive welfare and well-being of our young men and women both in our urban and rural areas. Our universities and the educational institutions, which function within the radius of their influence, must recognise that the stored-up knowledge of the world and the time forces are altogether lost on those who are physically emasculated or incapacitated. Soul-force, mental vitality, or intellectual

between the State, our universities and the public if our towns and villages are to be organised for athletic training and proficiency of those who live in them. Funds must be provided with a view to evolve a complete system of physical education and athletic training in this country. Such a machinery is long over due and it will be criminal to postpone its creation to *Greek Calends*. We must make laws and conditions to build the nation's health.

Then again, honest efforts must be made to revive our indigenous games and sports. All that is ancient is not always worn out, far less dead. Many of our games undoubtedly manifest athletic skill of high order. Many of them certainly deserve to be revitalised and replenished. Many of them are capable of restoration and can easily be modernised, retaining the best that is in them, to suit the new environment. Lastly, many of them are too precious to be buried in oblivion, as they are characteristic of our national life and civilisation. No doubt, the universality of sports, as the synthesis of physical culture of human race, must be recognised and in that higher sense, sports and games should not be bottled up with national labels on them, or put within watertight compartments according to their origin or genesis. Nevertheless, it is the paramount duty of the Government and the people of every civilised country of the world not to

neglect its national and sports; for, if the world is to advance onward in respect of physical culture and athletic proficiency, every country, as a component part of the whole, must come forward to contribute its quota.

It is not to be forgotten that after the world-wide emasculation of manly games and sports, there was an abnormal set-back in sport in India. Her recovery was slow because the difficulties of the situation were great and many. It was during the last 25 years, during the glorious reign of our present well-beloved King-Emperor that India has again come into her own and although she is yet behind many of her competitors in the world-race for athletic supremacy, her progress has been remarkable. Our youths have now grown restive to participate in the world-race for athletic supremacy and an opening must be made for the realisation of such an ambition.



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INDIA'S CONTRIBUTION TO WESTERN MEDICINE

By DR. K. V. KRISHNAN, D.Sc., D.B., M.R.C.P.,

Professor of Malariology, All-India Institute of Hygiene

I have been asked to write something about the contribution that India has made within the last twenty-five years to Western or Allopathic medicine. As every one knows there are many ways in which the contributions to medical progress made by a country can be presented. The method of presentation will necessarily vary with the object with which it is done as well as with the type of person for whom it is written. I am told that the majority of the readers of this article will be students of the university classes and the object of this article is to show the students what some of the great medical men of their country have done towards the progress of medical science in general and the alleviation of human suffering in particular. That being the case I feel that the best method of presenting the subject I have agreed to write upon would be to say something about a few of the great men of medicine of the last twenty-five years, about the diseases they fought and conquered and of the value of their contribution to western medicine, to our country and to our people.

When one goes through the pages of history one is constantly reminded that genius is not a monopoly of any one country or race. All the world over, for centuries past and in every race, men of genius have been born. India is no exception to this. Our country can justly claim that within the last twenty-

five years it has produced as many eminent men of science as any other country in the world has done. And just



DR. K. V. KRISHNAN

as she has produced Tagore in literature, Raman in physics, Ramanujam in mathematics, Ray in chemistry, Radhakrishnan in philosophy and Bose in botany, she has also produced men of exceptional genius in medicine. There is no student of tropical medicine, there is no educated citizen in India who has not heard of Ross, Rogers, Haffkine, Mc Carrison or Brahmachari. These great men, through their wonderful originality, powerful imagination, well-balanced judgment, inexhaustible energy, supreme intelligence, and brilliant leadership, have fought and conquered malaria, cholera,

dysentery, leprosy, plague, kala-azar and dietetic diseases. They have helped to reduce considerably, sickness, suffering and death of millions of our people and have successfully led the country towards health and happiness. Be they by birth Indians or Britishers it matters not. All that concern us is that they have lived amongst us as one of us, partaken of our joys and sorrows, studied the problems that most concerned our well-being without fret or frown, and solved them through their selfless labours and brilliant genius. Whatever their caste or colour may be they are really and truly the sons of the land and their achievements are the achievements of our country. Not only will the names of these great sons of our great country loom large in the history of western medical progress but their contribution will be shown as India's share to world progress. To this brilliant band of men who had given us their best and shown us the way to health and happiness we owe a deep debt of gratitude. Their achievements are glorious and their name and example will ever be an inspiration and guidance to the young aspirant of this country.

The late Sir William Osler one of the greatest allopathic physicians of modern times stated that malaria was the greatest destroyer of the human race. This disease which is widely prevalent in many parts of the world, is the greatest scourge of India. A glance at the report of the Public Health Commissioner to the Government of India reveals that India is the most malarious country in the world and Bengal is the most malarious province in India. This disease is responsible directly or indirectly for the death of over one million persons in India every year and it is the cause of sickness in over 100 millions of our people. The estimated economic loss to the state according to Sir Andrew

Balfour is nearly thirty crores of rupees per annum. Furthermore it is the chief cause of retardation of development and progress in economics, agriculture, industry and politics. Up to the middle of the 19th century our knowledge of this important disease was utterly imperfect. Even the cause of the disease was unknown. In 1810, Laveran a French army surgeon working in Algeria



SIR RONALD ROSS

discovered the cause of malaria and showed it to be a protozoan parasite that lives and multiplies in the red cells of the blood. While Laveran's important discovery helped to distinguish the disease from other similar diseases and paved the way for further fruitful research, it neither lessened the suffering of the many thousands attacked with it nor prevented the spread of the disease to the healthy. In 1898, Sir Ronald Ross while working in Calcutta made his marvellous discovery that malaria was transmitted from person to person through the bites of mosquitoes. This led to the realisation that if the numbers of these insects were kept down or if they were prevented from biting healthy persons in some way as for example through the use of mosquito-nets,

these persons would never contract the disease. Therefore Ross's discovery of the mode of transmission of malaria was immediately acclaimed as one of the greatest discoveries in medicine. Through the application of this discovery in the field it has been possible to solve the malaria problem in many countries of the world and to reduce considerably the extent of spread of the disease in every community. It is no exaggeration to say that Ross's discovery apart from saving innumerable lives has also made practicable the development of large areas in tropical countries which were previously uninhabitable due to intense malaria. According to General Gorgas of the United States of America, it was Ross's discovery that made the construction of the Panama Canal possible. The Panama Canal Zone was one of the most malarious areas in the world and previous to the success of the American people, other nations had failed due to intense malaria to construct the Canal. The almost complete eradication of malaria from that area to-day is one of the most glorious triumphs of preventive medicine. Many such examples of successful control and eradication of malaria are to be found in several parts of the world. One and all of them are standing monuments to Ross's wonderful contribution to preventive medicine. The benefits that India has reaped through Ross's discovery are also enormous. If India has not been able to obtain the maximum benefit and completely eradicate the disease it is due at least in part to her own lack of effort. Ross has shown the way and it now remains for India to apply the knowledge and root out the disease. Whatever the successes or failures may be Ross's memory will ever remain green in the mind of every inhabitant of India. He is a true son of India having been born at Almora in the Kumaon hills and having served the country as an officer of the Indian

Medical Service for over twenty years. He died in 1933 after serving the land of his birth in a glorious manner, and leaving behind him a record worthy of her great past. He received many honours from all over the world including his home country and obtained the much coveted Nobel prize.



SIR LEONARD ROGERS

Every resident of India knows that cholera, dysentery and leprosy are diseases of major importance on account of their wide prevalence and on account of the heavy toll of human lives that they collect from year to year. It is estimated that while cholera and dysentery are jointly responsible for 2 to 10 lakhs of deaths every year, leprosy is the cause of sickness and suffering in 5 to 10 lakhs of persons in the country. Sir Leonard Rogers of the Indian Medical Service who worked in India between 1893 and 1921, devoted his time and energies to researches on the treatment of these diseases. His achievements in each disease are best dealt with separately.

The treatment of cholera twenty-five years ago was most unsatisfactory. Rogers who was working in Calcutta at the time not only saw numerous cases

occurring all around him but also the utter helplessness of the situation. The medical profession had no remedy to offer and could do but little to save the sufferers. Without despair he fought bravely and elaborated a system of treatment which is the best available even to-day. He showed that repeated small doses of potassium permanganate by mouth, helped to destroy the germ of cholera and to neutralise their poison; that intravenous injections of saline to replace the fluid lost by vomiting and purging materially helped the patient to rally round and fight and conquer the disease and that pituitrin injection by maintaining the blood pressure and the strength of the patient was a valuable adjunct to treatment. It is now universally recognised that by following the line of treatment laid down by Rogers it is possible to save the lives of thousands of cholera cases which would otherwise be lost.

As regards amoebic dysentery it was through Rogers' efforts that we have an improved method of treatment for the disease to-day. For centuries this disease was treated by a drug known as ipecacuanha. On account of the bitter taste of the drug and the vomiting and discomfort that it induced its use was very much restricted. Rogers who had learnt of the isolation of the alkaloid emetine, the active principle of ipecacuanha, used it for the first time in India and showed that injections of the hydrochloride of emetine produced rapid cure without much discomfort. He was thus responsible for creating a favourable opinion for this drug, and for its extensive use and popularity.

Rogers' greatest achievement however was with regard to leprosy. Until recently the treatment of leprosy was unsatisfactory. The Ayurvedic physicians of old

used chaulmoogra oil in the treatment of the disease. They generally administered the oil by mouth and it being a nasty drug, caused great discomfort. The sufferers from this horrid disease were loathe to take the oil and it soon got very unpopular. In 1916, Dr. Heiser tried the oil in the Philippines by intramuscular injection. This in many instances led to severe reaction, painful swelling and other complications and the patients refused to submit to the treatment. In 1917 Rogers working in Calcutta prepared a soluble sodium salt of the fatty acids of the oil and used it by intramuscular and intravenous injections. This method caused very little pain and trouble and the improvement was marked. Further studies showed that given in this way the drug caused extensive destruction of the leprosy germs and rapid disappearance of the nodules and ulcers of leprosy. The drug is now widely used throughout the world and many thousands of sufferers have greatly improved through its administration. By this brilliant discovery alone Sir Leonard Rogers has earned for himself a world wide reputation. He is undoubtedly one of the outstanding men in medicine within the last twenty-five years and he has notably contributed to the reduction of sickness and mortality throughout the world. He received the Knighthood and Fellowship of the Royal Society in recognition of his remarkable services. He will ever be remembered as one of India's premier workers who has added greatly to the reputation and achievement of the country.

Kala-azar is a disease closely resembling malaria and prevalent in India, China and Southern Europe. In the past it has been responsible for the sickness and death of several thousands of people of these areas. In 1903, Col. Donovan of the Indian Medical Service

working in Madras discovered the cause of the disease and showed that it is a protozoan parasite living and multiplying in the white blood cells of the body. While Donovan's discovery helped greatly to differentiate the disease and to undertake further investigations on treatment and mode of spread of the disease it did not alleviate the suffering of the many thousands who were attacked with it. Even less than fifteen years ago kala-azar was a dreaded disease, its treatment was unsatisfactory and its death rate very high varying from 75 to 95 per cent. In India alone there were over 150,000 sufferers in the provinces of Assam, Bengal and Madras and every unfortunate person who had contracted the disease knew very well the inevitable doom that awaited him at the end of a year or two of illness. In the year 1921, Sir Upendra Nath Brahmachari working in Calcutta

idea of the value of Brahmachari's outstanding contribution to medicine one has only to compare the gloomy picture of twenty years ago with the bright picture of to-day—a picture which clearly shows, that kala-azar is no longer a terrible disease, its victims are fewer, its treatment is easy, successful, and readily available at a cheap cost for all and death is not its necessary end. There can be no doubt that this change in the picture of kala-azar is largely due to Sir Upendranath's discovery and therefore so long as kala-azar exists Brahmachari's name will live. In 1934 he received his Knighthood in recognition of his services to his country and to suffering humanity. It is for every resident of India to think of him with gratitude and pride as a true and mighty son of the land who has helped to obtain for himself and for his country a place in the forefront of the medical world.



SIR U. N. BRAHMACHARI

discovered, for the cure of the disease, a marvellous remedy. This remedy which is extensively used is now recognised as the best available and it is able to cure completely over 95 per cent. of the cases in less than six injections and within a few weeks time. In order to get a true

Plague is a much dreaded disease. It is primarily a disease of rats and from infected rats the germs of plague are transmitted to man through the rat fleas. If there are no rats, and no fleas, there is no plague. In many western countries through a vigorous campaign against rats and fleas followed by a wholesale destruction of these pests plague has been more or less completely stamped out. But in India it is still an important cause of sickness and death in several provinces and the estimated average of annual deaths from plague is about one lakh. Of the many measures taken for protecting the individual against plague, vaccination is an important one. The vaccine used for inoculation was first prepared and employed in India by Haffkine in 1816. Haffkine came out to India in 1893 as a voluntary worker after having gained considerable experience in the Pasteur Institute, Paris, in the manufacture and use of bacterial vaccines. First of all he prepared a vaccine

against cholera and later turned his attention to the manufacture of plague



W. M. HAFFKINE

vaccine. Both these vaccines proved successful in reducing the sickness and mortality due to these two diseases. The vaccines have now been in use in India for over thirty-five years and during this period several million doses have been used with great benefit. Their value is beyond question and they are relied upon chiefly for protecting individuals against the disease. Through their administration many thousands of lives have been saved. In appreciation of the valuable services of Haffkine to India and to perpetuate his memory the Government has named the Vaccine Institute in Bombay the "Haffkine Institute." This institute is a standing monument to the great name of Haffkine.

In few countries of the world does the problem of diet and disease impress one so much as in India. It can scarcely be questioned, however scanty the details, that a deficient or defective diet can never lead to the full development of a healthy body. Fortunately owing to the development of various economic

measures and transport organisation the spectre of real famine on a large scale is, one hopes, a thing of the past. A bare sufficiency as regards quantity only is probably now within the reach of the masses in our country. Man, however, does not live by bread alone and an ill balanced diet, although adequate in quantity, may and does lead to great physical deterioration. A poor physique, incapacity for sustained work, decreased resistance to disease and early death are but a few of the sequelæ which exist in India to-day. In contrast to this is the new knowledge that the soil of India does and can produce all the essentials of a diet complete so far as one knows. The bringing to light of this knowledge and its clear and simple exposition has been the life work of Sir Robert McCarrison. Sir Robert's early work was on goitre, a disease of the thyroid gland and leading in many cases to a condition of mental deficiency in the offspring. This disease is prevalent not only in India but also in Europe and the New World. He showed that this disease was produced among other things by the drinking of polluted water. With the courage of his convictions he produced goitre on himself by ingesting the residue left on a filter after filtering grossly polluted water which was being drunk by the villagers in an endemic area. A certain type of stone in the kidney and bladder has been shown by McCarrison to be due to a deficient intake of vitamin along with an excess of calcium and phosphorus in the diet. Other inflammatory diseases affecting the lungs, eyes and certain parts of the alimentary canal have been shown by him to be due to an ill-balanced diet associated with a deficiency of vitamins. The advocacy of an increased consumption of whole grain products, vegetables and fruits has been urged by McCarrison as a prevention against such diseases. Sir Robert McCarrison has been no scientific recluse presenting his discoveries to

learned societies alone. His conclusions can be both understood and applied in



SIR ROBERT MCCARRISON

large measure by the poorest in the land. His work has been incorporated in a small brochure already translated into Urdu, Punjabi, Hindi, Kanarese, Tamil and Malayalam—in which it is clearly and interestingly set forth how to procure a complete diet by means of Indian food-stuffs alone. Sir Robert has not been without honour outside of India. His work on goitre alone has won him clear

recognition abroad. France, Switzerland, Austria, the United States and England have each individually given him some mark of their appreciation. It now remains for India to propagate and apply this knowledge—the fruits of a lifetime's labour in the laboratory and the field.

By way of conclusion I wish to add that to the above list of great men the names of many more could be added. Those mentioned are but a few among the many who have laboured hard for Indian's health and welfare. There are several more who have served our country in an excellent manner and notably contributed to lessen the suffering and sickness of the masses. Their share in the medical progress of our country is certainly not a negligible one and no account of medical progress would be considered complete without a record of their achievements. But as this is but a brief sketch and as it would be impossible to enlarge it further, I wish to express the indebtedness of the whole country to every member of the glorious band of research workers whose name has been missed and who has contributed to the progress of medicine and the welfare of the nation.

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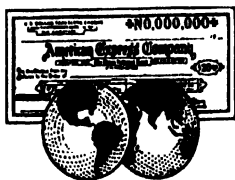
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WHY DO CHILDREN LIE ?

By K. D. GHOSE, M. A. (OXON), DIP. ED. (OXON), BAR-AT-LAW.

Professor, David Hare Training College, Calcutta

'Hyperbole is exaggeration without intention to deceive'. That is a definition that might not be accepted by a court of law but it is certainly one that



K. D. GHOSE

furnishes a clue to one of the two major motives from which children tell lies. It is out of their desire to impress that they make frequent excursions into the realms of fancy. They exaggerate so that some attention may be paid to their experiences. This can hardly be called lying. When a child comes in running, almost breathless, with excitement and tells you that he has seen a whole pack of dogs fighting in the street and you know he had seen only three or four, you certainly do not regard that as lying. You know definitely what is at the bottom of this overstatement. It is his excitability of

imagination, his desire to impress you with what he has seen and the fact that seeing three or four dogs at once has given him the impression of a great number that are really responsible for the hyperbole in which he indulges. You feel he is afraid that unless he tells you he has seen a great number, you would not believe he has seen more than one or two. Similarly when a grown-up tells you that he has caught a fish as big as his side-stretched hands could make it, you know he is not telling you a deliberate falsehood, but he is very anxious you should believe that he has caught an unusually big fish and like the child of the pack of dogs, is diffident that unless he exaggerates, you will not realise how big it was.

A good deal of this exaggeration is due no doubt to the child's natural sense of inferiority. He gets discouraged by the unceasing process of adult domination over his life. These 'grown-ups' are bigger, stronger, and (seemingly) all-knowing, all-powerful and most enviably free. In any conflict, he has to yield to their wishes; the only way he can escape this position of weakness and inferiority is by drawing liberally on his imagination and indulging in a fantasy in which there is no restraint in acting as he would really like to act. Thus when a child, not endowed with an overdose of courage and who had fled at the sight of the enemy will assert that he fought the bully in school and knocked him down, it is merely an indication of his innermost

wishes i. e. how he would really like to act and end his career of humiliation and disgrace were he not hampered by diffidence. An exact parallel is seen in the case of the clerk who after getting it hot from his boss in unprotesting silence goes outside and swaggers about his giving in back to him with absolute fearlessness. These are cases that are strictly psychological and are meant to offer soothing palliatives and compensations to the mind in a world that is full of cruelties and inhibitions.

This exaggeration which thus is the off spring of the child's natural sense of inferiority, in fact the reaction to his will to power and has its roots in compensatory phantasy life, cannot rightly be regarded as lying. In fact, it is a factor that conduces to the mind's healthy growth in an unsatisfactory world. The only radical way to deal with it is for the adults to behave in such a way that the child will not be made mentally unhappy by an overwhelming sense of natural inferiority. That is far more important than whether or not children's statements are literal. In a world that offers the child more sympathy and understanding as also facilities for the exercise of his natural powers, the occasions on which the child will have to fall back on his fantasy life for compensatory purposes will certainly grow rarer and the few over-statements that might continue will be explained by his natural excitability about which he has seen or experienced.

There is another type of lying which is positively harmful and thoroughly objectionable—the lying which is the outcome of fear. It is a thing for which adults have themselves to blame. They have made children cowards by their silly tyrannies and punishments and then they accuse them of lying without realising or even suspecting that they

themselves have crushed the springs of honesty and courage which alone in difficult or inconvenient circumstances enable a child to come out with the truth. Some of his perfectly natural actions frequently offend our cut and dried code of right and wrong and what is worse, our sophisticated moral sense and we pounce upon him with our whole armoury of prohibitions and taboos. What chance has the child to live his real normal life except by hiding himself and his activities under a smoke-screen of untruths and half-truths? What is surprising, however, is that adults knowing full well that they are as much warped from truth by moral cowardice, should not make an effort to save the children from this degrading mental state.

None of us would really like our children to lie through fear as fear is degrading and humiliating. What then should be our attitude towards those who instead of inspiring courage of conviction and conduct in our children demoralise them by the inoculation of a taunting sense of fear? Most decidedly an attitude of angry contempt. Thus when my child lied to me, I should be angry not with the child but with myself; and if he lied to another person, I should be angry with that person for making a moral coward of him. It is the fear of punishment that makes the child lie about his activities. Do away with punishments and you will make it possible for your child to be truthful; truthfulness is a flower that can only blossom in freedom.

We have seen children lie for the same reasons that adults lie—either from motives of fear or from the desire to impress. Are they any bigger liars than we are? We know the answer, though very few of us have the honesty to

admit it in a straight forward way without a searching cross-examination.

How are our children to be made truthful ? By disposing of their natural sense of inferiority and banishing fear altogether and what is equally, perhaps more important, by being truthful ourselves not only in our relations with them but always. Parents lie to their children about the more fundamental things in life and still they expect truthfulness from them. They expect their children to realise the moral significance of truthfulness whilst allowing them to discover that they themselves tell lies in a most matter-of-fact way. The child is naturally truthful because he is naturally fearless. Lies in grown-ups and children are the outcome of fear of moral or physical cowardice. We shelter ourselves behind our civilized codes and pretend that *they* warrant our telling untruths under certain circumstances, but what is really the case is we lack the moral courage to face the possible difficulties and complications of telling the truth. Or we say that we lie in order not to have another person's feelings or susceptibilities. What we really mean is we lie so that we might not hurt ourselves. We find it too painful or inconvenient to disillusion or disappoint or offend another person—but we make the other person the justification of our moral cowardice. To be brief, we lie in order to avoid 'trouble' but as has been said, ideally we ought to have the courage of our conduct as well as of our convictions—the courage to face whatever consequences our actions may lead to. We lie because we are afraid and if we want our children to avoid our diseased mental state and cling to lovely things like honesty and truthfulness, we must not make them cowards.

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SELF-GOVERNING INSTITUTIONS IN INDIA

By SUKUMAR BASU, I. C. S.,

Dy. Secretary & Press Officer, Government of Bengal

In no other field of administration has there been, during the last quarter of a century of His Majesty's rule in India, so great development of popular control over their own affairs as it is in local self-government. The beginnings in this direction were of a very rudimentary nature before Lord Mayo's scheme of financial decentralisation was worked out. Then too, only the seed was sown and it was expected that it might "ripen gradually into a system of local self-government." It was in 1882, that Lord Ripon's Government laid down a broad and effective policy regarding the self-governing institutions all over the country. They issued a resolution declaring that their object was to train the people in the management of their own affairs, and that political education should, as a rule, be given preference over departmental efficiency. But the official tutelage and guardianship which the authorities deemed necessary in order to foster sedulously the small beginnings of independent political life was misunderstood and the growth of initiative and self-reliance among those for whose benefit the system was devised had been extremely slow. This hindered a proper development of local self-governing institutions in this country.

For some years, then, there was a propaganda in favour of reviving the village *Panchayat* and the Decentralisa-

tion Commission of 1908 made the following recommendations : -

"While we desire the development of a *Panchayat* system and consider that the objections urged thereto are far from



SUKUMAR BASU

insurmountable, we recognise that such a system can only be gradually and tentatively applied, and that it is impossible to suggest any uniform and definite method of procedure. We think that a commencement should be made by giving certain limited powers to *Panchayats* in those villages in which circumstances are

most favourable by reason of homogeneity, natural intelligence and freedom from internal feuds. These powers may be increased gradually as results warrant, and with success here, it will become easier to apply the system to other villages."

No steps were taken to give effect to these recommendations till after five years of His Majesty's assumption of the crown. It was then that the Government of India issued a resolution sympathising with the recommendations of the Commission. But no material advancement was made until 1918 when Lord Chelmsford's Government promulgated fresh general instructions for the development of the local self-governing institutions which reiterated the principles enunciated in 1882, announced a policy of gradual removal of all unnecessary official control, and demarcated the spheres of the State and of local organisations. Hardly had these principles been implemented when the introduction of the Reforms brought about a fundamental change in the policy regarding these institutions. This change, as is well-known, is towards almost "complete popular control in local bodies and the largest possible independence for them of outside control." Again, with reference to this control, the authors of the Mont-

ford Report laid down in definite terms the general principle that "except in cases of really grave mismanagement, local bodies should be permitted to make mistakes and learn by them rather than be subjected to interference either from within or from outside".

As a result, the development of these organisations has been greatly stimulated in many ways. Various measures have been passed, franchises extended, the powers of these local bodies enhanced and municipalities have been reconstituted on more popular lines the most important of which is the remodelling of the Calcutta Corporation according to the Calcutta Municipal Act of 1923.

Another interesting experiment in this line had been the revival of the old village *Panchayats* which in some places were amalgamated and called "Union Boards". The other noteworthy feature in this movement is the real advance in de-officialising local institutions and opening them up as fields for popular initiative and enterprise. The enhanced powers of these bodies are reflected in increased activity in the organisations themselves, and the city fathers of any city of the civilised world cannot but feel proud of what their colleagues have done in any of the more important cities of India.

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THE HISTORY OF THE PRESS IN INDIA

By DR. S. N. A. JAFRI, B.A., LL.D., BAR-AT-LAW,

Ag. Director of Public Information, Government of India

The history of the Press in India as an instrument of the dissemination of news, dates back from the Mogul period. There were manuscript newspapers with a limited influence over the people, at Government headquarters, and some cultural centres. There were waqanigars and waqa-navis (news centres) who had influence in the Court as well as with the public. Their function was *inter alia*, to keep the central Government apprised of the psychological tendencies of the people; and to voice the grievances of the public. The manuscript newspapers were in circulation even after the decline of the Mogul Kingdoms and the consolidation of the British Empire. In the journalist world of that time, there were two famous personalities, Azim-ul-Omrah and Mirza Ali Beg.

The Press as the forum of public opinion, as the guide and adviser of the people, however in this country originates with the British period. It is, undoubtedly, an European institution and a contribution of the Christian Missionaries to the cultural development of our country, who primarily wanted to make it the handmaid of proselytism. The first man who tried to set up a printing press here in 1768 was one Mr. William Bolts, but he could not succeed in his schemes. It was not long before Mr. James Augustus Hicky was able to publish the first Indian newspaper, the *Bengal Gazette*, in 1780. As this

paper indulged in personal aspersions and began to cater for low tastes, it was



DR. S. N. A. JAFRI

stopped by the Supreme Court. Subsequently, however, other papers came into existence, the most important among them being the *Indian Gazette*.

Before 1799, there were no uniform and constant rules in the Presidencies for guiding the conduct of the editors of newspapers, or for restraining their excesses. It was left merely to the discretion of the Governors. Hicky's

incarceration in jail had the desired effect on the Press. Some time afterwards, due to the certain excesses of the Calcutta Press, Lord Wellesley established the censorship of the Press, and he for the first time felt that there should be some official organ to bring home to the public the Government point of view, but he could not give any shape to this scheme as it was opposed by the Court of Directors in England. His successor, Lord Minto, also kept a vigilant eye on the Press and he specially warned those who indulged in recriminations against Hindu and Muslim beliefs. In Lord Hastings' time, fortunately, there came a scholar of European reputation, Dr. James Bryce, as the editor and managing proprietor of the *Asiatic Mirror* and he successfully improved the tone of the Press and won a good reputation for it, with the result that even the Governor-General supported the Indian Press. The strong attitude taken by Mr. Bryce led to some controversy between him and Mr. John Adams, the censor of the Press, but in the end Mr. Bryce came out triumphant. Lord Hastings abolished the censorship in 1818 and made some homogeneous rules for the guidance of the editors of the Calcutta Press in the same year. These remained in operation till 1823 when they were supplanted by other regulations.

The year 1818 was important in one more respect. It was in that year that the birth of vernacular journalism took place in India. The Baptist missionaries of Serampore issued a vernacular weekly by the name of *Dig-Darshan*. This experiment of the missionaries led other people in Calcutta to start vernacular journals. The famous and influential papers among them were *Samachar Darpan*, *Sangbad Kaumudi*, *Samachar Chandrika*, *Gananneshan*, *Sangbad Rasraj* and *Bangbad Bhashkar*. All these vernacular journals were mainly of

religious and literary character, only a few of them touched upon politics. Some were the organs of the orthodox Hindus, founded only to counteract the Christian influences; others were those of the progressive school which wanted to adjust Hinduism to the influence of the West, and there is no doubt that the vernacular Press of Calcutta helped the Hindus to imbibe what was best in the West and kept up the solidarity of Hindu Society as a whole. Among these the *Tatva-badhini Patrika*, which was started by the Brahmo Samaj to stem the tide of missionary influence, greatly revived the anti-Christian feeling and deprived the missionaries of much of their influence. That memorable year saw the birth of the "Calcutta Journal", founded by Mr. Buckingham, as an independent journal, other papers being under the influence of the Government. This journal was patronised by the European mercantile community of Calcutta.

In the year 1823, when Mr. Adams officiated as Governor-General, he thought it necessary to make some rules for the publications of newspapers and these were approved by the Supreme Court. There was some opposition to Mr. Adams' regulations, but these were kept intact even when Lord Amherst relieved him. Lord Amherst even forbade officers to have any connection with the Press in 1826.

The Press went on slowly till Lord William Bentinck came as Governor-General. He gave freedom to the Press and under his regime journalism advanced by leaps and bounds. In 1828 and 1830 there was great agitation over the half-Batta Question; and the columns of the papers used to be full of outrageous writings and grievances of the soldiery; but except in one case, he did not take action against any, though the Court of Direc-

tors insisted on disciplinary action. In 1830, there was a great financial crash and its effect was terrible on the Calcutta Press, but the Governor-General did not molest any of them. It was this sympathetic attitude that encouraged the citizens of Calcutta to present a petition in 1835 to repeal the Press Regulations of John Adams. These were repealed by Sir Charles Metcalfe, with the unanimous support of his Council, in spite of some opposition from the home authorities.

Metcalfe's policy was followed by his successor Lord Auckland who again allowed the services to have free intercourse with the Press, with some restraint upon the military officers. In his time, the question of establishing an official organ, again came to the forefront, but he discouraged it, for he believed that there should be only moral influence with the papers. During the Governor-Generalship of Lord Hardinge and Lord Dalhousie, the relation of Government with the Press was not disturbed in any way; and the cordiality should have remained intact had not the Mutiny of 1857 disturbed the equilibrium of the Society and the State. Before the Mutiny broke out there was something of a systematic series of vilification of the Government and perversion of facts by English and vernacular newspapers of Calcutta and Bombay. It made the Government pass the Gagging Act of 1857 for a temporary period, and many papers were warned under it, especially *Door-Bun*, *Sultan-ul-Akhbar*, and *The Friend of India*. The redeeming feature of this act was that it made no distinction between the European and Indian newspapers. It prohibited the keeping of any Printing Press without Government license, and the Government had the right of granting or revoking licenses.

In Lord Elgin's time, when he succeeded Lord Canning, the liberty of the Press was not disturbed. In 1867, the Act of 1835 was repealed and replaced by the Press and the Registration of Books Act. This position of the Press continued till 1878, when it was found that the vernacular Press was becoming more hostile and seditious in character. So all the local Governments were consulted by Lord Lytton and they recommended that some legal measure was inevitable to have better control of the vernacular papers whose readers were mostly an 'emotional class of people'. Accordingly, an Act for the better control of publications in oriental languages was passed in 1878. This law for the first time made a distinction between the papers edited in the vernacular and those in English. This measure was condemned by Mr. Gladstone in the House of Commons and in 1882 it was repealed when the Marquis of Ripon came as Governor-General. He only retained power with the post office authorities to send for and seize any vernacular publications of a seditious character. In Lord Ripon's time the Department of the Press Commissioner also came under revision, for it was regarded as useless expenditure. When Lord Dufferin succeeded Lord Ripon, he won the Indian Press by his statesman-like policy, for he had great confidence in the morale of the editors, and even went so far as to allow important editors to have confidential communications with him about matters of State.

In 1889, Government was forced to pass the Official Secrets Act.

By the end of the 19th century, we find that the plague in the Bombay Presidency made the Government to pass the Plague Regulations of 1897 and 1898 and these led to many serious complications such as rioting and political crimes.

As the Vernacular Press was found responsible for the incitement of violence and class-hatred, a series of prosecutions were launched against it. To meet this emergent condition in 1898 a new section, 153-A, was inserted in the Penal Code, to punish 'promotion of enmity between the classes'. The century closed without any further restrictions on the Press of India. We find that whenever any emergent situation was created, some measure was brought forth to control it, and it was dropped as soon as the situation became normal.

The 20th century opened with a great political upheaval caused by various factors, especially the Russo-Japanese War. During this the Calcutta Press began to follow the line of the Poona Press; and its tone became exceedingly anti-British. Its teachings tended to incitement to violence. The columns of the *Kesari*, *Vihari*, and *Yugantar* bear witness to the fact that even religion was blended with politics to goad religious and emotional classes of people to deeds of violence. This forced the Government to pass the Newspapers (Incitement to Offences) Act of 1908. It empowered the Government to forfeit presses used for publishing newspapers inciting to certain offences. The immediate cause of this Act was the murder of Mrs. and Miss Kennedy. As the violence was increasing both in intensity and in extent, and the Act of 1908 was found insufficient to meet with the situation, the Press Act of 1910 was passed. What the Government Member said in introducing the bill is worth mentioning. He said "These things are the natural and ordinary consequences of the teaching of certain journals. These have prepared the soil on which anarchy flourishes; they have sown the seed, and they are answerable for the crop.....The chain of causations is clear. Not only does the campaign of

violence date from the change in the tone of the Press, but specific outbursts of incitement have been followed by specific outrages." When this Act served its purpose, it was repealed at the recommendation of the Press Law Committee in the time of Lord Reading. When this Act was repealed, the Chamber of Princes asked "for special protection for the Indian States to replace that taken from them by the repeal of the relevant provisions in the Press Act". The Indian States (Protection) Act was accordingly passed in 1934 to save the States from criminal conspiracies, for this sort of danger was becoming greater every day, and British Indian territories were being used as the base and breeding grounds of such conspiracies.

This brief survey of the history of the Press in India gives some idea as to how the Press has developed to great dimensions and became the living force in the political evolution of the country. It is wielding a great influence in the enlightenment of the country. It can be compared most favourably with the Presses of other countries. In fact when we compare the liberty of the Press here with that of other countries like Russia or Germany, we must admit that the liberty possessed by the Press in India, is of no mean order. Both in Russia and Germany no Press is tolerated at present except that of the Party in power. And in Russia especially, about which we hear so much loud talk, there is no liberty of the Press, because there the official organisation called the *Glavlit* forms the super-censorship board; and no private press can exist without the good will of the "Glavlit." The only regrettable feature of the Press here is that it sometimes diverts its activities to channels which have allowed the flow of fanaticism throughout the country, permeating it deeply and check-mating the growth of democratic ideas

and nationalist tendencies. It is this factor that is eating into the very vitals of the Fourth Estate of our country. The introduction of democratic institutions demands the growth of an enlightened public opinion, for it is the public opinion which can feed and sustain democracy, and as the Press is the guide of the public opinion it is the moral duty of those who control it to keep it as honest and true to the ideal of the Press as is possible. Lord Bryce has rightly said that it is the Press which has made possible democracy in large countries. The sectional papers of India will also learn from his wise advice which he gives in his famous work "Modern Democracies." He writes "A journal which addresses itself specially to one particular section of a nation, be it racial, or religious, or industrial section.....can be dangerous if it presents to that section a purely partisan set of facts and opinions, exaggerating whatever grievances the section has, and intensifying its sense of separation from and antagonism to other parts of the nation.....It is the predominance in one particular area or among the members of one particular class, of a single paper, or of several controlled by the same person or group and working for the same ends, that threatens the formation of a fair and enlightened public opinion."

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THE SCIENTIFIC STUDY OF THE MIND OF A CHILD AND ITS BEARINGS ON EDUCATION

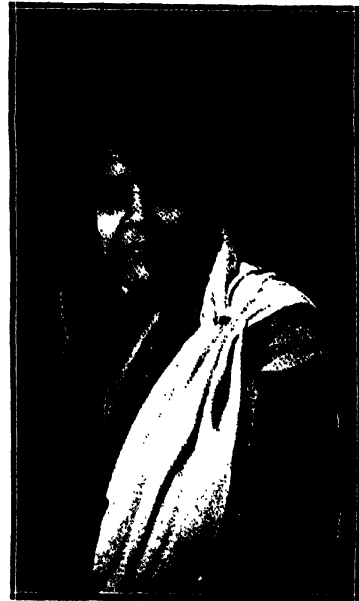
By Miss S. B. GUPTA B. A., B. T. (Cal), M. ED. (Leeds),

Inspectress of Schools, Presidency & Burdwan Divisions

One of the most remarkable movements of the twentieth century in India has been the increased importance attached in the public mind to the study of the child. Progressive countries like America, France and England have spent lots of money to carry on some of the experiments, which are indispensably necessary to arrive at the truth. And the so-called public have realised the fact that the child does not exist for education but the education is to be suitably adapted to meet the individual needs and capabilities of the child. We are not going to throw all our children into machines, which produce lawyers, doctors, headmasters, inspectors etc. but fit our education to meet the various needs of the budding human beings, which will give them the best chance of realising themselves.

But despite all this enthusiasm we seem to have not clear insight into the goal we are aiming at. We have certain theories no doubt but most of us—the theory builders—are groping in the dark and are glad of any chance-rays, which show the way, though imperfectly. There was a time when psychology was not included in the domain of science and hence there was always more idle talk than methodical investigation but experience brought home to the humble path-seekers the truth that an ounce of fact is

always more valuable than a ton of theory. Very little or practically nothing has been done in India in the field of Educational Psychology. Indians, who have not only brains but see into things



MISS S. B. GUPTA

minutely will, I am sure, make valuable contributions if they once can amalgamate their theoretical philosophy with practical, scientific research.

Any education to be worthy of its name must take into consideration the facts as follows :—

1. The individual child—functions of its mind, its mental factors, capacities and capabilities.

2. Its needs as an individual being as well as a social being.

3. The adaptation of the child with all its faculties to the world outside.

Here I am concerned only with one of these viz. No. 1 and shall say a few words.

1. The individual child—functions of its mind, its mental factors, capacities and capabilities.

The functions of every mind are threefold, (a) Cognition (b) Emotion (c) Volition.

(a) With a child cognition begins after the stage of “pure sensation” and as soon as sensation reaches or results in the stage of perception. Perception in an extensive field lead to conception. With conception comes the economy of cognition, where the symbol serves for the absent object, and many are grouped into one.

Theoretically after the stage of conception comes that of Judgment and Reasoning, but practically all these are intermingled with each other. Perhaps the first spark of reasoning appears, when a child passes from the stage of pure sensation to that of perception, that is, when the child locates the objects of its sensation.

Cognition is a common factor to every other mental function. Without cognition there can be no emotion and no resultant into action. Even in the case of an instinct the child has to perceive before the feeling appears.

Emotion—In a primitive man this is stronger than cognition. Civilisation has taught man to divide himself into two; the ordinary man with all his passions, desires and impulses, and the critic man, who guards over the former and helps to check those feelings which are considered unsocial and uncivilised. The child in its infancy resembles the primitive man much more than the civilised. Hence, to be a worthy member of a civilised society, the child has to learn to modify and purify his impulses by reasoning, and emotion by intelligence.

Volition or will is the means for outward carrying out of the inward amalgamation of Cognition and Emotion. I see a lion, I recognise it to be a lion (cognition), remember what a lion can do (cognition), feel frightened (emotion), wish to fly (volition) and run away (action).

We have seen before that a child at the beginning of its life is more ruled by its emotion than intelligence. But the closer acquaintance with the world outside proves a rude blow to its pet wishes and the child by experience learns to check impulses more and more. The ideal state of mind is of course the well-balanced mind in which all the functions have equal share and the head is not overpowered by heart nor is the heart dry and barren, having starved out-right.

A child's mind is a complex factor, influenced by many other factors. We can divide these factors under three different heads, (a) Individuality or Personality (b) Heredity (c) Environment or Training. All the functions of a child's mind are as important in the field of education as these factors.

(a) Individuality or Personality

Every child is a unique being in the world. There is no other child born

like it. Each being fashions himself with certain colour and shape but none know how he comes to possess that wonderful gift of uniqueness which makes him what he is. Whatever the circumstances are—hereditary or environmental—he will stand against and defy all and grow straight and tall, clean out of all puny beings like a young plam in a mass of cactuses, none knowing how it gathered its grace and beauty, “Washing bottles in a drug-shop was, if a common story is true, adequate to decide Faraday’s career and the voyage on the *Beagle* is reported to have made Darwin a naturalist for life. But if all the youths of the land were put to work in drug-stores and later on sent on scientific investigations the results would not be a million Faradays and Darwins or even a million chemists and naturalists”¹

The fact of individuality is present in every children, but with some it is stronger than in others. With some it is so strong that like stately swans they live in dirty water and yet never gather any on their pure, white plumage. In some this personality is so weak that it is disturbed by every passing breeze, yet it never dies—it flickers, gets dimmer but burns and manages to continue as best it can. Happy is the teacher, who can find this light within her child and help it to burn its brightest, and lucky is the child, who meets such a teacher.

Along with this personality we must take into consideration the natural endowments of a child. There are some endowments, which are present in some and not in all, as for example dexterity in sewing or weaving. But there are other endowments, which are common to all. The same opportunity being given every normal child is expected to learn to read

and write—some may excel others but all will learn. Then the question arises how is it that under the same circumstances one child learns quicker than the other. There must be something, which is present in greater quantity in one child than in the other. Then with some children there comes a stop and they can not go beyond that. “It is now pretty certain.....that nature is all-powerful in fixing the level of intelligence or general mental ability to which any of us attains. It is also reasonably well-established that throughout the years of growth this innate, general ability keeps with each of us a practically constant relation with the norm for other age and that none by taking thought can add a cubit to his stature.”

The natural endowments of a child can be classed under two heads :—

1. General abilities.
2. Special abilities.

Underlying these two is the common factor of intelligence. Whatever be the special abilities of a child it is always accompanied by a constant, general, intelligence factor.

(b) **Heredity**

A child no doubt gets its body from parents but how far does it get its mind? A posthumous child brought up away from its father’s relations walks, laughs and smiles in the same way as did his father. How did he learn them? Yet two children of the same parents are sometimes as different as black from white. The other day I met a child of three. Both her parents are deaf and dumb but the child is quite normal—she is the most talkative of the Class. She talked to me the whole time I was there. To me it seemed as if she talked for the very pleasure of talking. The child of a Mathematician inherits love for Mathematics, yet a child of musical parents

¹ Intellectual growth in young children—By Susan Isaacs, 1930, P. 58-59.

may not have an ear for music. Many a disease which was formerly thought inherited is now found to be the result of environment.

Dr. Cyril Burt says:—"Going through my own collected case-sheets, I have catalogued every relevant feature in each child's family, every characteristic, which might be supposed to be hereditary and at the same time to have disposed him towards the commission of crime. The characteristics reported fall into four main groups—physical, intellectual, psychopathic and moral. The physical conditions include principally such illness or constitutional status as are indicated by the occurrence of epilepsy, tuberculosis, rheumatism, Chorea hyperthyroidismPoints of this kind were noted in a moderately high proportion, namely 53 times among the relatives of 100 delinquents. The intellectual conditions include mental deficiency, in-born dullness and extreme illiteracy or scholastic backwardness, where it seems assignable to a congenital cause. These intellectual weaknesses were observed rather less frequently than the physical—namely 35 times per 100 families".*

I do not prove the doctrine of heredity by quoting these lines. But the authority is too trustworthy to be ignored. Even if we are immune from bigotry, we must take facts as they are. They certainly lay stress on the fact that the factor of heredity cannot be disregarded in the physical as well as the mental world.

(C) Environment or Training

Dr. Burt has divided environmental conditions for his purposes, under the following headings:—

A—Home Conditions.

- (1) Poverty—(a) Overcrowding.
- (b) Absence of facilities for recreation at home.
- (2) Defective family relationships
- (3) Defective discipline.
- (4) Vicious home.

B—Conditions outside the home.

- (1) Companionship.
- (2) Conditions of leisure.
- (3) Conditions of work—(a) lack of employment, (b) uncongenial employment (c) uncongenial school.

Nurture or training may not affect "G" factor but it certainly does "S" factors. A man is born with a certain amount of intelligence, which, whatever his training is, will remain unaltered but will help him in gaining experience of life. On the other hand a man is born with a "S" but unfavourable circumstances shrivel up the tender shoot and a boy, who could have been a splendid cobbler, turns out to be a fourth-class school teacher. Nurture helps men to know what he is, and to realise his potentialities fully. Nothing can be done unless the germ is there, but often many a good seed lies unknown because proper environment is not found. Besides power when not properly guided results in evil both for the possessor and for others with whom he comes in contact.

So we find personality, heredity and training, each plays an important part in the development of a child's mind. It is very difficult to say which of these is the most important. They are often intermingled and we can hardly pick out one saying this plays a more important part than the other.

Hence, to study any functions of a child's mind, it is necessary to take into

(*The Young Delinquent, by Dr. Cyril Burt (1925) P. 49).

account the factors already mentioned. But I cannot take them in detail as that will make this article somewhat unwieldy.

Before we proceed further we must say a few words on.

- (a) General abilities
- and
- (b) Special abilities.

What are these General abilities? These are the endowments with which any child is born in this world and they exist either in greater or less quantities whatever other circumstance be. But Special abilities are endowments which are present in some and not in all and are mostly hereditary. As for instance the abilities to read, write and compose tolerably well are present in all the normal children but the abilities to be great poets, writers, actors or musicians are present in a special few.

Education to be worthy of its name must take into account not only all the abilities a child is born with but provide for such means, which will develop all the inherent capabilities to the full advantage, helping that child to be a valuable member of the society. To do so the occidental countries have prepared sets of tests to measure the intelligence Quotient as well as Special Abilities. Here below I shall just give examples to show how these tests are carried. Needless to say that I was either an experimenter or a subject experimented on in each of these tests.

1. Intelligence tests.

Aim—To measure general intelligence quotient of each child.

Procedure* — Tolimson's "West Riding"

* I shall give a gist of class-notes as taken by me in the University of Leeds, the lecturer being Dr. L.L. Wynn Jones, M.A. (Oxon), Ph. D. (Lipzig).

Tests of Mental Ability. Examiner's Manual, published by Hodder & Stoughton. Four dozen copies of Set Y and also of Set Z should be available so that any class in the elementary school from standard four upwards may be tested.

The experimenter should use Set Y and should try to form a critical estimate of the procedure. Score the answers of the pupils and find the correlation between the order according to school marks and that obtained from Set Y. If desired, the same pupils may be tested the following day using Set Z and the corresponding correlations calculated (vide An Introduction to Theory and practice of Psychology by Dr. L.L. Wynn Jones, M.A. (Oxon), Ph. D. (Leipzig) Examiner in Psychology to the University of London). The correlation between two schools may be calculated and individual pupils may be picked up and tested according to Binet Simon Scale (Terman's Riverside edition).

Now the question may arise after all what is this General Intelligence? I, as a follower of prof: Spearman believe "what should be tested is the individual's efficiency on power in the operations, which are covered by the three quantitative laws or principles viz:—

(a) Any lived experience tends to evoke immediately a knowing of its direct attributes and its experiences.

(b) The presenting of any two or more characters tends to evoke immediately a knowing of relation between them.

(c) The presenting of any character together with a relation tends to evoke immediately a knowing of the correlative character.

What are these relations? They are 10 in number.

(1) Relation of Evidence.

e.g. Maya is taller than Lata and

Lata is much taller than Benu. Compare Maya with Benu.

(2) Relations of likeness.

"Draw a line under the work which means the same or nearly the same as the work "command," obey, surrender, order, fire, run.

(3) Relation of conjunction.

7 plus 18 = ?

(4) Relation of space.

Cancel every 'e', every 'm' and every 'r' of the piece given below.

"The question of vocabulary is one which presents some difficulty. Although the memory of young boys is good, it is nevertheless undesirable to employ so many words that they can not be learnt perfectly. Further the words that are learnt first should be those most commonly employed by the classical authors whose works will be studied in the next stages."

(5) Relation of Time.

Striking an object and finding out whether the first interval is longer than the second.

(6) Relation Psychological.

You assume other persons have the same thought, feeling and capacity of action, when the same occasion arrives, e.g. Interpretation of pictures—old man and young girl dragging a barrow full of furniture. A seven year old child would merely give details of picture but a twelve-year old should see the story in it—sadness of old man leaving house with his daughter etc.

(7) Relation of Identity

Picture of left and right hands in all positions and ask the child to underline each picture of the right.

(8) Relation of Attribution.

"Tiger is to Fierce as lamb is to ?

(9) Relation of Causality.

"Prison is to Jail as water is to Prison, Drink, Tap, Bucket" which of the last four words is the answer ?

(10) The relation of Constitution.

This relation springs from one or other of the nine relations mentioned above.

Any child, who finds the correct relation in the problem presented can come to the solution and is expected to possess General Intelligence of certain quantity.

Thanks of the students of Psychology are due to Messrs. Binet and Simon, who not only formed some tests but standardised these tests to suit the mental age of children, by application of which both the mental age and Intelligent Quotient of the children can be formed.

Take an average child of 9. Give that child tests for the lower age. If he answers the questions meant for 7 and 8, he is to be credited for all those of 3, 4, 5, and 6. If he passes those of 8 and he is an average child he is expected to pass those for 9, but may fail. He might on the other hand pass in those for 10. He gets credit for any test he passes. If a child of 9 passes all the tests from 3 to 10 he is above the average. His mental age is 10 and his Intelligence Quotient is

$$10 \times \frac{100}{9} = 111.1$$

9

I have said enough to show the nature of the Intelligence tests. Now I shall pass on to those which are applied to test special abilities of children.

Psychological tests in Music.

C.E. Seashore obtained from the Columbia Gramophone Co., London, six 12" double records numbered A 7536 A 7537, A 7538, A 7539, A 7540, 53005 D together with a Manual of Instructions and Interpretation for Measures of Musical Talent. They test the (1) Sense of pitch (2) Sense of Intensity (3) Sense of Tune (4) Sense of Consonance (5) Tonal Memory and (6) Sense of Rhythm.

I shall say a few words just to explain what each of these means.

(1) Sense of Pitch--You hear two tones, which differ in pitch. You take a pencil and if the second one is higher than the first you record H, if lower L.

(2) Sense of Intensity--You hear two notes, if the second one is stronger or louder you record S, if the second one is weaker you record W.

(3) Sense of Tune--You hear 3 clicks, if the second interval is longer than the first, record L; if it is shorter record S.

(4) Sense of Consonance--You hear two combinations of tones each; one combination is better or worse than the other. If the second one is better, record B, if worse W.

(5) Tonal Memory--You hear a series of tones played twice. When they are played a second time one note is changed. You are to record by number, which one was changed.

(6) Sense of Rhythm--You hear two Rhythmic tones. The second one is either the same or different. If same, record S, if different record D.

One, who intends to take up higher music or take up music as profession should first of all be tested by these tests. Because no amount of training will make an unmusical person musical.

Aesthetics and Art Judgment.

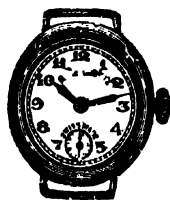
Colour Preference.

The experimenter prepares a set of squares of the colours viz Red, Orange, Yellow, Green, Blue, Indigo and Violet each measuring 4 X 4 cent. and a neutral gray card-board 20 X 20 cent. with two windows in the middle 3 X 3 cent. Each colour is to be compared with the other. The experimenter lays two colours on the table and the neutral gray frame over them. The child is allowed to see them only for two seconds and say which is the more pleasant.

Similar tests have been formed to test whether a child has been born with special taste for Arts or aptitudes for mechanical work.

These few examples will suffice for the subject under discussion. India has tried to modify some of these to suit her own needs, but very little or practically nil has been done in the way of original research or original contribution. These tests require methodical study and patient, persevering experiments for years and years. Will India, where civilisation dawned when half the world was in ignorance, lag behind?

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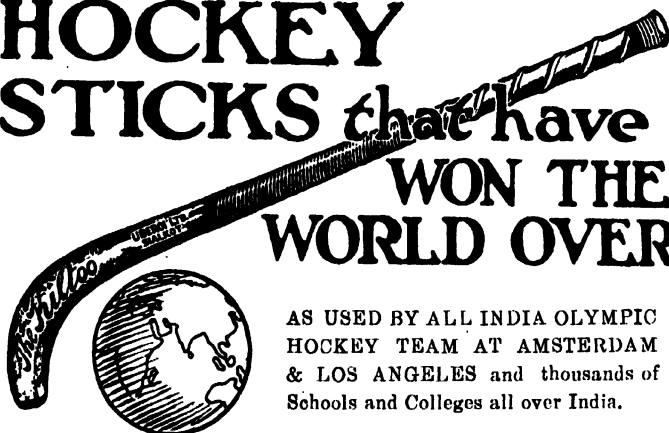
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MODERN VERNACULAR LITERATURE OF BENGAL

By RAI BAHADUR K. N. MITTER, M. A.,

Ramtanu Lahiri Professor of Bengali Literature, Calcutta University

During the last twenty five years or so, Bengali literature has made marked progress. Judged by the mere cubic contents of the output, it can safely be compared with any period of the same duration in the whole history of Bengali Literature. Its development is perhaps more marked in the domain of poetry and fiction than in other directions. But in other spheres also, it has progressed in no less a remarkable degree. The reason is that with the beginning of the twentieth century, there has been a quickening of the collective consciousness to an extent not ordinarily to be met with in the history of our people. In politics as in literature, this intellectual

awakening became at once a cause and an effect of great changes. In politics, the



RABINDRANATH TAGORE



K. N. MITTER

partition of Bengal in the early twentieth century gave rise to a spirit of action which was perhaps unprecedented in the annals of British rule in this country. Along with this, there was an uncommon stir among the masses so far as their social, economic and intellectual life was concerned, due in a large measure, no doubt, to the prevailing economic struggle in the world. This spirit evinced itself in poetry and songs, in the press and on the platform. The vernacular press has been active since that time in a manner which has no parallel in the history of

Bengal. Both the daily and the monthly papers have prospered in an unprecedented manner. It has been a very powerful agency in disseminating knowledge among the masses and creating a taste for literature among the better classes of them.

There is another very important factor which helped in the growth of vernacular literature and that is the direct action which the Calcutta University has taken in recognising Vernacular literature as a fit subject for study in the higher University Examinations. The late Sir Asutosh Mukherjee, who may justly be called the Father of the Calcutta University in its present form, made Indian Vernaculars one of the subjects for M. A. Examination. The importance of this measure can only be properly gauged if we only remember that, during the last century, Vernacular literature suffered from neglect in the hands of the educated people. It was thought that it possessed nothing that was worth knowing. English was the medium of expression and instruction in Schools and Colleges and an educated Bengali would even despise writing a letter in his mother tongue. But during the last twenty five years, the tables have been practically turned and the centre of gravity has been shifted from English to the Vernacular Language. The time is not far distant when our mother tongue will come to her own in the sphere of University education. The scheme is already before Government and its sanction is expected shortly. In a few years hence the vernacular will be the medium through which education will be imparted.

In the field of literature also, if one fact has contributed more than any other towards the growth in the popularity of Bengali literature, it is the award of Nobel prize to the greatest poet of our age Rabindra Nath Tagore. It has

revealed to the world at large and to the Bengali speaking people in particular what the language and literature of Bengal can achieve even without any support from the State or the Universities.

Rabindranath is undoubtedly the star of the first magnitude in the literary firmament of Bengal. His fame has spread far and near and he has been honoured by all the countries of the world, as no Bengali perhaps has been honoured during his life time. His literary activities consisting of poems, novels, and literary and philosophical essays have taken place mostly during the last twenty five years or so.

The next star which threatens to even surpass the first in brilliance in certain directions is Sarat Chandra Chatterjee. His advent and rise a few years ago were almost meteoric in their suddenness. In respect of popularity, he is perhaps the first among Bengali novelists and his fame is not confined to India but has travelled far beyond its shores.

There is a host of other writers of fiction notable among whom are Prabhat Kumar Mukherjee, Dr. Nares Chandra Sen Gupta, Rai Bahadur Jakadhar Sen, Hemendra Prasad Ghosh, Sourendra Mohan Mukherjee, Manik Bhattacharya, Charn Banerjee, Kedarnath Banerjee, Bibhuti Bhushan Banerjee and Manindra Lal Bose. Among these Kedarnath Banerjee has chosen a humorous vein for his literary expression. The name of Raj Shekhar Bose must also be mentioned in this connection as the best exponent of humour in short stories. The attempts of many an aspiring literateur however do not often go beyond the pages of the periodicals in which they are published. But altogether fiction has advanced in rapid strides in Bengal during the last twenty five years and the influence of

European Continental literature has in no small measure contributed towards this end. Among the western authors the favourites are Count Tolstoi, Maxim Gorky, John Bojer, Maupassant, Turgenev, Whitman, Romain Rolland, Anatole France, Bernard Shaw, Ibsen and H. G. Wells. It is needless to say that the influence of these authors together with the modern interpretations of sex psychology has brought about great changes in the social, domestic, political and economic outlook of the people and many new problems have made their appearance in our literature which has to adapt itself to the increasingly complicated mode of life of the modern Bengali.

In poetry, also by far the most outstanding figure is of course Rabindra Nath Tagore. Both in depth of feeling and wealth of expression his later productions have attained a standard of excellence which has far surpassed his earlier compositions and secured for him a place in the world of poetical literature both in this country and abroad not enjoyed by any poet in India before. The award of the Nobel prize to our poet has been a unique event in the literary history of this province. For, it has proved once for all that our literature is by no means a parochial product confined within the narrow limits of our province, but it has a scope which can be as large as the world itself.

The satellites of Rabindranath are not small in number. The most notable among them are perhaps Jogindra Nath Bose who tried his hand in the field of Epic poetry. Although in his *Prithiviraj* and *Sivaji* we miss the epic grandeur of a Michael or even of a Hemchandra, still the books mentioned above must be considered as the outstanding product of the period in the direction of Epic poetry. Among the Women poets, the names of Mankumari Bose, Kamini Ray and

Girindra Mohini Dasi stand out prominently. Of these only the first is in the land of the living. But the poets who are really of considerable importance after Rabindranath are Rajani Kanta Sen, Dwivedralal Ray, Akshoy Kumar Baral, Amritalal Bose, Satyendranath Dutt, Atul Prasad Sen, Jatindra Mohan Bagchi, Kalidas Ray, Karunardhan Banerjee and Kumudranjan Mallik. Our Mahomedan friends also are not lagging behind, Kazi Nazrul Islam, Bande Ali Mia, Gholam Mustafa and Jasimuddin are the leading poets of that community. The name of Humayun Kabir is also not to be forgotten. In his first attempts, there is good promise of a bright future.

In the field of dramatic literature the names which appear prominently are those of Giris Chandra Ghosh, most of whose works however date prior to the period of which we are speaking. Amrita Lal Bose, Apares Chandra Mukherjee and a host of other minor playwrights. Some of the well known plays of D. L. Ray and Kshirode Prasad Vidyabinode belong to this period. That the dramas have to a considerable extent improved in the matter of production and scenario is beyond dispute. But the incredible rapidity with which the Cinema has come into popularity has to my mind greatly affected the growth of dramatic literature except that of the most ephemeral kind which is exclusively meant for cinema production. One good result of this however is the dramatisation of the popular Bengali novels, such as Saratchandra Chatterjee's *Dena Pauna* and *Datta*, and Anurpa Debi's *Ma'* etc.

Serious literature and literary criticism have found their exponents in Rabindranath Tagore, Hirendra Nath Dutt, Pramathanath Tarkabhusan, Pramatha Choudhury, Ramendhra Sundar Trivedi and Bipin Behary Gupta. Ramendra Sundar Trivedi's name will go

down to posterity as the writer who chose a particularly happy style of expression for profound scientific truths and philosophical thoughts. Lalit Kumar Banerjee's contributions are also worth mentioning. His criticism of Kapil Kundala or serio-comic exposition of the 'common errors' in grammar and spelling show considerable merit.

The history of Bengali literature owes a deep debt of gratitude to Dines Chandra Sen who, though almost a pioneer in the field, has made valuable contributions by his researches into this field the importance of which cannot be overestimated. It has aroused considerable interest in the study of both medieval and modern Bengali literature. The vaishnava lyrics, the unparalleled gems of Bengali literature, are being widely studied and various editions of the vaishnava poems have come out in recent times. Scholars like Basanta Ranjan Ray, Maulvi Abdul Karim, Dr. Shahedullah, Dr. Suniti Kumar Chatterjee, Basanta Kumar Chatterjee, Dr. Sushil Kumar De, and Manindra Mohan Basu have edited old texts with great care and scholarship and thus tried to throw light on the dark periods of the literary history of Bengal.

So far as political history is concerned the names of Akshoy Kumar Maitra, Nikhil Nath Roy and Sir Jadunath Sirkar occur to one's mind. The greatest impetus to these various phases of literary activity has undoubtedly been given by the various well-edited monthly and weekly papers which have come into existence during recent times. The *Bharatbarsha*, the *Basumati*, both daily and monthly, *Prabasi*, the *Bichitra Manasi*, *Anandabazar Patrika* and many others have been responsible for the steady growth and propagation of literature in all its various phases. If the standard of many of these magazines is

not superior to that of the *Sahitya*, *Bharati*, *Nabyabharat* and *Sadhana* of the preceding age, is certainly more adapted to the popular tastes of the present day. The circulation of some of these papers has, I think, far exceeded the wildest dreams of the editors of the preceding generation. The explanation is that the number of readers has increased by leaps and bounds owing to the spread of literacy among the masses. In this connection mention may be made of the spread of culture among the women folk of Bengal among whom the habit of reading periodicals, newspapers and novels is growing to a very large extent never dreamt of before. This partly accounts for the spread of the library movement in Bengal. In large towns and small, libraries are being established in fairly large numbers and it is the ladies who very largely patronise them. I have seen many instances in which ladies are more familiar with current literature and problems of the day than the men folk of their families. The editors of periodicals who have been successful during this time are Rabindra Nath himself, Sures Chandra Samajpati Maharaja Jagadindranath Ray who edited *Manasi*, Ramananda Chatterjee, Jaladhar Sen, Sarala Debi, Amulya Vidyabhusan, Hemendra Prasad Ghosh, Upendranath Ganguly and others.

The demand for abstruse philosophical literature is bound to be less. But still this kind of literature has some able writers to boast of. The writings of Sri Aurobindo Ghose are attracting more and more people to his mode of thinking. Jyotinindranath Tagore has popularised in Bengali, Bal Gangadhar Tilak's excellent edition of the Gita. Various editions of the Upanishat are in the market intended for the Bengali reading public. Rabindranath's genius also has been laid under contribution in this field and his dissertations are appreciated

very widely. The other names are those of Pramatha Nath Tarkabhusan, Ramendra Sundar Trivedi, Hirendranath Dutt, Kshitin Mohan Sen, Sitanath Tatwabhusan etc.

Among those who have written on scientific subjects, we can mention the names of Jogeschandra Ray, Vidyandhi, Ramendra Sundar Trivedi, Hem Chandra Das Gupta, Jagadananda Ray, Dr. Chunilal Bose and others. Among the writers of biography, we find quite a fairly large number of names. Mammotha Nath Ghosh, Ajit Kumar Chakravarti, Nagendra Nath Shome, Jaladhar Sen, Anurupa Debi are some of the more well known among them. Benoy Kumar Sarkar's Bucher Washington's life is a work of great merit. So far as travels are concerned, a fair amount of literature has grown up during this period. Rabindranath's Russia and Japan travels are read with great interest. Dilip Kumar Roy's account of his travels (diary), Jaladhar Sen's Central India, Ananda Sankar Roy's Pathe Prabashe, Manmathanath Ghosh's Japan are among the notable writings. But it is in the department of politics and Economics, men's minds have been greatly exercised. But the writings which have been produced in consequence are mostly of an ephemeral character. Still there are some books which may be regarded as a distinct contribution to the literature on those subjects. Benoy Kumar Sarkar's thoughtful articles, Radhakamal Mukherjee's able exposition of 'village reconstitution' remedy against our chronic poverty, Anil Baran Roy's suggestions regarding the attainment of Swaraj, Sir P. C. Ray's 'bread problem' are among the valuable contributions in Bengal during the period.

Art and Art Criticism are not without their exponents in our literature. Some of the well-known names in this important field are Abanindranath

Tagore, Nandalal Bose and Asit Kumar Halder whose fame as artists have travelled beyond the shores of India. Ordhendru Kumar Ganguly and Dhurjali Kumar Mukherjee are also to be mentioned as writers of considerable merit on art and art criticism.

In this brief account, I have given only a bird's view of the growth of the Bengali literature in almost all its important aspects, during the last quarter of a century. In many respects, it is a remarkable period in the literary history of Bengal and we are proud of it. To do justice to the various aspects of this growth, it is necessary to devote a much larger space than perhaps that at the disposal of this journal will permit. But I think I have indicated the main directions of the great movement in literature which the last twenty five years have witnessed.



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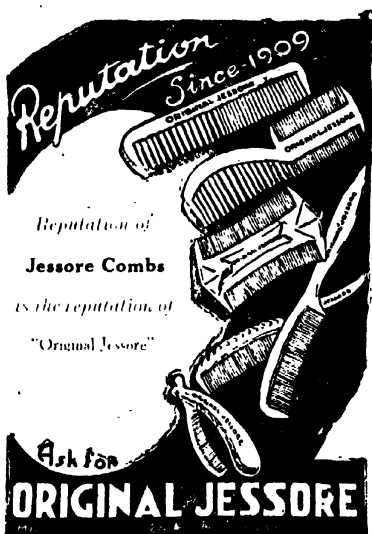
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CONSERVATION OF EYE-SIGHT

By T. AHMED, M.B. (CAL.), D.O.M.S. (LOND), F.R.C.S. (EDIN.),

Hony. Ophthalmic Surgeon, Medical College Hospital, Calcutta

The development of health work in the schools is one of the outstanding features in the present movement in education.

Not only special workers in the health field, but educational executives, school officials and the general public express a rapidly growing and gratifying interest in matters relating to health of school children.

Health Exhibitions are being held all over the country to teach the public in simple and non-technical language how to prevent diseases of the body and mind and thus we are now trying to act upto the old proverb "Prevention is better than cure".

It is said that in China and Japan the family physician gets his full salary only when all the members of the family keep good health. If there is sickness in the family, a proportionate cut is made in the salary. The doctor's duty, therefore, is to see that none suffers from any disease or in other words to take precaution against any diseases in the family. It is for us to consider seriously why the same system should not prevail in our country.

One of the main items of the present-day programme of health conservation is prevention of blindness, an important part of which is the keeping of good sight. When we consider the part played by the eyes in the acquisition of knowledge, in fact, in the conduct of all human affairs, the urgent need for a

careful preservation of sight becomes at once apparent. It is needless to say that the preservation of sight depends very largely on taking a proper care of the eyes. Again, the correct knowledge of the means of avoiding harm to the eyes is the surest road to saving sight and the only thing needed is a conscious effort to secure that knowledge.



T. AHMED

The care of the eyes should begin at birth and should continue uninterruptedly throughout life. In fact, it may be necessary under certain conditions to take a proper care of the mother before the birth of a child in order save the sight of the child when born. That is one of the reasons why pre-natal care is in such general practice to-day. In most of the Western countries, it is compulsory for physicians or attendants to apply at birth medicinal drops to prevent "Babies' sore Eyes". And this precaution has resulted in a much smaller

number of blind persons from this cause alone.

As the child grows older, the use of his eyes is in ever-growing demand. His education in his young days, later on the earning of his livelihood, and at all times the appreciation and enjoyment of the beauties of Nature depend upon the preservation of good eyesight. It is therefore absurd to think that a parent would willingly let his child go blind if he knew the conditions that would inevitably bring on this calamity. Self-interest should consequently lead everyone to care for his own eyes.

Carelessness in regard to cleanliness at the time of birth, reckless exposure of the infant's eyes to light, pernicious school influences all these and many other violations of the laws of hygiene in regard to the eyes are largely responsible for the many eye defects in our midst.

The eye is one of the most important organs of the body. It is also one of the most delicate things. It is a very willing servant and is easily abused. Many diseases and poor eyesight, as said before, are due to troubles which can be prevented by proper care of the eyes.

The eye is frequently and aptly compared to a camera. The construction of the eye will be more intelligible to us if we examine the construction of an ordinary camera. The camera consists of three essential parts; the box or container, the lens and the sensitive plate. The same essentials are found in the human eye as well.

The eyeball corresponds to the box of the camera. The tough, non-elastic outer coat of the eyeball, known as *Sclera* takes the place of the wood or metal of which the box of the camera is built. This outer coat is lined with a

deeply pigmented membrane called *Choroid* which corresponds to the coating of paint with which the inside of the camera-box is blackened to prevent stray light from entering in and thus blurring the picture on the sensitive plate. The front portion of the eye which is transparent is known as *Cornea*, while the choroid is transformed into the *Iris* or coloured part of the eye with a hole in the centre called the *pupil*. The iris which can be contracted or expanded by certain muscles in it to admit varying intensities of light corresponds to the adjustable diaphragm or shutter of the camera. The entire eyeball is held in its socket in the skull by means of connective tissue and turned by three pairs of muscles so that it can rotate through a wide arc just as the camera can be rotated on its three legged stand for focussing different objects on its sensitive plate.

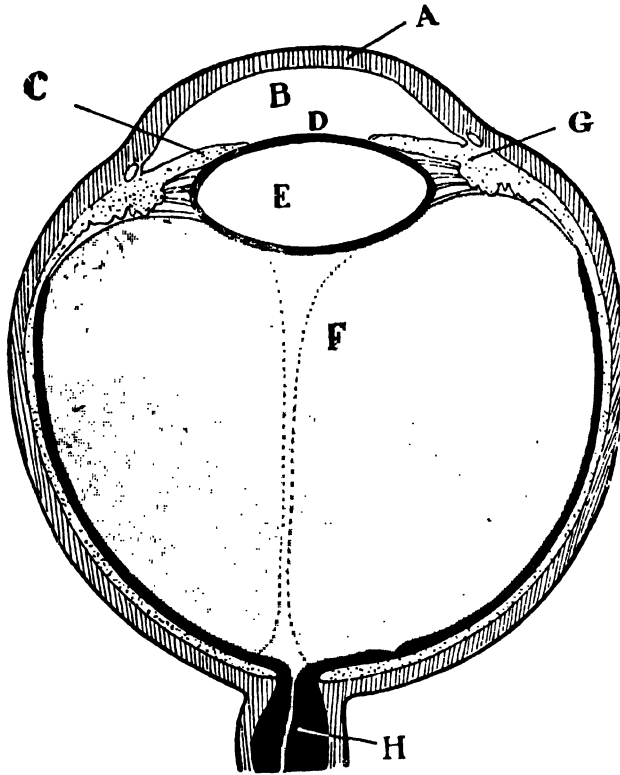
Behind the iris is the *lens* of the eye. It is attached to the choroid coat by a ligament (binding tissue) which in turn is connected with a little muscle called the *Ciliary muscle*. This muscle corresponds to the focussing mechanism of the camera. By means of its relaxation and contraction the lens can be adjusted to focus on objects distant or near at hand. The chamber in front of the lens is filled with a watery fluid called *aqueous humour* and that behind the lens with a jelly-like substance known as *vitreous humour*. These substances fill the eyeball keeping it in shape and yet, as they are transparent, the light can easily pass through them.

The most important and wonderful part of the eye is the *Retina* which corresponds to the sensitive plate of the camera. The retina is a thin coat in the form of a hollow hemisphere lying inside the choroid coat at the back of the eyeball. The images produced by the lens of objects looked at, are thrown upon this sensitive plate and where, by a com-

plicated process they are transformed into nerve impulses. These nerve impulses are carried on to the brain by the optic nerve—that great nerve which connects the retina with the sight centre in the brain and makes vision possible.

About 2½ millions of people in India out of a total population of about 353 millions are completely or partially blind. Of this huge number, about 60 per cent. need not have lost their precious eyesight if they knew or were told how to take

THE EYE



A. Cornea. B. Aqueous humour. C. Iris. D. Pupil. E. Lens. F. Vitreous humour
G. Ciliary Muscle H. Optic Nerve.

It is quite evident from above that though small and extremely delicate, the mechanism in the eye is wonderfully perfect. Certainly one of the greatest gifts of God to humankind is the eye. Yet the pity is that few people feel the necessity of its proper preservation and fewer still take pains to keep it in good working order.

adequate care of their eyes. Is not the neglect shocking and the society poorer?

The position of students is still more deplorable. The visual defects among school children are 17 per cent. whilst among college students 34.5 per cent. (Calcutta Review, April 1933). Parents, guardians, teachers, and school and college

authorities are equally responsible for the criminal wastage of the society's future assets.

The sooner and wider the dangers of defective and diseased eye are realised and precautions taken, the better for the individuals concerned and for the society as a whole.

It must be fully realised that eyes are parts of the body and any disease of the body may affect the eyes also. Among the common maladies that may affect the eyes but take origin elsewhere are syphilis, gonorrhea, tuberculosis, pyorrhoea, dysentery, diabetes and cholera. These and other chronic disorders must be attended to in their initial stages to ensure good health and with it good eyesight. The most dangerous of diseases that indirectly affects the eye is syphilis which may cause great damages to the eyes of a child if he inherits it. So parents, beware !

All the different functions of the eye are not developed when the baby is born. A baby should be able to fix his gaze on an object within six months of its life. If his eyes continue to move about constantly without fixing on any object immediate steps should be taken to find out its cause.

A child's pupil is always black. If however, the pupil is grey or white instead, the indication is that he is suffering either from Infantile Cataract or from a malignant growth called Glioma. Prompt examination by a doctor is necessary to prevent permanent damage to the sight in the case of the former condition and death which may take place within a few months in the case of the latter.

If it is noticed that a child is becoming cross-eyed (squinted) proper treatment should be carried out before the

sixth year of life. Otherwise it will be too late to restore proper vision. It should be remembered that Nature without artificial aid in the proper time will not cure a squint when the child grows older.

Before a child is sent to school the parents and guardians should see that the child's eyesight is normal, otherwise extra strain due to reading and writing may involve serious results. If for instance the child is unable to read a clock or to thread a needle from a suitable distance covering each eye alternately with the palm of the hand or a card-board (without actually shutting the eyes) he should be taken to a doctor in order to prevent the eyes from getting worse. Defective vision is sure to retard his progress in studies. A child wearing glasses should never be viewed with prejudice. On the other hand if after an examination by doctors it is found that the child needs glasses, he should be encouraged to use them for his well-being.

The room in which a child studies, either at home or in school, should be adequately lighted. Glare as well as insufficient lighting should always be avoided. To read with face or back towards a window is as bad as to read in twilight or under the direct rays of the sun. While reading or writing, light should always come from above and over the left shoulder so that it may not cause a shadow on the desk.

The desk should be accurately adjusted to the needs of the child. It should not be too high nor too low, too near or too far from the seat. The height of the seat should be so adjusted that the thighs of the scholar are horizontal and the legs remain vertical and the feet rest flat on the floor. Too much stooping posture leads to visual defects, contracts the chest and interferes with

respiration and may also cause strain on the heart and a curvature of the spine.

If the child's health is delicate his study hours should be reduced, the eye muscles being as weak as other muscles of the body.

Serious notice should be taken of symptoms of eye-strain e. g. headache, watering of the eyes, redness of the eye-balls etc., and a doctor should be promptly consulted.

In Europe and America eyes of the school children are regularly examined once a year under the control of State Board of Education and State Board of Health. It is a very happy sign that similar arrangements have been started in some parts of India.

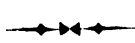
In youth, as in childhood, excess, deficiency or flickering of light should be sedulously avoided. Those whose occupation make them liable to injury of the eye, however minute it may be, should wear protective goggles for the eyes. Eye injuries, even though of minor nature, should be given very careful attention. Much invisible injury is caused by tropical rays of the sun. Cataract is therefore common in India. Smoke-glasses should be worn by all who are exposed to intense rays of the sun in summer. Cinema, if frequently attended, may also cause undue strain on the eyes.

About the age of forty one develops what is called "old sight" and requires glasses for reading or doing fine work. Glasses should always be obtained from reliable opticians on prescription of Eye-specialists. Quacks who abound in India

and their cheap glasses do more harm than good to the eyes. It is wrong to believe that if one can do without glasses for sometime, his previous good eyesight will be restored.

Old age carries great risks to the eyes. Rainbow halos around lights, occasional headache, watering of the eyes, etc., are danger signals and must be taken heed of without loss of time. It is extremely important to have one's eyes examined thoroughly by an eye-specialist on the first appearance of failing vision. It is foolish to attribute all failure of eyesight in old age to cataract and to wait for its maturity in vain for operation, only to be told afterwards on consulting an expert in eye diseases that it is now too late to restore vision. The blindness or loss of vision may not have been due to cataract at all but to some other disease of the eye, such as Glaucoma or a disease of the great nerve of the eye.

From the above, it will be realised what a precious treasure the eyes are and how susceptible they are to permanent injury by causes which are not only remediable but can actually be avoided. That there is so much of blindness and defective eyesight in our country is simply due to the fact that the general public have not been sufficiently educated in the matter. Parents, teachers and students all may combine with great advantage to the country for the spread of the necessary elementary knowledge about the eyes and their common diseases.



TWENTY-FIVE YEARS OF FILM STARS

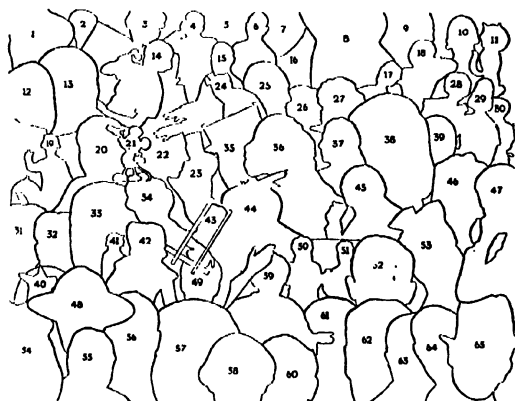


1. Prem Shankar Acharya. 2. Bachu. 3. Madhav Kale. 4. Nandu Khote.
 5. Raja Sandow. 6. Miss Madhuri. 7. Miss Dulari. 8. Miss Kanakabati. 9. Miss
 Tara. 10. Md. Rafique Ghaznavi. 11. Jadavrao. 12. Badhuri. 13. Nayampalli.
 14. Miss Kajun. 15. Miss Beena Devi. 16. Miss Sultana. 17. Miss Sabita Debi.
 18. Andaz. 19. Miss Indra Devi. 21. Miss Mehtab. 22. Miss Malina. 23. Miss
 Sulochana.

This collection was sent to us by a reader, but we believe many important stars
 have been left out. It would be better that some Cinema enthusiasts arrange a
 collection of the most important stars as in the picture on the other page.

M. S.

TWENTY-FIVE YEARS OF FILM STARS



1. Jack Buchanan, 2. Conrad Veidt, 3. Alma Taylor, 4. Buster Keaton, 5. Chrissie White, 6. Stan Laurel, 7. Mrs. Sidney Drew, 8. Warren Kerrigan, 9. Clara Bow, 10. Annabella, 11. Felix the Cat, 12. Lillian Harvey, 13. Oliver Hardy, 14. Alice Joyce,

14. Talmadge, 15. Oliver Hardy, 16. Maurice Costello, 17. Pearl White, 18. Gracie Fields, 19. Cicely Courtice, 20. Al. Jolson, 21. Mickey Mouse, 22. George Arliss, 23. Max Linder, 24. Lon Chaney, 25. Jack Hulbert, 26. Norma Talmadge, 27. Flora Finch, 28. Lillian Gish, 29. Dorothy Gish, 30. Broncho Billy, 31. Thomas Meighan, 32. Sessue Hayakawa, 33. Emil Jannings, 34. Ben Turpin, 35. Maurice Chevalier, 36. Janet Gaynor, 37. Rudolph Valentino, 38. Greta Garbo, 39. Sidney Drew, 40. Rin Tin Tin, 41. Betty Balfour, 42. Mary Pickford, 43. Wallace Reid, 44. Marlene Dietrich, 45. Pauline Fredrick, 46. Florence Turner, 47. Ronald Colman, 48. William Hart, 49. Forma Shearer, 50. Jackie Coogan, 51. Charlie Chaplin, 52. Eddie Cantor, 53. Mabel Normand, 54. John Bunny, 55. Fatty Arbuckle, 56. Douglas Fairbanks, 57. Charles Laughton, 58. Marrie Dressler, 59. Nazimova, 60. Harold Loyd, 61. Ford Sterling, 62. John Gilbert, 63. Werner Kraus, 64. Ralph Lynn, 65. Tom Walls.

(The original of this picture which measures 11ft X 8ft, was composed by Komisarjevsky the well-known stage director and artist.)

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Native Elements in American Music.....	John Tasker Howard
Speculation in English and American Stock Markets.....	R. G. Hawtrey
Riccio Sings (Poem).....	Elizabeth Dillingham Hart
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THE BRATACHARI MOVEMENT

By G. S. DUTT, I.C.S.,

'Brata' means a solemnly undertaken duty and the name 'Bratachari' denotes one who has solemnly undertaken the duty of building up his or her life through the systematic practice of the five basic 'Bratas' which a Bratachari has to affirm viz., Knowledge, Labour, Truth, Unity and Joy. The ultimate object of of a Bratachari is, therefore, the attainment of the ideal of the complete man by attaining perfection in self-development in all spheres of life physical, mental, moral and social, or in other words the attainment of the ideal of a perfect citizen of the world. While the basic object of a Bratachari is thus the attainment of the ideal of a complete citizen of the world, it is at the same time an essential principle of the Bratachari creed that before one can be a complete citizen of the world one must, in the first instance, be a complete citizen of a particular regional unit. The international and national ideals are thus harmonised in a Bratachari's life and the Bratachari movement is thus simultaneously a national and an international movement. It seeks to create a nationwide discipline of common citizenship among persons of both sexes, of all castes, and creeds and of all ages including children as well as old people, by developing a high standard of character, physical fitness in ideal and practice, the pursuit of constructive work and of an insistence on the dignity of labour and of a joyous community spirit through common participation in national dances and songs as well as community dances and community songs. Certain common formulas of salutation, mode of address and a common community yell constitute its outward conventions.

The movement as it has developed

in Bengal has thus taken the shape of a national movement for the development of an ideal and practice of the citizenship of Bengal. It seeks to create a common bond of citizenship not only



G. S. DUTT

among Bengalis themselves but also among all who live in Bengal and are willing to serve and love Bengal. Although based primarily on the national culture of Bengal from which it seeks its basic inspiration, it does not inculcate a narrow nationalism which can see no good in other people's culture. On the other hand it is willing to assimilate all that is best in other people's culture. The movement has now developed into a comprehensive system of citizenship discipline with special emphasis on the harmonised development of body and mind, a special insistence on the dignity of labour and its observance in daily life

on the one hand and on the promotion of a joyous community life on the other.

Its origin lies in the researches made by me between the years 1929 and 1932 into the folk dances and folk songs of Bengal and in an attempt to conserve them and to popularise their practice on the part of school teachers and students. During these three years a number of folk dances such as the Baul, the Jari, the Kathi, the Jhumur, the Dhali and the Raibeshe were discovered and popularised in the schools of the district of Birbhum in the first instance and later on throughout Bengal. The finest and most virile of these dances—the Raibeshe was found in the district of Birbhum and was identified by me as the war dance of the lancers of the Bengal infantry described in ancient Bengali literature. Another fine dance viz., the dhali dance, was identified as the dance of the shield-men of the great Bengali potentates Pratapaditya and Isha Khan who lived in the 16th and 17th centuries.

Apart from the discovery and popularisation of folk dances and folk songs a number of community songs were specially devised by me within these three years and introduced into the schools with the co-operation of the authorities of the Education Department. For the fullest expression of the significance of these dances and songs it was, however, felt necessary to provide them with a cultural medium in order that a high ideal of social practice might be aroused. That medium was offered by the initiation of the Bratachari movement as the genuine means of self-expression of the community by the formation of a society dedicated to social service and constructive work and earnestly striving towards the development of individual character and organised collective life. To give concrete form to the movement, training camps have been from time to time organised for imparting

systematic training in the Bratachari ideals as well as in the folk dances and community dances and songs.

The movement as already explained is based on the five fundamental Bratas or principles of Knowledge, Labour, Truth, Unity, and Joy. To translate these principles into practice every Bratachari of Bengal has to take 16 *Pans* (vows) and 17 *mānds* (don'ts). These vows, in the words of Mr. L. B. Burrows, Commissioner of the Burdwan Division, "cover comprehensively religion, public and personal health, work, recreation, happiness and in fact all that makes life worth living". The most important and characteristic vows are those that relate to the dignity and indispensability of labour, and the development of healthy and clean living and cheerfulness of spirit. One of the don'ts is "not to develop a corporation" and another "not to forget to smile even in misfortune". There are twelve separate and distinctive vows for the "Chho-Bas" or junior Bratacharis. One of these enjoins kindness to animals; another enjoins truthfulness. Two of the other vows are, "I shall fight for the team" and "I shall live by the labour of my limbs".

The movement was intended to provide a complete philosophy of life and to appeal to persons of all classes and of all ages and the irresistible appeal which it has made to men and women, young and old, of all creeds and castes goes to show that, given adequate support, there is every probability of its achieving the object with which it was devised. Perhaps its most distinguishing feature is its insistence on rhythmic training while its practical ideals have been summarised by Mr. J. M. Bottomley, Director of Public Instruction as 'vigour, joy and service.' Apart from infusing a spirit of pure joy into young and old alike, it has operated in banding together officials and non-officials, zemindars

and tenants, teachers and students, Hindus and Mohamedans townspeople and villagers into organised activities for the doing of humble village work such as the destruction of the water hyacinth, the clearing of tanks, the repair of roads, the succour of the sick and suffering.

The manifold aspects of the movement have been emphasised by various competent authorities each in accordance with his own view-point. His Excellency Sir John Anderson, Governor of Bengal has set the seal of his approval to the movement by agreeing to be its *Mahapalak* (Patron-in-Chief). Dr. Rabindra Nath Tagore has expressed his confidence that "wherever the movement is adopted it will conduce to the development of joy of spirit, capacity for work, strength of character and enthusiasm for social service. Mr. M. L. Darling, C. I. E., I. C. S., looks upon it as a powerful instrument for reviving the villages of India. Mr. Ramananda Chatterji, Editor of the *Modern Review*, has observed that the Bratachari dances and songs engender a regard for agriculture and rural pursuits. Mr. J. Buchanan, M. A., Physical Director, Bengal, has described it as an ideal movement for the development of physical fitness. The Hon'ble Sir B. P. Singh Roy, Minister for Local-Self Government regards it as the best means for the creation of good citizens and for providing a common platform on which the different communities can meet with the same aims and objects, viz., that of the regeneration of Bengal through service, improvement of physique, improvement of character and improvement of the villages. In the opinion of the Hon'ble Khan Bahadur Azizul Haque, Minister for Education, the movement will infuse and help to develop the spirit of national consciousness and train up the Bengali student to be a man in the true sense of the term

and will serve a great national purpose of teaching discipline and helping to form character. In the opinion of Mr. A. E. Porter, I.C.S., District Magistrate, Faridpur and President of the Faridpur Bratachari Society, the movement gives no scope to violence, physical or spiritual and there is no room in it for the jealousies and antagonisms which characterise conflict between different races, faiths and castes. Dr. W. S. Urquhart, a former Vice-Chancellor as well as Mr. Shyama Prasad Mookerjee, the present Vice-Chancellor of the Calcutta University have both hailed the movement as being highly suitable for introduction in the colleges and the latter has already made a beginning by introducing it into the Ashutosh College which bears the honoured name of his great father.

Sir Hassan Suhrawardy, another ex-Vice-Chancellor of the Calcutta University who is himself an enrolled Bratachari, is of opinion that the movement will give the right bias to education and will help in setting up a network of organisations of social service workers devoted to the ideal and practice of good citizenship. Mr. A. F. Rahman Vice-Chancellor of the Dacca University, also an enrolled Bratachari, has highly eulogised the educational value of the movement and has advocated its introduction in all educational institutions from the University down to the primary stage. A high school headmaster has pronounced it to be "unequalled in moulding character" and has declared that his own son, who had previously been wayward and insubordinate, had been entirely transferred in character and had set an excellent example to other boys since becoming a Bratachari. He has also stressed the urge which the movement gives to the acquisition of knowledge, for its own sake and says that even the dullest boys of his school have, since becoming Bratachari stolen a march over the most

advanced students. The Editor of the *Insurance World* in a leading article on "Insurance Risks and the Bratachari movement" remarks that the Bratachari movement "endeavours to make the life of its members clean, trustworthy and long, all three of which are what insurance companies also desire their insurable lives to be. So to us a Bratachari is an interesting study, as on him rest future actuarial calculation of our average standard of life and risks and the various tables" He rejoices at the rapid spread of the movement and observes: "Let it grow more in popularity and let it pervade the life of the nation by its noble message." As the quality of life is improved, risk will be more and more—eliminated. Insurance business will be consequently greatly benefited as it will enable the companies to dispense with many formalities.....Such movement will greatly facilitate matter of selection of risks. Medical examination may even be dispensed with in course of time... premiums may be reduced just as is provided in many companies in respect of abstainers's lives."

The Editor of the *Statesman* in a leading article on "The Bratacharis" observed that "the Bratachari movement is a force to be taken into account in any survey of the condition and activities of the life of the people of the province" (of Bengal) and that it has become "a part of a training of the whole man for the service of the country."

Lt. Col A. D. Stewart, I. M. S., Director of the All-India Institute of Hygiene, who has enrolled himself as a Bratachari, has compared the Bratachari movement in its joy-giving aspect with the old orphic religion and it will not perhaps be inappropriate to conclude this article by quoting the speech which he delivered at the time he became initiated as a Bratachari :—

"About 2500 years ago the Greek poet Euripides wrote what has been translated thus :

"Who're shall know

As the long days go

That to live is happy

Hath found his heaven."

"The play in which this occurs, the "Bacchae", was expressive of the new 'orphic' religion—or rather outlook on life. This insisted on the inherent joyousness in all living things and man's kinship with every living creature. It was essentially a religion of nature and of the joy of life; and one of the modes of expression was by concerted dancing in the forest on the slopes of the Greek hills. It was a protest against the fatalism and sophistication of the times.

"Without in any way drawing too close a parallel between the Bratachari movement and the old orphic outlook, it seems to me that the movement inaugurated by Mr. Dutt comes at a very opportune time to us, and is one which the present times have much need of. Civilisation and science have sophisticated us overmuch. Our life and our enjoyment are in danger of becoming too artificial and we have become accustomed to be amused by mass products of mechanised imitations. We have forgotten the fundamental and intense joy that we should get from merely being alive, the delight that the sun and the air and the movement of our own bodies, the liking of simple rhythms of song and action in the open air should give us. The Bratachari movement gets us away from some of the artificiality and deadening effects of modern life, and takes us back to the primary joys and the healthy and sane outlook of the children of nature."

PROBLEMS OF INDIA'S WOMEN

By Miss. S. SAROJINI DEVI

No nation is truly free whose women are ignorant and living in conditions that are unhealthy for both body and mind. So long as one half of a nation is kept as the chattels and playthings of the other half there can be no real progress in that nation. The Joint Select Commission rightly observes, "The women's movements in India hold the key of progress and the results it may achieve are incalculably great. It is not too much to say that India cannot achieve the position to which she aspires in the world until the women play their due part as educated citizens." India contains no less than 180 million women which means that the Indian women alone constitute one-tenth of the human race.

Therefore the problems which the women of India have to solve are matters of great importance to the whole world.

A great Frenchman once said "One could judge the degree of civilisation of a country by the social and political position of its women." And if we are to judge of India to-day by the position of her women, there is not very much that we could feel proud of.

We hear a great deal about Sita and Savitri and of the later heroines like Lilavati, Gargi, Surya and Chandrabansi ; or of the Brahmi Vadinis of the Vedic period. They are revered names in India, and rightly so.

Whatever be the past glory of the Indian woman and her position in society, in the India of to-day her position is unique. Yes, India is unique among the

civilised countries of the world in her injustice to women. And the great misery of it all is that even in this era of enlightenment our leaders want us to regain our lost position as *deris* and goddesses but not as living human beings. Everywhere we hear a good amount of the fairy tales of the virtues of womanhood. It has become customary to dream vague dreams of a decadent past with no hope for the future. Even China that can boast of a more ancient civilization than ours, is shaking off the shackles of centuries for a new freedom for their women. Let our Hindu countrymen turn to China and borrow a leaf from them. Equally useful it is for the Indian Muslim to learn the course of recent events in Turkey and Egypt in abolishing time-honoured customs for the liberation of their women.

It is time that we opened our eyes to the realities and faced the situation courageously and with a firm determination. It is futile to look to outside agencies for bringing about the necessary reforms.

The lives of the great majority of Indian women are governed by religious and social customs to an extent unknown in any part of the Western countries. The most important event in every Indian woman's life is to become the mother of a son. Once this has happened she secures some power in the family. But, the young mother and the childless widow suffers very much on account of certain social and religious customs.

Among the two major communities in India the Hindus and Mohammadans the purdah still prevails. This system condemns millions of Indian women to seclusion and a very limited and unhealthy life. As a result of this imprisonment, shut away from sunlight and normal contact with the world many thousands among the poor classes succumb to tuberculosis and other diseases. Even among the wealthy in women's quarters ventilation and efficient lighting are usually disregarded.

It will be interesting in this connection to quote what Kemal Pasha, the Reformer-Dictator of Turkey has said about the veil of Turkish women. "The wearer of the veil not only feels that she is the incarnation of virtue and modesty, but that the women without the veil are immodest and indecent. The veil has become a cover for hypocrisy which I shall tear to shreds. The veil is insanitary. Very few Turkish women are ruddy-complexioned. Hiding their faces for centuries, they have grown sallow and pale-faced. My second reason for outlawing the veil is moral. In Anatolia our men never saw a woman outside of their own immediate families or Christian women. I have lived in European provinces of Turkey, where Turkish men were accustomed to see a little more of women and I have lived in Western countries, where men see women every hour of the day. My observation convinced me that among these three classes of men, those of our Anatolian provinces, who came into very little contact with women, were by nature more sensuous."

The girls of either communities suffer from the evils of child marriage. In 1921 out of a total population of 350 millions, there were more than 2 million child wives less than 10 years of age. In 1931, this figure has increased to four millions. In 1934, there were more than

12 million child-wives under the age of 15, as well as 300,000 children under that age, who were already widowed. As the Hindu custom do not allow remarriage, we may imagine the real misery of the child-widows, who are denied all the pleasures of life and are looked upon as the cursed of the gods. There are very few facilities for training them for wage-earning occupations. In most cases their condition is tragic and pitiable.

The Sarda Act of 1929 forbidding the practice of child marriage has been largely ineffective. Although the enlightened women of India have done a good amount of campaign for getting the Act passed in the Legislature, we have not followed it up with much real propaganda among the illiterate people of the villages and towns. The passing of the Act itself resulted in a sudden increase in child marriages. This is one of the most important problems that we, the educated women of to-day have to solve. An intensive propaganda exposing the magnitude of the evil to our less unfortunate sisters and brothers is an imperative necessity to-day.

Despite all our conferences and councils, we are not doing much in spreading education among girls. It has been shamefully neglected. Seven times as much is spent on the education of boys as of girls. This is not enough in any case. Only 3 per cent. of our women could read and write as compared with 14 per cent of the male population. This discrepancy has increased during the last ten years. The blame cannot be on an alien Government since we had our own men as Ministers of Education.

Medical provision for women is totally inadequate. Most of the 8½ million annual confinements take place under conditions involving a maximum of suffer-

ing and causing a material and infantile mortality unparalleled in any other civilised country. In Calcutta for every 1000 babies born, 38 mothers and 300 babies die. In Bombay and Madras 13 and 15 mothers and 300 and 400 babies die for every 1000 babies born. This being the case in important cities with well-staffed hospitals, and clinics, what would be the number of deaths in smaller towns and villages? We, in India require a very large number of women doctors.



To this child bride a flimsy toy will give a greater pleasure than the gold bracelet that her husband is giving her.

associations and conferences are increasing in all parts of the country. Some of the most important problems which we have to face immediately are reforms in the education of girls, better medical service, health propaganda, compulsory training of midwives, abolition of temple prostitutes, more rigid control of cinema films, child marriage, purdah, untouchability and communalism.

These are some of the most important problems that the educated women of



A child wife cooking her husband's 'dinner' at an age when her sisters in other countries are enjoying a care-free and sheltered childhood.

Propaganda is highly necessary to impart medical and sanitary informations in the country.

It is gratifying to note that women's



The difference in the ages of the bride and bridegroom are apparent. Parents are more concerned with the wealth of the son-in-laws than the welfare of the daughters.

India have to solve. It is the sacred duty of every college girl to think serious-

ly on these important matters and devote herself to this noble cause even from her college days.

Educated Indian women of to-day may be roughly divided into two classes. Some among them have so much westernised themselves that except in their fashionable sari and the colour of their skin, there is not much in them that is common to the great majority of their sisters. These form the aristocratic and fashionable class who figure much in the press and on the platform and are more in the limelight. The other class is the educated women, who still cling to an unintelligent orthodoxy. They follow all ancient customs and traditions, no matter whether it is good or bad. It is these two sets of educated women who are to regenerate their illiterate sisters. In the former case, their education has completely alienated them from the ordinary women and in the latter there is nothing in them that is worthy of imitation. Then how do you expect to bring about a change in the life and outlook of the ordinary Indian women?

What is most needed at present is a new society of educated Indian women, rising above caste and communal prejudices, adopting all that is good in the Western society without losing the inherent virtues of Indian womanhood. Such a society is the urgent need of to-day. A compromise between the two extremes. It will bring about a change

in the out-look of the half educated and uneducated women. They will begin to appreciate the new life as it is easy for them to follow. It is too early to advocate companionate in marriage, divorce at will and such other revolutionary ideas which do not find much favour even in many of the advanced western countries. More than anything else it is the example of a clean and pure life of the educated women of India, that will bring about the much needed change in the outlook of our illiterate women. I have heard it said by many women of the older generation that modern education is detrimental to a good life. The life of our educated women are closely and critically watched by our illiterate sisters and even a single case of undesirable scandal is bound to shatter their hopes in the new life that is placed before them.

To-day, it seems to me that we are more enthusiastic on political questions than some of the important social problems. The majority of our women are still groping in the darkness of ignorance and superstition.

Therefore what is urgently required is propaganda in the villages and towns exposing the magnitude of the evils of child marriage, purdah and other similar evils. Medical and sanitary knowledge must be diffused among the people. Enlightened women must start night schools for married women and such other educational work.



INDIA'S CONTRIBUTION TO PHYSICS DURING THE LAST TWENTY-FIVE YEARS

By DR. K. S. KRISHNAN, D.Sc., F. Inst. P.,

Mahendralal Sircar Professor of Physics, Indian Association for the Cultivation of Science

The outstanding scientific achievement during the period was the discovery by Professor Raman of a new scattering effect, which secured for India the Nobel Prize for Physics in 1930. This discovery is generally regarded as one of the major scientific achievements of this century. In order to understand its significance it would be convenient to start with the famous light-quantum postulate of Einstein (1905), according to which light is regarded as consisting of discrete quanta possessing a definite energy and momentum. There is a simple consequence of this conception, which however was not realized till twenty years later : when such a quantum is made to collide with a material particle, the particle will naturally be set in motion in some definite direction, and the quantum will rebound on the opposite side as a consequence. Since the kinetic energy gained by the particle when it is started in motion must have come from the original quantum, the deflected or scattered quantum must be poorer in energy by this amount. The beautiful experiments of Prof. Compton on x-ray scattering by free electrons which verified this result are well known, and constitute a direct evidence for the corpuscular nature of x-rays.

Attempts to obtain the same effect in the optical region have not met with success. There is, however, an analogous effect in this region, having a different

origin, namely the one discovered by Prof. Raman.



DR. K. S. KRISHNAN

Let us consider a molecule consisting of two or more atoms bound together by chemical forces. If the atoms are disturbed from their equilibrium positions, they would naturally vibrate about these positions. Various types of vibrations are possible, each with a definite frequency, depending on the geometry of disposition of the atoms, their masses, and the forces binding them. Associated

with each of these frequencies there will be a definite amount of energy. There may also be similar energies associated



PROF. ALBERT EINSTEIN

with the rotation of the molecule as a whole. If the molecule is supplied with energy from outside, it can take up only these discrete amounts of energy characteristic of the molecule.

If a light-quantum is made to collide with the molecule, the molecule as a whole may behave as a scattering particle in the same manner as the electron in Compton's experiment, recoiling under the impact of the quantum and thereby taking up a certain amount of energy; the rest of the energy may come out as a quantum of degraded energy. Since, however, even the lightest molecules are many thousand times heavier than the electron, the velocity of recoil of the molecule would be very small, even for a head-on collision of the quantum, and the corresponding kinetic energy gained by the molecule quite negligible, so that the scattered quantum will have practically the same energy as the incident one.

But, as we have seen, there are other ways in which the molecule can take up energy, and in quite appreciable amounts. Thus a part of the energy of the incident light-quantum may be utilized in exciting any of its vibrations, and the remaining part will naturally come out as a scattered quantum with appreciably degraded energy. A degradation in the energy of the light-quantum corresponds to a change in the colour towards the red of the spectrum, and can therefore be easily observed, and also measured, with a suitable spectroscope.

The energy thus lost by the quantum must of course be one of the few discrete amounts which the molecule is capable of absorbing. The deficits of the energies of the scattered quanta from those of the incident quanta give us therefore a measure of the energies which the molecule is capable of absorbing and hence also of the frequencies of the corresponding vibrations of the molecule. A study of the scattered quanta thus gives us a more or less complete picture of these various frequencies of the molecule.

The history of this remarkable discovery by Prof. Raman is now too well known to need any detailed reference here. Prof. Raman's interest in the subject of light-scattering dates back to the early twenties and can almost directly be traced to his first sea voyage to England in 1921, when the beautiful blue colour of the Mediterranean water deeply impressed him. A paper explaining the blue colour of the sea as due to the scattering of sun-light by the molecules of the exceptionally clear waters of the sea, was the immediate result. This was followed by an extensive study of the subject of light-scattering in its various aspects. The discovery of the Raman effect was the natural and fitting outcome of these investigations.

The applications of the Raman effect have been very varied. Much of the work concerns itself with the elucidations of problems in molecular



SIR C. V. RAMAN

structure, nature of chemical bonds, and the dynamics of the vibrations of molecules, and also with the study of chemical reactions and physical changes. It would be sufficient to give here one example; and we may choose for the purpose the interesting experiments by Profs. McLennan and McLeod of Toronto on the Raman spectrum of liquid hydrogen. As is well known, the hydrogen molecule consists of two hydrogen atoms, each of which contains an electron and a nucleus. Both the electrons and the nuclei have intrinsic spins. When the hydrogen atoms combine to form the molecule, the two electrons couple themselves in such a manner as to oppose each other's spins. But as regards the nuclei there are two ways of pairing them, one in which their spins are in the same direction, and the other in which they are in opposite

directions. These two ways of pairing the nuclei will give rise to two different kinds of hydrogen molecules. Owing to the difference in symmetry of these two kinds of molecules, the quantum rules governing the rotations of these molecules (about an axis perpendicular to the line joining the two nuclei) are different, and therefore the amounts by which their rotational energies can change under external stimulus are also different. Hence the Raman lines of these two kinds of hydrogen molecules will be quite different. In the experiments of McLennan and McLeod on the Raman spectrum of liquid hydrogen the lines characteristic of both the types of molecules appeared, demonstrating the simultaneous existence of both the types.* It was further found that the Raman lines characteristic of the symmetric type (with the nuclear spins opposed) were only a third as intense as those of the other type of molecules, showing that in liquid hydrogen the symmetric molecules are only one third as numerous as those of the other type. These results also are in accord with theoretical predictions.

The Bose-Statistics

In a memorable four-page paper in the *Zeitschrift für Physik* for 1923, which was primarily an attempt to remove an inconsistency in Planck's famous derivation of his radiation formula, Prof. S. N. Bose of Dacca University introduced an extremely powerful new method in statistics which has been later applied with remarkable success to various other problems in Physics. For example, it formed the basis for a new gas theory by Einstein, and it was also the forerunner of the newer statistics of Fermi and Dirac. The method is too technical for a popular exposition. The

* The two types of hydrogen molecules have later been separated by Bonhoeffer and Harteck,

new idea underlying the method is somewhat as follows. Planck, the originator

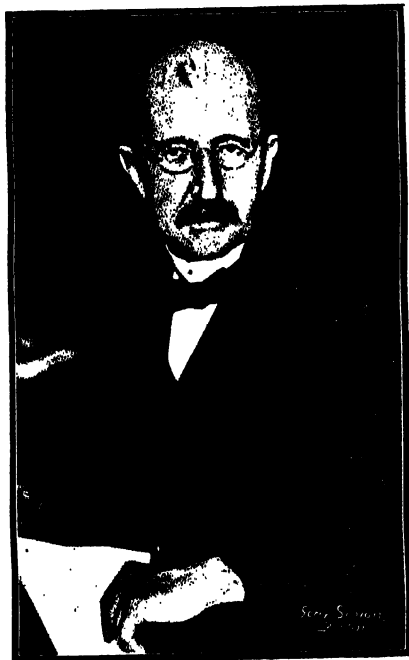


PROF. S. N. BOSE

of the quantum theory, in deducing his famous expression for the temperature radiation of a black body, based his deductions partly on the classical theory and partly on the quantum theory. The immediate object of Prof. Bose's paper was to remove this inconsistency and to derive Planck's expression by a method which would not be open to this objection. Statistical methods had been applied with much success in the kinetic theory of gases, in which the gas is treated as an assemblage of a large number of molecules moving with different velocities and therefore possessing different linear momenta. Since, according to the light-quantum postulate of Einstein, to which we had occasion to refer in an earlier section, light-quanta also may be treated as corpuscles endowed with linear momentua, it would be natural to enquire whether similar

statistical methods can be applied to light-quanta, to find, for example, the number of quanta in unit volume possessing momenta whose values range within any specified narrow limits. We cannot, of course, expect the classical statistics of Boltzmann, intended to be applicable to material particles, to be applicable also to light-quanta, and the main problem before Prof. Bose was to devise a new statistics which would be applicable to light-quanta.

Many problems in classical statistics involve the conception of the statistical probability of a given distribution of states. For example suppose there are S states or cells which have to be filled by N individuals in such a manner that N_1 of them will occupy the first cell, N_2 of them will occupy the second cell, and so on. (The numbers of individuals occupy-



PROF. MAX PLANCK

ing the different cells when added together will naturally give the total number of individuals ; i.e., $N_1 + N_2 + \dots$ should

be equal to N). What is the statistical probability of this distribution? This is taken to be equal to the total number of different complexions which would correspond to the above specified distribution. For a proper counting of this number we have first of all to fix the criterion by which to decide when two complexions are different and when they are not. In the classical statistics of Boltzmann a new complexion arises when any two individuals occupying two different cells exchange places, but no new complexion arises when two individuals in the same cell exchange places. Coming back to our example, in counting the number of different complexions we have therefore to treat the N_1 individuals that occupy the first cell as being alike of one kind, N_2 individuals that occupy the second cell as alike of another kind, and so on. Thus the counting of the complexion becomes a simple algebraic problem, namely to find the number of ways in which N things may be arranged among themselves, taking them all at a time, when N_1 of the things (which occupy the same cell) are exactly alike of one kind, N_2 of them alike of another kind, and so on.

In the new quantum statistics of Bose the counting of the complexions is done in a different manner. For this purpose all the cells which contain the same number of individuals have to be treated as alike of one kind and different from those containing a different number of individuals. Suppose there are S cells, S_0 of which are occupied by no individuals, S_1 of which are occupied by only one individual, S_2 of which by two, and so on. Then the number of different complexions corresponding to this distribution, on the new statistics, would be equal to the number of ways in which S things can be arranged among themselves, taking them all at a time, when S_0 of the things are alike of one

kind, S_1 of them are alike of another kind, S_2 of them are alike of a third kind, and so on.

Adopting this new method of counting the complexion corresponding to a given distribution, Prof. Bose found that the Planck formula could be readily derived: to be more precise, the counting of complexions devised by Prof. Bose is the one which would lead to the Planck formula, and is therefore presumably the correct one applicable to an assemblage of light-quanta.

Though the methods of counting complexions are different on the classical Boltzmann and the new Bose statistics, we can easily see from the final expressions for the statistical probability that there is a certain *formal* resemblance between the two expressions. This circumstance makes it easy to translate the results obtained on the classical theory to the new statistics.

The first important application of the new statistics of Bose was made by Einstein, soon after the publication of Prof. Bose's paper, to explain the peculiar behaviour of gases at extremely low temperatures, which was not explicable on the basis of the classical gas theory. The new statistics was shown to be in agreement with the well-known Heat-Theorem of Nernst.

Prof. Bose's method of counting complexions has more recently been adopted by Fermi with regard to electrons, with the important further restriction that not more than one electron can be in one phase, which may be regarded as a statistical expression of the famous Exclusion Principle of Pauli. The Fermi statistics has recently been applied with great success by Sommerfeld and others to the explanation of the electrical properties of metals, which were not properly understood till then. The Bose statistics has also been

applied successfully to various other theoretical problems, among which we should specially mention the study of certain classes of composite atomic nuclei.

Saha's Theory of Temperature Ionization

Among the outstanding researches in astro-physics the theory of temperature



PROF. MEGHNAD SAHA

ionization put forward by Prof. Meghnad Saha occupies a prominent place. As is well known, an atom consists of a number of electrons arranged in a certain regular manner, in different shells, around a central heavy positively charged nucleus. The few electrons in the outermost uncompleted shells, are naturally less firmly bound to the atom than those in the inner shells. By supplying sufficient energy from outside it is possible to

shift these outermost electrons to some of the higher levels allowed by quantum rules; if such an atom is left to itself, these electrons will naturally return in due course to their normal lower levels and in this process give out the extra energy as quanta of radiation. Since there are various levels which the electrons can possibly occupy when suitably excited, and since further the return to the normal level can take place in stages, we will get a large number of discrete quanta radiated out by the excited atom, all of which would of course be characteristic of the atom. Indeed the uniqueness of the spectral radiations emitted by a given element after suitable excitation affords one of the best means of identifying the atom. All spectral analysis is based on a knowledge of the radiations characteristic of different atoms, and so also the identification of different elements in the sun or the stars.

We have mentioned that by raising the outer electrons of an atom to various possible higher levels, the atom may be made to emit its characteristic spectrum. In the process of excitation it is indeed possible, by imparting sufficient energy, to detach completely one or more of the outer electrons from the atom. The atom is then said to be singly or multiply ionized. The return of the remaining electrons to their normal levels will correspond to emission of radiations which will be characteristic of the ionized atom, and which will naturally be different from those of the normal atom. Thus it is possible by a study of the spectrum of the sun or the stars, not only to infer the existence of certain elements, but also to get an idea of the state of ionization of the atoms.

There are various methods of exciting, and in the limit ionizing, the atoms. For example when two atoms moving with sufficiently large velocities

happen to collide, the kinetic energy released may be large enough to excite or ionize the atom. In an assemblage of atoms even at ordinary laboratory temperatures, there must be some atoms which would be moving with large velocities, but the number of atoms having velocities large enough to ionize them on collision would be nothing. But when we go to temperatures obtaining in the sun or the stars, the number of such effective collisions would become appreciable. Conversely the existence of ionized atoms, as evidenced by their characteristic spectral lines, may be taken as an indication of sufficiently high temperatures obtaining in these regions.

But this conclusion led to various apparent absurdities. For example the radiations from the higher levels of the sun's atmosphere indicate the presence of ionized calcium, strontium and barium atoms for example, whereas from the evidence of the Fraunhofer lines, these elements are present in the unionized state at the surface. This apparently suggests that at a great height, of the order of several thousand miles, from the sun's surface, the temperature is high enough to ionize these atoms, but when we go nearer to the surface the temperature is not sufficient for ionization; which is impossible. In the spectra of some of the stars also, similar anomalies were known. Stars which were known to be at a higher temperature gave the spectral lines characteristic of ionized atoms less prominently than those at a lower temperature.

These anomalies were quite baffling, but on the basis of Saha's theory these, and several others, receive a natural and convincing explanation. The fundamental idea underlying the explanation is that at extremely low pressures it is possible for the ionization of the atom to occur at lower temperatures than when

the pressure is high. For example at large distances from the surface of the sun, although the temperature is definitely lower than at the surface, owing to the extremely low pressures obtaining at these levels, conditions are more favourable for ionization.

In discussing the population of ionized atoms in an assembly it is therefore necessary to take into account, in addition to the temperature and other factors, also the pressure of the assembly. In a series of three important papers, Prof. Saha investigated theoretically in an elegant manner the equilibrium between the un-ionized atoms, ionized atoms and electrons, in relation to the temperature and pressure of the assembly. The ionization of the atom is treated for this purpose as a kind of chemical dissociation, the products of the dissociation being the free electron and the ionized atom.

On the basis of these investigations, Prof. Saha has been able to interpret successfully a large volume of astrophysical data and in particular to develop a reliable method for estimating the temperatures of the stars, which previously could only be guessed from other considerations. The theory explained for example why some of the elements do not appear in the Fraunhofer spectrum of the sun, and predicted that some of these missing elements would be detectable in the spectra of the sun spots, and some others in the spectra of faculae. These predictions have been fully verified.

Using the idea of a selective radiation pressure, Prof. Saha has also been able to explain the occurrence of heavier atoms like calcium at higher levels from the sun more prominently than for example a lighter atom like helium.

Prof. Saha's theory has considerably influenced subsequent developments

in astrophysics, many of which start with the same basic idea.

Space does not permit us to include in this place other investigations, some

of which are quite important; but the foregoing account will give some idea of India's contribution to the advancement of the Physical Sciences during recent years.



Lord Rutherford of Nelson, Director of the famous Cavendish Laboratory of Physics at Cambridge University, who by common consensus is the dean of the world's Physicists.



Prof. J. J. Thomson, the great English Physicist, well-known in connection with his work on electrons



Prof. Hilbert, probably the foremost living mathematician



S. Ramanujan, the great mathematician, was the first Indian to be elected Fellow of the Royal Society and Fellow of the Trinity College. (Born on December 22, 1887 and died on April 26, 1920.)

NEW BOOKS AT A GLANCE

The Indian Earthquake By C. F.

Andrews (Allen & Unwin 2s. 6d.)

Mr. C. F. Andrews is no new man to India. He has already endeared himself to the people of this country as a sincere worker in their cause. The great calamity that has befallen the people of Behar has evoked universal sympathy in all parts of the world. In this book the author vividly describes the terrors of the actual scene of the earthquake and the efforts that are being made for the relief of the sufferers by the people and the Government. Mr. Andrews makes a powerful plea to the whole world to come forward with assistance.

"The desire of Young India to answer the call of sacrifice and service, when it comes, with a chivalrous appeal to help the weak, will at once awaken a response in the hearts of the young in the West. For nothing draws the youth of the world closer together than high endeavour of this kind. It comes with a human touch, and humanity everywhere is moved by it.

"Therefore, in this great affliction, which has singled out India among the nations as the sufferer, the West will surely be ready to take its own share of relief work, if only the right way can be pointed out whereby this may best be accomplished".

It is a book that every educated youth of to-day should read; more so because the profits derived from the sale of this book will be given to the relief of those who have suffered from the great earthquake.

An Autobiography By Viscount

Snowden (Nicholson & Watson, 2 Vols. 21s. each).

The two volumes of this book are a convincing record of the life of a very brave man. The story of the life of Viscount Snowden will indeed be an inspiration to many a youth. At the age of twelve he became a pupil-teacher in the village elementary school at Yorkshire. Later on his family migrated to Lancashire in search of employment for his father and sisters. Here Philip Snowden aged 15 got a job in an Insurance Office. A little later he passed the Civil Service Examination and became a surveyor of taxes to Liverpool, where he became interested in the theatre. When he was about the age of twenty six, he had a slight accident and became permanently crippled. Two years after he had to retire from the Civil Service. The Independent Labour Party was then being formed and he joined it and devoted himself to it.

In 1924 when the labour Government came into power, Snowden became Chancellor of the Exchequer. In 1931 by a strange irony, Snowden goes out of the Labour party which he had done so much to create. He was raised to the Peerage. He has finally retired from politics. These two volumes give the reader the remarkable force of Snowden's personality and the dramatic quality of his career.

The Main Currents Maratha History

By G. S. Sardesai (Rs. 2).

Mr. Sardesai, one of the greatest authorities on Maratha History, gives an excellent survey of the philosophy of Maratha history. This book will be of great interest to students of history as it is an authoritative treatise on the rise and fall of the Marathas.

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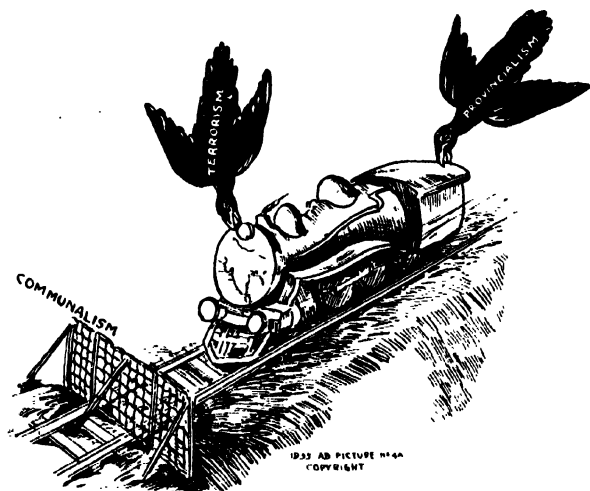
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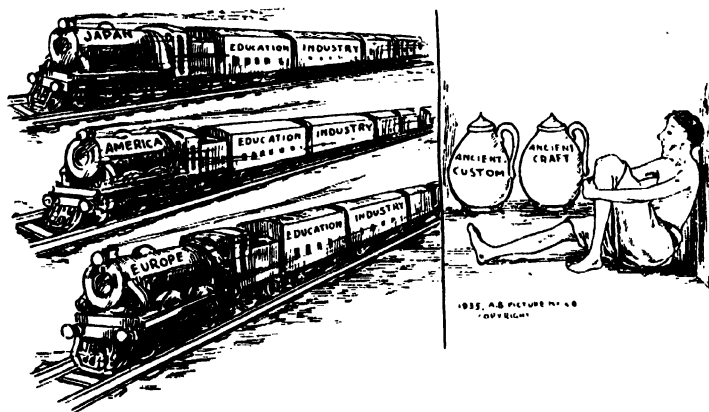
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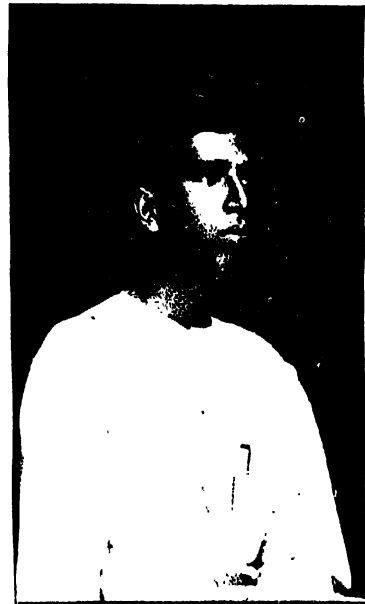
“HOW FAR THE CONTACT WITH GREAT BRITAIN HAS INFLUENCED INDIA IN HER SOCIAL & ECONOMIC LIFE”?

By SYAMAPADA CHATTERJEE

5th year Arts, University of Calcutta

India's contact with Great Britain and therefore, with Western Civilisation, dates from the beginning of the 17th century. But it was not until Britain had gained political supremacy that we can appraise her relative importance in the life and history of India. Far superseding the contributions of Brahmanic and Islamic civilisations, Western culture, though third in date, has played the most remarkable and significant part in the creation of a New and Modern India, no longer isolated and bounded within her geographical area. The British have been the chief agents in imparting the new culture. Opposed to Oriental passivity and fatalism, and overcoming the most bigoted conservative prejudices of the country, a new spirit of progress, in which our gaze is fixed forward—has been the most conspicuous outcome of this contact. Along with intellectual progress, education—which, in the widest sense, is the most prominent of England's work in India—has furthered the cause of national unity and solidarity; 'divide et impera' has ceased to be a dominating principle. The consciousness of political rights and duties and the yearning for national life

and citizenship that now pulsate in the country, is the work and achievement



SYAMAPADA CHATTERJEE

of England: peace and tranquillity in both internal and external affairs is the greatest boon and the crowning result of British rule in India.

The rottenness at the core of the Indian society in the early British days, first made itself felt in the form of military and political weakness. The Moghal Emperors were sinking in the ease and

*Space does not permit us to publish in this issue more of the selected Essays.

However, we hope to publish them in some of our future numbers.

Ed. M. S.

luxury of the court, and were mere political nullities, nobles were selfish and short-sighted; corruption, inefficiency and treachery disgraced all branches of public service; and agriculture and trade resulted in ruin. The system was breaking down through its own harshness. In the midst of this decay and confusion the British struck India with irresistible force. But, when they assumed the ruling authority, they adopted a very wise and cautious policy of conservation and reform, with due regard to its practical usefulness. When a reform was needed true reformers appeared on the scene. Moral and social ideals of a new order, and purified and re-generated social life have been shaped as the result of the contact with Western life and thought. The British have granted religious liberty i. e. freedom of faith and worship to all classes by the Queen's Proclamation of 1858. Their process of reform was of gradual evolution and not of revolution. Internal reforms were carried out and age-old abuses were removed from the social life.

The cruel and inhuman practice of Sati, or the burning of a Hindu widow on the funeral pyre of her husband, was abolished in 1829 under the Governor-Generalship of Lord William Bentinck by declaring it as criminal and punishable by death. Equally important was also the suppression of female infanticide and the horrible practice of human-sacrifice by the Khonds. Lord Dalhousie (1848-1856) passed Acts (1856) permitting the re-marriage of Hindu widows, and thereby removed an age-old social evil. Slavery which was so much productive of many concomitant and untold sufferings and oppressions of a ruthless character prevailed for a long time unchecked, due to the sanction it got from Hindu and Mahomedan Law. The lives of these slaves were a long catalogue of degradation and misery. This obnoxious practice of

slavery was also put to an end, like other evils, by the British Government about the year 1844. The Theistic Church of India, or the Brahmo Samaj was established at this time. In addition, temperance associations, night-schools, uplift work for the lower classes, intercaste marriages, the publishing of newspapers, and the creation and diffusion of cheap and pure popular literature were organised about this time, and they made valuable service to the country. The service of mankind (regardless of caste or creed) ceased to be an exclusive distinction of the Christian Churches and Hindu India rose out of its seclusion to the need of the day, and absorbed this form of moral activity. This spirit of service that we see in India to-day is clearly a fruit of the English rule. No less remarkable are also the laws with regard to decency and morals, and prohibition of public torture, as in the hook-swinging during the Charak-Puja. Of recent development, the Sarda Act (or the Child Marriage Act) is also worthy of mention. It raised the age of marriage of girls to 14, and prohibited child marriage.

Unparalleled in the previous history, great educational activity and the enlightened ideas of a more advanced age have brought a new social outlook, more specially for our womankind. Englishmen have all along championed the cause of education in this country, and it is no longer restricted to particular section, high caste people or nobles. By the establishment of Universities and numerous institutions open to all, for boys and girls alike, for imparting academic--higher, secondary and primary education, they have made a concerted attack on illiteracy in its very stronghold, viz., the masses of the population. Of immediate bearing upon the progress of sanitation in India is the advance of medical research and foundation of numerous medical institutions.

Internal communications were destitute, in the pre-British days, of all but the most primitive facilities. Neither railways, nor telegraphs, posts nor mercantile marine existed. Of all modern sciences the people were almost ignorant. Lord Dalhousie created a department of Public Works with a view to developing the resources of the country by a network of roads, railways, and irrigation canals. Great irrigation works were undertaken from this time, and the Ganges Canal was opened. Great trunk lines were being constructed and trunk roads were metalled. No less than 4000 miles of electric telegraph were erected. Different parts of the country were knit together to strengthen national unity and mutual understanding. Famines are of less frequent occurrence; the suffering of peoples during any calamity has been mitigated. On account of transportation facilities relief measures are promptly rendered, and the people do not suffer much, as before. The officers are held responsible for protecting the people from starvation, and huge amount is retained out of the collected revenues for education, famine relief and various other purposes.

The State has widened the income of the people, extended their markets and opened out new sources of wealth. They have supplied the country with modern machineries, and taught us their uses, and thus saved the country from relentless foreign exploitation.

India is preponderately an agricultural country. Attempts to improve and expand the indigenous agriculture have been uniformly made, as is well shown by the history of silk-industry in Bengal or the introduction of Carolina paddy, American cotton, tea, cinchona etc. Their services have not only been made in the past but are still continuing and this, we see it as a subject transferred to popular control. Systematic study of the diseases

of cattle and pests, of plants and of the merits of particular kinds of manure have produced good results, and there is expectation of more. Training is already being given for agricultural education



Islam Anwar Khan, B.A. (Hons.), Politics,
Lucknow University who wins a prize for the
Essay Competition

and research. The works of the settlements have been to protect the rights of subordinate tenantry. The re-establishment of the Zemindary system has also resulted in the growth of the productivity of the soil and a healthy relation between the Zemindars and tenants. Co-operative societies have sprung up at Government's recommendations to reduce rural indebtedness, and agricultural loans are given at a low interest. The State has promoted the accumulation of national wealth and helped to put money into the pockets of the people.

Prosperity of a country depends on trade and commerce. The British has brought India in communication with other parts of the world, and introduced

her produce in all countries ; the Government have encouraged the growth of industries by purchasing their requirements in the local market-produces. They have revived old industries and fostered new ones. Mills and factories are of recent growth in India. They have helped us to wrest from Nature her material resources, and mines have been found. Safeguarding and protecting the interests of the country, they have helped to build and develop new industries by State bounties and loans to sound concerns. To impart higher technical education to Indians, State scholarships are awarded for studies abroad. The exploitation of labour by the Capitalists has been made difficult by the ameliorating measures taken by the State through Factory and Labour legislations. The grant of fiscal autonomy has been effecting considerable developments in the country ; and economic independence, i.e. monetary and financial autonomy is being granted to the Indians through the establishment of the Reserve Bank of India.

Thanks to England, there is a New India, no longer enslaved but free, no longer blinded but enlightened, not perfect but striving for perfection, awakening to the full consciousness of a glorious past and the possibility of a still more glorious future. Englishmen can look back upon their India, if not with unalloyed satisfaction, at least with some legitimate pride. It is now a more comfortable, convenient, safe and healthy place to dwell in. The number of literates are increasing as education is expanding to remote parts of the country ; and the standard of living has risen. Primary education is being made compulsory. Many Indians have already distinguished themselves in all branches of learning and have been the recipients of the highest honour in the world. No honest critic of British rule in India can regard it without highest admiration. And without any fear of contradiction it may be said that nobody will be willing to exchange the rule of the British for that of his predecessors, Moghuls or Mahrathas.



MISS R. G. JEEBAMONI
4TH. YEAR (HONS.) CLASS
COLLEGE OF ARTS,
Trivandrum, who wins a medal
for Interpretation of Pictures.

MISS GOURI ROY
1ST YEAR CLASS
Bethune College for girls
Calcutta, who wins a medal
for the Essay competition.

INTERPRETATION OF PICTURE III A

By TARA PADA MITRA

3rd year, Commerce University of Calcutta

A thought-provoking picture that invites the younger generation to think seriously of the present day condition of their dear motherland. Does it not represent the tree of progress with the flag of glory at its top?



It is tragic to think of the state of affairs that exist in our social and political life of to-day. Here is a country with one fifth of the population of the world composed of an agglomeration of castes, creeds and communities divided into

innumerable provinces and States with a babel of languages, steeped in ignorance, striving its every nerve to attain unity and freedom. Yet, what do we see in the social and political arena? A mad rush for power, individual and communal. Is not this picture significant of the great conflict of interest among the political and communal groups in this country? No one thinks in terms of a united nation. Each one is fighting for himself, his community, party or province. And in this fight he finds safety only by cutting the throat of the other. That is what is represented in this picture. The Congress aims at the severance of the British connection and cuts the branch on which



Miss JYOTSNA PATHAK, I. A. Class,
Victoria Institution Calcutta, who wins a prize
for the AB. Competition this month

the co-operationist stands. But the orthodox Hindu finds in the Congress ideals a danger and a menace to his religion and he aims his sword to cut down the Congress. The Muslim finds in the Hindu an enemy to his sacred cause and he is on his guard to bring him down. And at the

bottom stands the anarchist youth cutting the tree itself and thus bringing about the downfall of the entire nation. This is a correct representation of the India of to-day. Party feelings, sectarian and communal interests and anarchic activities are eating into the very vitals



BALWANT SINGH
1st year Science,
Udai Pratap College—
Benares who won a prize in
the A.B. Competition
in March

A. K. SARKAR
B. Sc. 1st year,
Allahabad University,
who won a prize in the A.B.
Competition in January.

A. B. M. ABDUR RAB,
3rd year
Feni College, Feni,
who won a prize in the
A.B. Competition in March.



KALKA PRASAD MEHROTRA,
2nd year Science, Christ
Church College, Cawnpore,
who wins a prize this month
for essay Competition.

A. I. AHMADI,
Inter Sc., class,
Gujarat College,
Ahmedabad, who wins a
prize this month for
Essay Competition

RAM KISHORE TRIPATHI
XI, Science, Ewing
Christian College,
Allahabad,
who wins a prize this month
for essay Competition

of this young nation. The untouchables and women are conspicuously absent from this picture. Here is a suggestion that with sixty million untouchables down below the gutter and about 180 million women shut behind the purdha, with numerous social evils and selfish and sectarian interests, we are aspiring for political freedom through communal channels! Every leader from his housetop proclaims to his eager and applauding communities "I am a Hindu first", "I am a Muslim first", and everything else afterwards. The clap trap of communal emotionalism is driving its victims and the nation to destruction.

Islam is justice, we are told; Hinduism is tolerance. Yet injustice and intolerance are the war-cries of the communities. The communalism of the Hindu and Muslim bear within itself the seeds of its own destruction.

And now what about the vot who

stands down below cutting the tree itself, where as his elders are only aiming at the branches. We are all tired of the terroristic activities of some of the youths of this land. In their excited emotion they take to the cult of violence. It is only cutting the very tree of progress the branches of which are about to be severed by communal and party swords. Calm and sober thinking will convince us of the futility of destructive activities—destructive to society and to the individual.

There is a wealth of sacrifice and devotion stored up in the hearts of the young men and women of India. And instead of cutting the tree of progress let us devote our energies and the fund of loving service in every kind of social work so that we may create a new India worthy of the admiration of the world. Let us take to heart the noble word uttered by Swami Vivekananda "Seva" - Service to humanity.

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Miss SANTI GANGULY
Class X
who wins a medal this
month for a pencil sketch
of H. M. the King.

Miss PREETI GUHA,
Class X
who wins a prize for
A.B. Competition
this month

Miss NAMITA
DAS GUPTA,
Class X
who wins a prize for
Essay Competition
this month

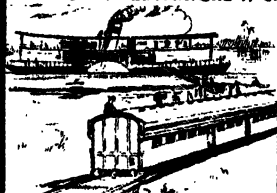
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SARA GHAT-CHANGE TO METRE GAUGE

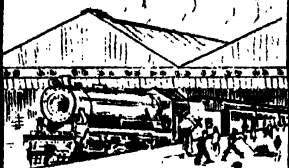


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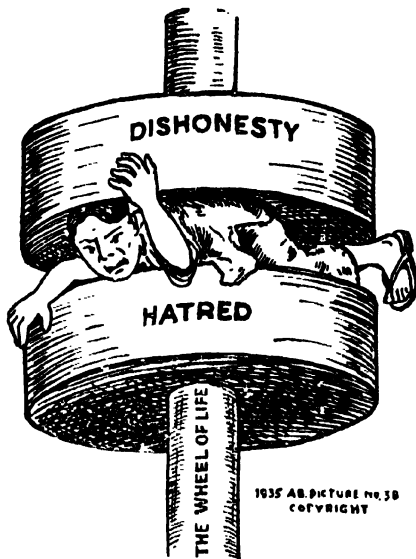
E.B.R.

INTERPRETATION OF PICTURE III B

By Miss MANOSHI LATA SAHA

Sathbaria High School, Sathbaria, Patna

Here we see a picture pregnant with meaning. This clearly suggests the bad effect of dishonesty and hatred. There is a very wise saying "Vice brings its



own punishment," and it is true in each case. Dishonesty and hatred lead us to the path of repentance and failure.

In the picture, we see a boy crushed by dishonesty and hatred, the two harmful sides of the wheel of life which is always moving in its course. The terrified boy tries his best to get out of it but all his efforts turn to disappointment. We can easily infer that the causes of such a misfortune of the boy are nothing but dis-

honesty and hatred. The pitiable consequence of these two vices is writ large on his pale face. This picture reveals a glaring truth of human life. Many men cannot reach the pinnacle of life only because they lack honesty and love.

This picture teaches us that honesty and love are the pillars of success and glory in life. Dishonesty and hatred throw us into the abyss of failure and degradation. Men of good character and universal love stand on firm rocks. Such men alone come out success-



SAMBHAJI RAO C. ANGRE
Class VI-A Cathedral High School, Bombay,
who won a Scholarship for AB Competition
in December.

ful from the trials and tribulations of life. Honesty and love are really essentials of life. A man without these

essences is doomed. He can neither attain success nor glory in life. His life becomes miserable as that of the boy in the picture given before us. At every step he finds his way full of dangers and obstacles and success for him becomes

quite impossible.

So, if we wish to be crowned with success in every walk of life, we should always stand on the bed-rocks of honesty and love.

By **MAGANLAL PURUSHOTTAM PAI,**

Matric Class, K. V. D. High School, Jodiya, Kathiawar

Dishonesty and hatred are two the great and dangerous vices which lead to



SATYA RANJAN MAITRA,
Class VIII, Burdwan Collegiate School,
who wins a prize this month

the downfall of human beings in the long run. It is just possible that a dishonest man for some time may attain the highest pinnacle of glory and greatness during his life time, but his downfall is absolutely certain sooner or later. The same is the case with a man of hatred. It is a fact admitted at all hands that a man who does not love his fellow creatures, who has no respect or consideration for the feeling of subordinates and dependants, positively leads a life of total failure and utter misery. In fact, he leads a life of loneliness and never cherishes affection, fellow-feeling or sympathy for others in time of troubles. It is easy to understand that ultimately a dishonest man as well as a man of



**PRADOSH KUMAR
CHKRAVARTY**
Class X,
Govt H. E. School, Dhubri,
who wins a prize this
month,

**BHAWANI
PROSAD TEWARI**
Class VII, Collegiate
School, Burdwan
who won a prize
in September

**DEBA PROSANNA
BANERJEE**
Class X
Zilla School, Comilla
who wins a prize this
month

hatred proves himself a source of constant trouble to the society and all those who come in contact with them never trust them. None show willingness and readiness to remain on friendly footing with such a man and hence it is quite obvious that gloominess pervades in their lives.

The picture before us is the best example of the above truth. We see a wheel of life rotating on its axis. On the top part of the wheel of life the word 'Dishonesty' is written and on the

bottom part 'Hatred' is written. In the middle we see a young man falling into these two vices. His left hand points towards dishonesty and his right towards hatred as if he wants to give warning, "Beaware of these two vices."

Brothers and sisters, what can we gather from the warning? He is quite right because if we give way to these vices we shall have nothing but a miserable life. On the other hand, if we try to be honest, we shall be able to lead our life with ease and comfort.



Miss SUBA SEN,
Class VIII Girls, High
School, Jalpaiguri,
who has won a prize in the
A.B. Competition in March

Miss HEMLATA BOSE,
Matriculation Class,
Bramo Girls' School,
Calcutta
who wins a prize this
month

Miss KANICA ROY,
Matriculation Class,
Sardar Girls' School
Dinajpur,
who won a Scholarship
in March

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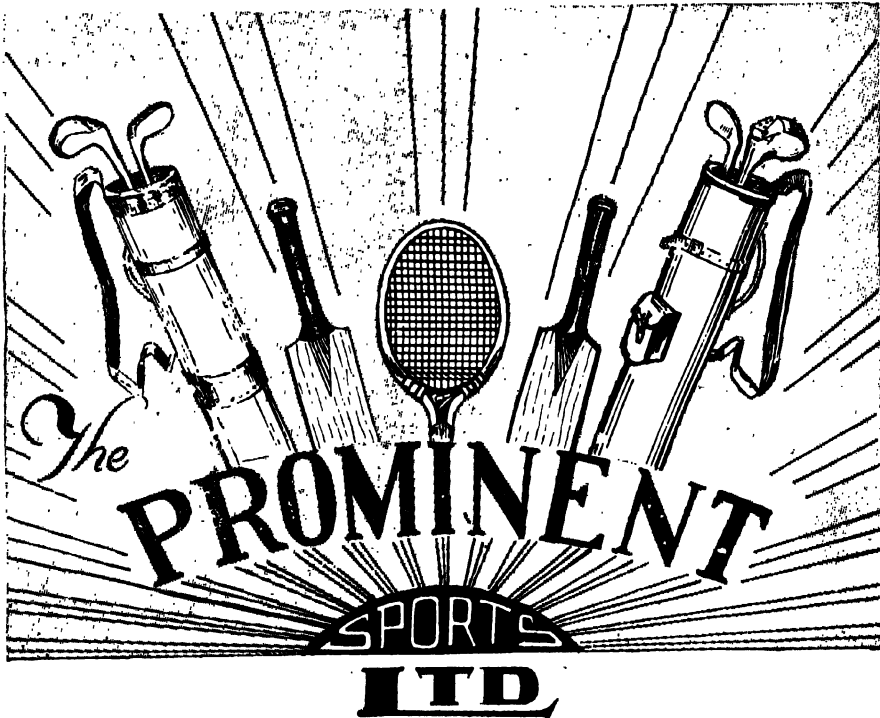
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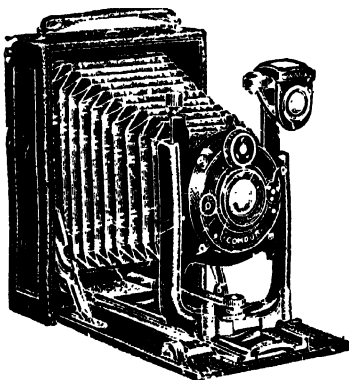
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IV Year Honours,
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—*Brilliant Camera Rs. 25.*
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7. Satya Prasad Baruah,
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Scottish Church College, Calcutta.
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(ESSAY.)

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Politics,
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12. Pritish Chandra Dutta,
Intermediate Arts,
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13. A. J. Ahmadi,
Inter Science Class,
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XI Science,
S. M. College, Chandausi,
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Sathbaria High English School, Palna.
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2. Maganlal Purushottam Pal,
(Matric Class),
K. D. V. High School, Jodiya.
—*Scholarship of Rs. 5 per month for 3 months.*
3. Miss S. M. Ropmay,
(Matriculation Candidate),
Shillong High School for Girls,
Shillong.
—*Medal.*
4. Miss Preeti Guha, (Class X),
Beltola Girl's H. E. School, Calcutta.
—*Books or Cash prize Rs. 3.*
5. P. S. Naidu,
S. S. L. C. Class,
G. H. School Madras.
—*Books or Cash prize Rs. 3.*
6. Khurshed N. Parak,
VII Class,
Dr. Antonio Da Silva School, Bombay.
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Memensingh Zilla School, Mymensingh.
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8. T. H. Pishori, (Pre-Matric),
The City High School, Karachi.
—*Books or Cash prize Rs. 2.*
9. Rati Kanta Nag, (Class X),
Cathedral Mission School, Calcutta.
—*Books or Cash prize Rs. 2.*

10. Md. Hafizur Rahman,
(Matriculation Class),
Zilla School, Rangpur.
—*Books or Cash prize Rs. 2.*
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Netrakona.
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Alipurduar H. E. School, Alipurduar.
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Naryangunj H. E. School
Narayangunj
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Jalpaiguri Girl's H. E. School,
Jalpaigur.
—*Medal.*
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Govt. High School, Maulvi Bazar,
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Class X
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Pencil Sketch of H. M. the King

1. Keshob Lal Bhowmick,
Class IX
B. K. Union Institution, Khulna.
—*Medal.*
2. Miss Santi Ganguly,
Class X
Beltola Girls' High School, Calcutta
—*Medal.*

ESSAY.

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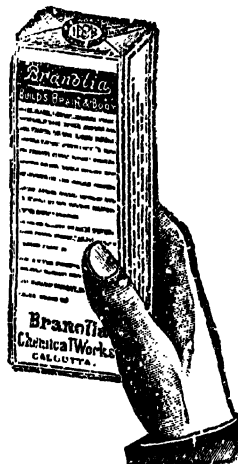
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WHAT THE INDIAN YOUTH IS THINKING

By K. POTHAN THOMAS

The title of this article may lead most of you to expect some startling disclosures about the thoughts and aspirations of young India. Every civilised nation in the world looks to its young for bringing about social and national regeneration. We in India hear a good lot about the youth movements in America, Germany, Italy, England, China, Japan, Turkey and other countries. It makes us pause for a moment as to what the Indian youth is thinking.

Young India has not yet fully realised its fate as a nation. This fate lies in the fact that our country is to-day the field upon which cross-currents of political, cultural and religious difficulties are being fought out. The idea of a National State has not yet fully dawned in the mind of young India. Many want to live down a disunited and historical past ; others want to overcome the present communal and provincial difficulties and work out new ideas which will for ever symbolise Indian unity.

The outstanding fact about young India is the greatness and suddenness of the change that is coming upon it. I suppose that in the whole of history no youth has ever had to pass through a more critical situation than the Indian youth of to-day. The educated Indian youth is no longer willing to take for granted doctrines, customs and creeds of any kind without investigation. He wants to know more about fundamentals.

But, in his march towards his ideal, he finds the strongest barriers around him. Individually he feels powerless to break it and eventually he surrenders to it. It is for this reason that the youth is looking forward towards Fascism, Nazism and even Communism.

The rising generation of India is not prepared to possess a National State having only a common constitution for its foundation. Still though the idea of a national unity of society and language is a myth, it has like many myths, exercised a great influence of a semi-mystical type. Conflicting cultures, divergent political ambitions, communal and cast prejudices are dissipating the energy of the youth in too great a variety of ideals. The Indian youth is sincere and loyal enough in his devotion to the cause of his motherland, but he is often being deceived and exploited in the interests of those who are neither self-sacrificing nor sincere.

Instead of working for the much needed changes in the social and communal atmosphere of young India, many of our politicians are working out their schemes for a revolution. No revolution can be made wholly from self-interest, and in India to-day it is the young men whose idealism is the decisive factor in the struggle for national regeneration. The struggle for political power prompted by communal and racial aspirations is plain

enough to anyone who can look behind the forces working for it.

The educated Indian youth of to-day is more idealistic, more egotistical, more disturbed in mind, more unsatisfied in general than his elders. He is more interested in ideas and movements in the abstract. He is more in touch with the world of newspapers and political problems than with religious and social affairs. He views with bewilderment the large scale political experiments in Italy, Russia and Germany and he tries to be interested in the social and economic theories which underlie these practices and he labels himself with the particular badges which he likes best. He tries to apply these theories to rectify the conflicting atmosphere in the present-day life in India. But he forgets that it is a fruitless attempt to implant democracy on the soil of theocracy. And he recognises the need for a change in the Indian social life. But he lacks the power to work for it. It is a uphill and well-nigh heart rending task to reform society.

The evolution of young India has naturally to begin with the educated and cultured, and by slow degrees reach the masses. Unfortunately we do not find any trace of the evolution even in most of our educated leaders. Many of them have yet to imbibe the elements of nationalism. Is it not an irony of fate that many of those who are most vehement in the denunciation of British Imperialism should be so unmindful towards the injustice perpetuated by the existing social or communal order of which they are the pillars of support ?

Therefore, the task before young India is to find release from the contentious loyalties which surround them and subjugate for pure national and human purposes the crude egotisms of caste, creed

and race. A national renaissance is not possible without a bold reconstruction of the outlook on life of the educated young men and women. The citadel of superstition, ignorance, prejudice and fanaticism have to be stormed. That requires great courage, a spirit of self-sacrifice and a wider outlook on life.

The new born provincialism, in our public life which is already eaten up by the demons of caste and communalism, adds one more barrier in the onward march of the Indian youth towards his ideal. In the midst of our attempt to create a National State for India, there has been a great enthusiasm for reviving provincial patriotism by preferring local vernaculars to a common language. It is true that one of the most potent methods of kindling a national spirit among a population subjected to a foreign Government has been to blow up the smouldering embers of a dying language, especially if that language embodied the glories of a former independence. In Greece, Bohemia, Luthania and Ireland the revival of the language went hand in hand with the national movement. In the India of to-day, every Province and community wants the education of its younger members in their own vernaculars. And young India whose aspiration is for a National State feels the difficulties enhanced. Generally speaking, however, those who feel themselves to be fully identified with a National State tend to drop their own language if different from that of the majority. Unity of language is the granite foundation of a National State. A common language played a great part in the extraordinary way in which American nationality kept pace in growth with the immense and continuous growth of the population of the United States. The immigrants coming from every stock of Europe, often rude and illiterate, yet assimilated the new tongue. They had come out to seek a new and

better society, and not to adhere to their peculiar heritage and culture.

The differences of language and customs compel the Indian youth to think more in terms of his community or province. That is the bedrock on which his ideals are smashed.

All the factors of education in India are mostly on communal lines. Not only educational institutions and newspapers but even charities are hall-marked with communal and caste labels. The temptation of the press to exploit or to exaggerate communalism is also to a great extent responsible in fanning the flame of hatred.

The spectacular communal outbreaks in the various parts of the country and the partisan attitude of the leaders, have shattered the hopes of young India in national unity and brotherhood. Is it not a pity that some of our national leaders are asking the Government for protection for their particular castes or sects?

Youth everywhere are hero-worshippers, and young India is no exception to it. All the world over personalities exert a subtle influence on politics. But in India to-day this influence has a sinister and almost a cruel significance. Machiavelli cynically remarked that all despots tried to hallow their authority with a divine halo. In Modern Europe while the dictators put on national garbs, in India, our political leaders mark themselves with the communal or provincial halos. How, then, can you expect the youthful followers of these heroes to think purely in terms of a "Nation?"

These are some of the forces that work behind the younger generation of

this country. But youth and youth alone are to be the deliverers of young India. Let them think for themselves the great problems that are to be solved. It would be absurd at present to think of political freedom for bringing about the much needed social changes. We can't wait to travel by train until we have invented a railway engine for ourselves. Therefore, young India has to build up an entirely new social system out of all that is good in our social heritage. We should be alive to the need for a unity greater than that which we have to-day.

It is gratifying to find that the Indian youth has begun to think seriously of the various problems that is confronting him. The progress made may at times have appeared slow, but at any rate it has been sure. We have not yet reached the millennium, but the advance so far made stands to the credit of the Indian youth. For, the youth of no nation has had to overcome so much difficulties as that of India. Modern education has played a great part in improving the general character of the youth. Young India is becoming more and more self-reliant and self-respecting. The spirit of co-operation is more in evidence. In spite of some of his failings, I should take exception to the accusation that the Indian youth is not thinking or progressing. I should say, considering the great disadvantages under which he is placed, the Indian youth is in no way inferior to that of any youth of any other nation. He has begun to think and I feel that the trend of future development is concerned with the mind, and that honest, accurate and logical thinking will be the chief attributes of the future generation of India.

MARIONETTES

By PROF. A. R. RICHARDSON

Some people regard marionette performances as entertainments primarily designed for children. Puppet-shows have been popular in some parts of India. The 'Katakali' of Malabar is a sort of puppet show, but in it the actors are all human beings.

Very many great dramatists in all parts of the world consider the marionette performances as having great humanity and wide range of expression. As Bernard Shaw has put it "What really affects us in the theatre is not muscular activities of the performance, but the feelings

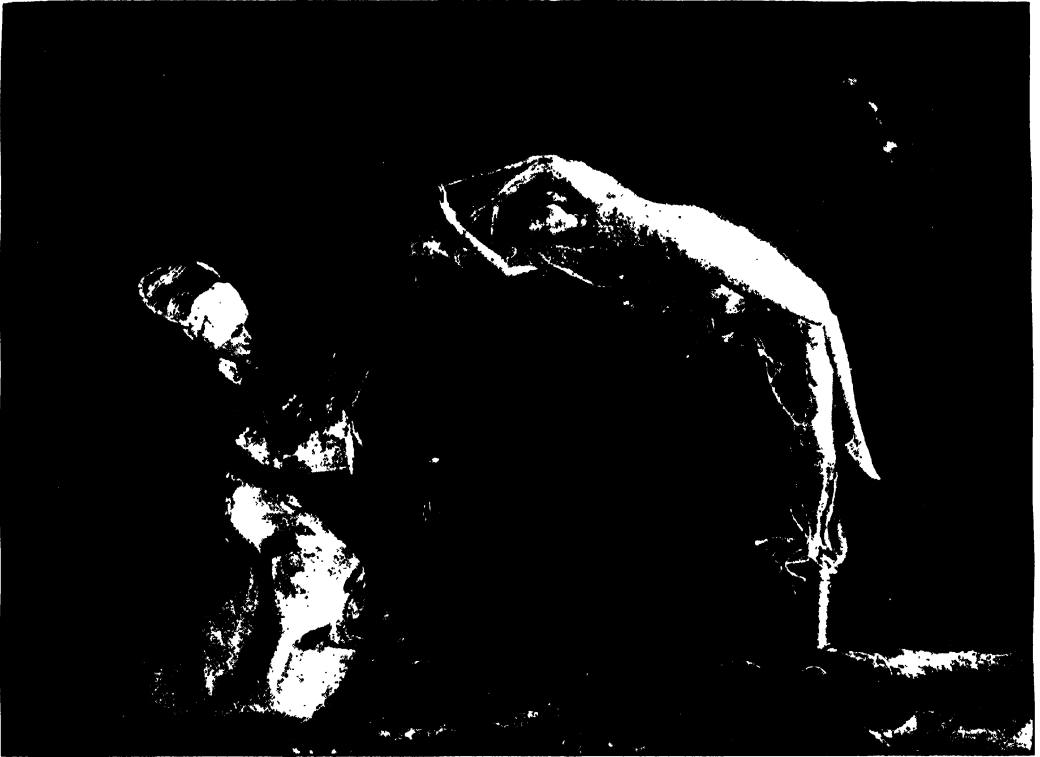
they awaken in us by their aspect; for the imagination of the spectator plays a far greater part there than the exertions of the actors."

Puppet-theatre seems to have existed in very old times in China, Japan, Java, Burma and even in Greece and Rome. It received greater patronage in the middle ages, when it was utilised for religious representations such as the Nativity plays.

The marionettes are in origin Italian product. Nobody seems quite sure about the etymology of the name. It seems to



A Scene from Professor Richard Teschuer's Marionette 'The Dragon Slayer'



'Another Scene from 'The Dragon Slayer'

be a diminutive of 'maria' arising from the fact that images of the Virgin with movable parts, used to be popular. By the end of the 16th century the term was in common use and the marionettes had become very popular. It spread all over Europe. It seems to have made an impression even on Shakespeare, Ben Jonson and Cervantes.

The marionettes received a set back during the time of the Romantic movement. But, modern taste is in favour of it. Marionette performances are to-day popular in Germany, Italy, England and other Western countries.

The popularity of the marionettes among the cultured classes is due to the

desire to subordinate as far as possible to the creator the personality of the interpreter whether in music or drama. As Frances Toye observes "In this respect, of course, the marionettes provide an ideal medium. These little men and women with wires instead of nerves cannot refuse to sing because the atmosphere is smoky, cannot sacrifice an author's intentions to their own vanity or interest. Their every movement, their every gesture is at the absolute mercy of the manipulator, who if he not himself the author, is at least the author's closest ally. In short it is probable that in the case of a marionette show the author approaches nearer to the elimination of the third person, often so distressingly



A MARIONETTE STAR

interposed between him and the public than in any other dramatic form at all."

Although it might be thought that the dolls could never be sufficiently

human, yet curiously enough one of the outstanding characteristics of the marionette shows is its astonishing humanity. The perfect discipline and submission of the dolls to the author is the most important part in the marionette performances. The conventionalism of each marionette forces us to concentrate our attention on the whole rather than on subordinate details with the result that the impression is very deep.

Music and the marionettes have always been good allies, for music is in itself one of the most conventional of the arts. The advantage of the alliance is obvious. With the puppets in charge of the stage side of the performance, the singers can devote all their energies to singing in the wings, without any thought of their stage capacity or appearance. The problem of the rapid succession of scenes that has ruined so many performances holds no terrors for the marionette theatre, where any scene can be removed and a new one set up in the twinkling of an eye.

BEGGAR

BY A. R. UBSDELL

Now do I sit beside this dust-foul street,
Muttering blessings on the passers-by,
Sensing with sightless eyes the bare brown feet
Hearing no voice, seeing no wind-swept sky.

When I was young I served the riverways,
Pulled with strong arm the oar from dawn till
night.

Fought with the Hoogli tides a thousand days
Ere I could go to her, my soul's delight.

By day the bamboo stems would be her arms,
The lotus flowers her tiny jewelled feet ;
By night each fire-fly told her elfish charms,
Twinkling and twisting where the shadows
meet.

Or up some creek where oozed a mud-thick
stream.....

Where silence lies and only insects stir.....
Through stifling hours I lay awake to dream
Till it was very pain, that dream of her.

For she was slim as Ramazan's young moon,
Her voice was clearer than the bul-bul's song,
Her henna'd fingers played love's perfect tune,
And in her eyes the luring stars did throng :

Her lips were redder than poinsettia's flame,
Her teeth than pearls more white ;.....and she
was mine.

Then, none so happy to the river came,
On none more proud the envious sun did shine.

But Mata Mai grew jealous of our love,
And struck, and took her ;.....me she left
behind,

But half a man, with limbs too sad to move,
And eyes, lest sight should make me faithless,
blind.....

"Gharib parwar ! Khuda hafiz !" I whine ;
And only know that bare brown feet pass by,
And only know that stars no longer shine.....
Manzur-i-nazar, can you hear my cry ?

THE INDIAN FEDERATION FROM IDEA TO REALITY

(A STUDY IN CONSTITUTIONAL DOCUMENTS)

By PROF. NIRMAL KANTI MAJUMDAR, M. A., F. R. Econ. S.,

Bethune College, Calcutta

The idea of an all-India Federation was long in the air. Publicists were attracted by its applicability, statesmen were impressed by its inevitability, but no tangible progress was made towards its fulfilment. The atmosphere was not ready for it. The federal sentiment was lacking. The Princes wanted to remain in splendid isolation : they would emphasize their golden link with the British Crown. The British Indian politicians wanted to ignore the cherished sovereignty of the States ; they would drag them down to the level of autonomous provinces. The British Parliament, an interested spectator of the drama, watched the natural developments of the future.

Such was the position seven or eight years back. As time went on, events took a favourable turn. An all-India Federation came to be accepted by all as the only possible solution of the Indian constitutional problem. Thorns and brambles were in the way. Deliberations and discussions and conferences and compromises were necessary. But after all the miracle was achieved—achieved through a long labyrinth of doubt, uncertainty, hesitation and scepticism. It will thus be interesting and useful to note the gradual evolution of the federal idea in India, to mark the successive stages by which a dim shadowy outline developed into an almost complete structure.

The germ of the federal idea was first visible in the momentous Montford Report. "Looking ahead to the future", wrote Mr. Montagu and Lord Chelmsford, "We can picture India to ourselves only as presenting the external semblance of some form of 'Federation'. The provinces will ultimately become self-governing units, held together by the Central Government which will deal solely with matters of common concern to all of them. But the matters common to the British provinces are also to a great extent those in which the Native States are interested: defence, tariffs, exchange, opium, salt, railways and posts and telegraphs. The gradual concentration of the Government of India upon such matters will therefore make it easier for the States, while retaining the autonomy which they cherish in internal matters, to enter into closer association with the Central Government if they wish to do so. But though we have no hesitation in forecasting such a development as possible, the last thing that we desire is to attempt to force the pace. Influences are at work which need no artificial stimulation. All that we need or can do is to open the door to the natural developments of the future".^{*} The suggestions in the passage resulted in the creation of an important piece of constitutional structure, viz. the Chamber of Princes.

^{*} M. C. Report, para 300.

The Butler Committee expressed similar views, but sounded a note of warning against the danger of trying to advance too fast in the direction of federation. "We have left the door open to closer union," added the Committee. "There is nothing in our proposals to prevent the adoption of some form of federal union as the two Indias of the present draw nearer to one another in the future. There is nothing in our proposals to prevent a big State or group of States from entering now or at any time into closer union with British India.....These things may come. But it has been borne in upon us with increasing power, as we have studied the problems presented to us, that there is need for great caution in dealing with any question of federation at the present time, so passionately are the Princes as a whole attached to the maintenance in its entirety and unimpaired of their individual sovereignty with their States". * *

The Simon Commission expressed their belief that the essential unity of Greater India would one day be expressed in some form of federal association, but that the evolution would be slow and could not be vastly pressed. "Federations come about", said they, "only when the units to be federated are ready for the process, and we are far from supposing that the Federation of Greater India can be artificially hastened, or that, when it comes, it will spring into being at a bound. The practical question is whether at the present stage there are any definite but modest steps which might be taken by way of tentative advance."* They made three concrete proposals to assist the the process of natural development :—

(1) That a list should be prepared of those matters which are of common

concern to the States and to British India.

(2) That there should be included in the preamble to any new Government of India Act a recital which would put on record the desire to develop that closer co-operation between the Indian States and British India which is the motive force behind all discussions of an eventual federal union.

(3) That provision be made for the creation of a Council for Greater India for the purpose of joint consultation on matters of common concern included in the list.

Government of India's Despatch on proposals for constitutional Reform, while deferring in details, accepted the Commission's ideal of an ultimate all-India Federation and expressed the same unwillingness for artificially hastening the pace. The Government of India wrote :—"While, therefore, we are entirely at one with the Statutory Commission in holding that the ideal is a federation of all-India, and that this ideal should be clearly borne in mind when drawing the main outlines of the constitution of the new India, we must also recognise that the ideal is not likely to realise itself, save in its own due time.

There is a certain danger that if we direct our gaze too fixedly to a distant future we may tend to overlook the needs of an urgent present." *.

Both the documents, the Simon Report and the Despatch on Constitutional Reform were rendered out of date at the Round Table Conference by the voluntary offer of the Princes to join the Indian Federation. It was an unexpected turn in the drama, an event of far reaching consequence in the chequered

* * Butler Committee's Report, para 78.

* Report of the Indian Statutory Commission Vol. 2, para 234.

* Government of India's Despatch on proposals for constitutional Reform, para 16.

history of India. What was a distant ideal to the statutory Commission and to the Government at Delhi became a workable proposition. The Federal structure sub-committee of the whole conference considered the following questions:—

1. The component elements of the federation.

2. The type of federal legislature and the number of chambers of which it should consist.

3. The powers of the federal legislature.

4. The number of members composing the federal legislature, and if the legislature is of more than one chamber, of each chamber and their distribution among the federating units.

5. The method whereby representatives from the Indian States are to be chosen.

6. The constitution, character, powers and responsibilities of the Federal executive.

The Report of the Federal structure sub-committee was by no means the last word on the federal constitution of India. "That Report," added the Prime Minister, "rough wood, if I may say so, wood of very varying lengths, full of knots, full of difficulties in handling and using, must be planed and fitted into a logical and consistent structure." ** So the policy of His Majesty's Government, as announced to the Round Table Conference, involved the prosecution of further inquiries and discussions with the object of finding a suitable basis for an all-India Federation of States and Provinces.

Having pursued their further inquiries and discussions, including a third session of the Round Table Conference,

His Majesty's Government were in a position to indicate with greater precision and in fuller detail their proposals for a federal constitution in India. After discussing the processes involved in the formation of the Federation of India, the White Paper laid down the following conditions for its inauguration:—

1. That the preparatory processes required in British India must inevitably occupy some time and cannot be completed until the constitution Act is on the Statute Book.

2. That the final discussions with the States with regard to their Instruments of Accession and the execution of the latter cannot be undertaken until the Act which will be the basis of the Princes' accession has been passed.

3. That the Rulers of States representing not less than half the aggregate population of the Indian States and entitled to not less than half the seats to be allotted to the states in the Federal Upper Chamber must execute Instruments of Accession before the Federal Constitution is brought into operation.

4. That the Federation shall be brought into being by Royal Proclamation shall not be issued until both Houses of Parliament have presented an address to the Crown with a prayer for its promulgation.

5. That it will be found convenient, or even necessary, that the new Provincial Governments should be brought into being in advance of the changes in the Central Government and the entry of the States.

6. That provision be made in the Constitution Act for the period, however short it may be, by which Provincial autonomy may precede the complete establishment of the Federation. "...His Majesty's Government do not contemp-

** Prime Minister's Speech at the close of the First Round Table Conference.

late the introduction of the new autonomous constitutions in the Provinces under conditions which will leave Federation as mere contingency in the future" *.

The Joint Committee on Indian Constitutional Reform have substantially accepted the principles of the White Paper proposals. They write :—"We regard the States as an essential element in an All-India Federation ; but a Federation which comprised the Provinces and only an insignificant number of the States would scarcely be deserving of the name. This is recognised in the White Paper, where it is proposed that the Federation shall be brought into existence by the issue of a Proclamation by His Majesty, but that no such Proclamation shall be issued until the Rulers of States representing not less than half the aggregate population of the States, and entitled to not less than half the seats to be allotted to the States in the Federal Upper Chamber, have signified to His Majesty their desire to accede to the Federation. We accept the principle of this proposal. We observed also that it is proposed that both Houses of Parliament should first present an Address to His Majesty praying that the Proclamation may be issued. We approve this proposal, because Parliament has a right to satisfy itself not only that the prescribed number of States have in fact signified their desire to accede, but

also that the financial, economic and political conditions necessary for the successful establishment of the Federation upon a sound and stable basis, have been fulfilled.....We note also in passing that the establishment of Autonomy in the Provinces is likely to precede the establishment of the Federation ; but in our judgment it is desirable, if not essential, that the same Act should lay down a constitution for both in order to make clear the full intention of Parliament".

The all-India Federation is now an accomplished fact. Already we catch a glimpse of that majestic spectacle. The plan is there, bricks and mortar are there, and we need only the finishing hand of the architect for the erection of the edifice. Federalism has solved a vexed problem of India, the problem of constitutional structure. It has served as an open sesame for bringing the two Indians together. But there remains a more fundamental problem, the problem of the relations of the whole of India to the British Parliament. Let us hope that the settlement of the status of India vis-a-vis Britain will follow as the inevitable next step in the evolution of the Indian constitution. For that final triumph of British statesmanship two things are necessary—co-operation of British India and good will of the Princes.

* White paper, para 13.

* Joint Committee's Report, para 157.

THE SOKOL MOVEMENT

By SYAMA CHARAN BHATTACHARYYA, M. A.

We are the music-makers,
And we are the dreamers of dreams
+ * * +
Yet we are the movers and shakers
Of the world for ever, it seems.

A. W. E. O'Shaughnessy

I can look a whole day with delight upon the huge concourse of fifty thousand Czech athletes and Slovak gymnasts performing mass exercises before a gallery of one hundred and fifty thousand international visitors at the Sokol stadium on the Strahov Hill in the Golden Prague of hundred towers ! Music rolls along ; lithe, graceful and agile bodies in colourful uniforms sway to and fro in harmonious curves at balanced intervals ! Regular pace, well-ordered motion and continuous rhythm strike a note of music everywhere. Whosoever is harmonically composed cannot but feel the long-choked fountain of life-vibration once more quivering with a new energy !

The Sokol movement marks an epoch in the history of Western civilisation. The word 'Sokol' means a falcon, the symbol of strength, courage, alertness and directness in the history of mediæval chivalry. All great movements have their origin and beginning in man's struggle against hindrances that prevent him from realizing certain aspects of truth. To this law, the Sokol movement is no exception.

Dr. Miroslav Tyrs was the high priest of the Sokol movement in its

present form and Henry Fugner its first financier. In his early years Dr. Tyrs wanted to be a professor of philosophy and was an ardent admirer of Schopenhauer. His outlook was pessimistic and his health indifferent. In 1859 when Darwin published his "Origin of Species," he found a new interpretation of life. The weak must go to the wall, the fit alone can survive in the struggle for existence, the book taught. It was true not only of individuals but of nations as well. Immediately he took to physical culture ; he shook off his natural pessimism and conceived the idea of a national movement for physical and mental regeneration. A professor of aesthetics by profession, naturally his plan was to build man into a beautiful, proportionate, healthy and refined creature working unselfishly for the common good. The Olympic ideal of *Kalokagathia* of the good and the beautiful appealed to his creative and receptive imagination. Dr. Henry Fugner, the father-in-law of Tyrs, was a man of culture and experience. His ideas were liberal, his political views democratic and his character unimpeachable. He wanted the nation to grow from more to more and to open all windows of soul, so that light may pour in from all sides. He was against any sort of self-deceit, uncontrolled pleasure-seeking and heedless selfishness. He taught that every human life ought to be enriched by the following virtues : activity, health, sobriety, strength, progress, capability of self-defence, self-education, self-denial, sacrifice, promptness and loftiness of sentiment.

It was Dr. Fugner who donated



Mass Drill of Men Sokols

1,200 florins to the first Sokol Union to buy the most necessary apparatuses. The official Uniform consisted of sack-cloth, a red-shirt and a little cap with a feather on it. Before he died in 1864, at the age of 44, Dr. Fugner had helped Tyrs in the compilation and preparation of the Sokol terminology and had witnessed the community grow to the membership 1,919, of whom 964 were actual gymnasts.

The Government of Vienna did everything possible to strangle the movement, but still it grew and grew. Sister organisations sprang up everywhere, a periodical called 'Sokol' was regularly published and in the mass manifestation at Prague in 1882, 75 Unions with 1,600 members and 696 gymnasts participated to demonstrate the vigour of the Czech nation. In 1884 Tyrs went to Tyrol in search of health and sun, and died there. Before his death he had the satisfaction of seeing the district organisations of the unit recognised by the authorities. The constitution of Czecho-

slovak Sokol community is as interesting as it is instructive and is worthy of careful scrutiny and minute study, because only through an adoption of the fundamental principles underlying it that there can be physical and moral regeneration of the Indian people.

The present Sokol community consists of 256,326 men, 103,114 women, 38,597 youths, 34,814 girls and 230,821 school children, the total being 663,702 members. According to the localities the members are divided into unions, of which there are at present 2,443. Several unions coalesce to form the Sokol districts and all the districts taken together form the Sokol Community (*Obec*).

The fundamental principles of the Sokol movement follow from the Czecho-Slovak national character, to which the highest culture is morality, highest law, truth, strongest power, tolerance and greatest truth, human right. Lower principles are to be sacrificed on the altar of the higher, individualism on the altar

of collectivism, for to Tyrs, "Self is nothing, totality is everything."

Life is a series of continuous, ceaseless movements,—if you do not go upward, you come downward. This is as true of individuals as of nations. So a Sokol's life is a systematic chain of efforts for the beautification of the life on earth through moral perfection and bodily and mental fitness. All Sokols are brothers and sisters, because they obey the authority of the higher organisation, because they love and help each other and possess the highest respect for each other's views. A Sokol expresses his patriotism through work and sacrifice and not through barren

phraseology. Sokol Gymnastics are not only intended to impart physical fitness, they are also intended to promote courage, presence of mind, perseverance, adroitness, fairness in the life-struggle, love for each other, mutual help, a sense of beauty, optimism, independence, initiative, readiness, punctuality and other allied virtues. Discipline is a great force in this world, but when it is self-imposed it is doubly powerful. Writing on the Sokol movement in the *Central European Observer*, Mr. J. Hanc thus expatiates on the spirit of the Sokol ideals :

"For to live in the spirit of the Sokol



Mass Drill of Women Sokols

ideal means to live according to them in all aspects of life and at every moment of it. Sokol duties do not consist only of the payment of the obligatory contribution—it is not a body subsidised from public sources—or of the fulfilment of the duties inside the institution. Its influence goes far beyond that. It penetrates into the family life, into the communal, racial, social and economic structure. True, the first step is that started with oneself. But it is not the sole purpose. From the individual it radiates into his surroundings both immediate and distant, for in order to exact proper conduct from others one must behave properly oneself. In the words of Tyrs, "he who aims at little is like one who desires nothing at all. And to lead means to excel." The Sokols have the big ambition to be the unceasing regenerators of the nation and of the life of its members. They want to maintain its healthy qualities and to improve the race so as to be a shining example both to itself and to its fellow nations. To belong to this federation of harmonised spirits is a great moral inspiration. It is also an honour. Its membership is, therefore, not of the nature to be offered but to be struggled for to be earned and to be merited".

It is evident from the above extract the kind of lofty idealism that breathes through the whole movement. The Sokol motto is the pregnant utterance of Ziska, the Hussite leader of long long ago: *Volnost-Rovnost-Bratrstvi*, or *Liberty-Fraternity—Equality*.

Every sixth year there takes place in Prague a mammoth festival similar to the Greek Olympiad. From June 5th to July 6th the Ninth Sokol Festival lasted in 1932. In every festival or 'slet', an open-air pageant symbolising the most characteristic thought of the time is held. The game of chess in 1907 represented the struggle between the Hussites and

Sigismond, the 'Marathon' in 1912 showed the triumph of a small but powerful race against numerical superiority, the Statue of Liberty in 1920 illustrated the ardour with which the newly liberated race was going to construct its future and the pageant of 1926 entitled "Where is my home?" expressed the necessity of constructive work and patriotism for upholding the dearly won peace. Last year the pageant was named "The Dream of Tyrs," because it brought forth the Olympic spirit as represented by Tyrs in his well-known monograph entitled "The feast at Olympus", published in 1888. In the aforementioned treatise Tyrs wanted to revive in his countrymen the longing for physical and spiritual beauty. A contemporary journalist thus described the representation: "When the first bars of the incidental music are played at the beginning of the performance, the original followers of Tyrs' teaching march from the corners to the centre of the stadium where figures representing arts and sciences appear upon the platform. At the top of the stage the figure of Tyrs is impersonated and when the music stops, the founder of the movement pronounces the credo of his aspirations. The voice is then dispersed, the figures disappear and the scene changes into an Olympic temple. The Dream of Tyrs opens. Music brings a Greek chorus to the stage announcing the inauguration of the Olympic festival and inviting the populace to partake in it. The populace, soldiers, town representatives, priests, warriors, umpires, poets, administrators and the Greek youths arrive. Lively contests take place and prizes are distributed among the winners and victors. The general feast reaches its climax and then subsides. Instead of living people only marble statues are seen perpetuating the antique ideals. Soon, however, the latent forces come to life again, the sleeping figures awake and removing their

ancient attire they appear to be dressed in the Sokol uniforms. The ideal of the Hellenes has survived in the Sokol movement. The 5,000 performers carrying out the scene take the oath, and then a youth receives the torch of progress from the symbol of the nation's genius and leads the people from the stage to practical life to fructify it by the Sokol ideals." The noble symbolism saturated the whole atmosphere and was transferred from the

participants in the pageant to the fascinated onlookers, arousing in them high and noble sentiments and awakening their ethical and aesthetic feelings. Every one felt that self was nothing, ideal everything and that man must not live for himself but for his country and its noble aspirations. The sublimity of the pageant has its parallel only in the opening of the Olympic game.

My Message

BY COLUM CEARNAIGH

—America

What message shall I speak who am grown old?
Grown old with dusty wanderings in far lands,
Whose head is bowed with grief of years, whose hands
Are rough with delving in the crusted mould:
When fled is life's achievement, strong and bold,
And nothing waits this flesh but death's grim hands
Watching with feeble eyes the ebbing sands,
What message shall I speak who am grown old?

To youth I turn, with all my heart's acclaim:
"Be true to things of worth, and spurning fame,
Seek first the treasure that no gold can buy,
Letting naught blind thy vision of the sky,
So when at eve, the splendid tryst is come,
God lead thy lingering footsteps safely home."

FLYING WITHOUT MOTOR

By AVIATOR BIREN ROY

Have you heard of the old story of a young Greek named Daedalus, who flew over the Aegean Sea to take shelter in the island of Sicily? It is not of course easy to determine from this story if he discovered some means of flying or whether the aspirations of the ancient Greeks were realised only in the fertile story of one of their myth-makers.

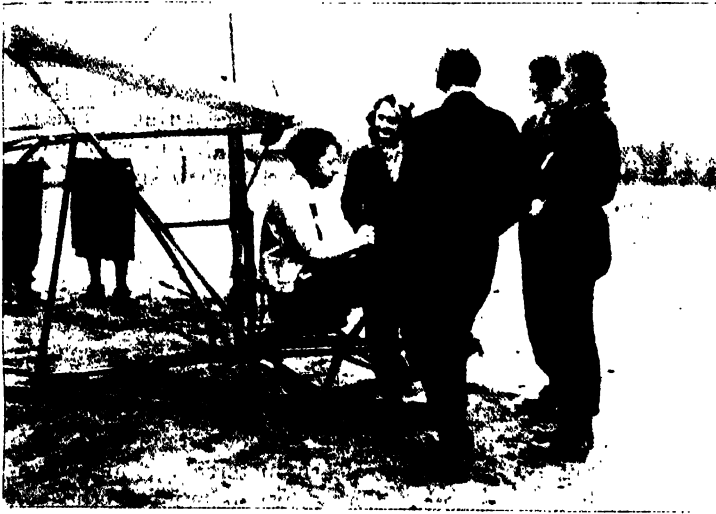
In the middle ages definite attempts were made to imitate the flight of birds, the most prominent worker in the field being that versatile Italian artist Leonardo da Vinci, who was a scientist as well. In 1809 an English scientist named Sir George Cayley built a machine which rose off the ground. But the credit of building a gliding machine must go to a German named Herr Otto Lilienthal who took up the experiment in right earnest in 1891 and made a critical study of the flight of birds. All his machines had a tail-assembly with vertical and horizontal surfaces, which, in an improved form, have now been applied to all kinds of controllable aircrafts. For five years and a half he addressed himself seriously to making experiments on the subject. He made more than a thousand successful *gliding flights* (sometimes reaching as high as 1,000 feet) before he was killed in the attempt in 1896. He was a martyr to the cause of making gliding a success. His researches were carried on in England by Pilcher, in France by Farman and Voisin and in America by Chanute and the Wright brothers. The first stage in the development of gliding ended with the first decade of the last century.

The second stage in the development of gliding began with the revival started

at Frankfurt in 1920 when Oskar Ursinus advised the air-minded youths of Germany to take up motorless flying as a substitute for power-flight in which Germany was seriously handicapped by the Versailles treaty. Although flying by means of gliders or motorless crafts is now regarded as a kind of aerial sport, a sort of tobogganing in air (owing probably to the infant stage in which it still is), every one is now unanimous about its tremendous possibilities in the future development of aviation. As a proof of this statement we need only to note here that although the modern art of flying with motorless 'sail-planes' (advanced



BIREN ROY



Girl Gliders

type of gliders) is a little more than ten years old, it was possible for Schultz and Dinort of Germany to soar in the air with no other aid than human skill and endurance, armed with meteorological knowledge for more than 14 hours at a stretch covering approximately 215 miles. The record of these two gentlemen has been recently surpassed by Schimidt, who remained in air over thirty-six hours and a half, and by Ditmar, who flew 234 miles per hour in 1924. Ditmann, another German, reached a height of 13,650 feet in the same year with a sail-plane without motor.

But the latest achievement has not been possible without much spade-work done in this direction by a few other pioneer sail-fliers. Von Groenhoff performed a remarkable feat by starting from a place with a definite destination in mind, situated more than 160 miles away and reached it on July 30, 1929. Herr Kronfeld got to a height of 8,494 feet above the starting point by taking full advantage of upward aerial currents. Von

Groenhoff flew over a course of nearly 25 miles and reached a height of 4,000 feet with a passenger in a two-seater type sail-plane. Such tremendous advance in soaring flights in Germany is due largely to the indefatigable scientific researches of Prof. Dr. Walter Georgi of Darmstadt and his co-workers and also to the enterprising spirit of the adventurous youths of Germany.

But the distinction between 'gliding' and 'soaring' should be fully understood. A plane, when it 'glides', goes on losing altitude till it lands, while a plane that 'soars', although pointing downward (in a 'gliding angle') is lifted up by upward air currents and then either maintains this height or continues to rise. A 'glider' is thus merely a device for coming down from a higher to a lower level (covering as much distance as possible), whereas a sail-plane or a glider of advanced type, not only glides but flies as well. To break away from the earth and fly like the bird has been man's dream ever since he has learned to walk upright. But so rapid has been the development of power-driven aircrafts that man's dream of flying like a bird faded out of his mind, — for a man in an aeroplane does not really fly any more than a man in a boat swims. The case of a sail-plane is, however, quite different. The pilot here does more than ride. Fitting snugly into the body of the structure itself, the sail-flier becomes a part of the whole machine and feels almost as if he himself were equipped with wing and tail like a bird.

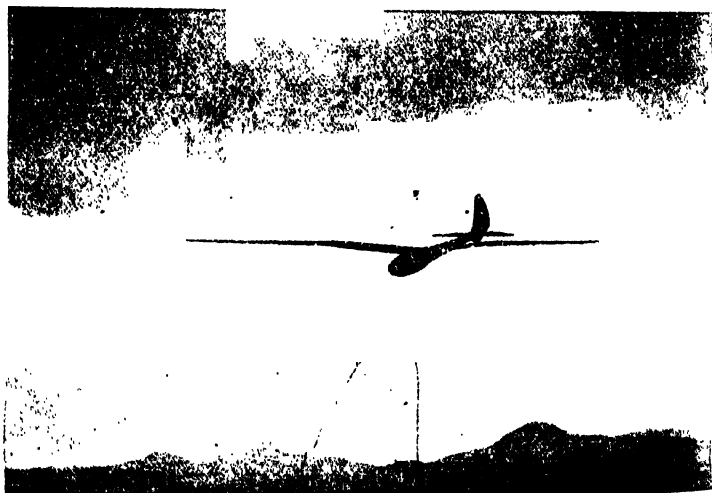
This would be apparent to anyone who watches a sail-flier in flight—the plane and the pilot would seem to be one entity.

There are at present three types of motorless aircrafts,—(a) the primary glider, (b) the secondary glider and (c) the sail-plane or soaring plane. The first two are simple machines for gliding down from a height reached to the ground; the 'primary' one is of robust construction to stand abuse during a pupil's training period; the 'secondary' type is delicately built and is used by trained or licensed pupils. The last one or the sail-plane is very light and is of refined construction and when used for 'gliding' only, it would travel about twenty feet before it would lose a single foot in height. The take-off of a sail-plane may be compared to that of an aeroplane in the following way.

An aeroplane has to attain sufficient forward speed (using engine power) before it can leave the ground and fly; similarly, a sail-plane has also to be launched by shooting it into the air by means of an elastic cord, the speed attained being maintained (not by engine, as in the case of an aeroplane, but) by the pilot pressing down the nose of the plane in any desired angle, when gravitational force would draw the plane earthward in the same gliding angle. The sail-plane would then point downward and the natural conclusion would be this that the plane would glide down earth. But something happens here,——

due to its featherlike light structure and very large wing area, the vertical air-currents acting from underneath the plane lift it up to an altitude more than what it is to lose, were it to glide down without any sort of upward force acting. The result is that the 'plane' either rises or maintains its height although it speeds along, with its nose down in a 'glide'. Of course such soaring-flight depends on several factors, viz. the flier's skill, sinking value of the 'plane' speed of launching, weight and size of the 'plane' and the pilot, weather and the nature of country over which the flight is to be made. Hence it is essentially necessary for an ordinary 'glider' pilot graduating into soaring to learn meteorology and topography. There are different methods of doing cross-country soaring flights. Contrary to ordinary imagination the pilot here leaves nothing to chance. He lays his course beforehand according to the prevailing wind and the the lie of of the land, always seeking new areas of rising air currents.

Excellent work has already been



A Glider just launched

FLYING WITHOUT MOTOR

done in the chief soaring grounds of Germany, the Wasserkuppe in the Rhon and the Rossitten in East Prussia. Pilots trained at these two places have captured almost all motorless flying records. These have given so much prominence to these soaring grounds that they have now come to be regarded as the centre of World Gliding Movement. Wasserkuppe and Rossitten are now under the control of one body, The Rhon-Rossitten Gesellschaft, which have now fully equipped laboratories and research bureau for carrying on intensive study of the scientific and technical problems involved in the building of this new step to aerial mastery. The research institute of this motorless flier society has successfully developed a kind of tail-less plane, which flies with the help of a 5-8 H. P. engine at a speed of nearly 75 to 80 miles an hour. This plane is remarkably stable. The idea of employing engine-power is not the aim of this institution, but is being only experimented upon to show that any knowledge gained from motorless flight may bring about development of powered aircrafts.

Before we conclude, we must not overlook the latest phase in glider-aircraft, the Flying Train recently inaugurated by Soviet Russia, the Sealed Gliders for stratosphere experiments and the Rocket Gliders yet to come.

The Flying Train is a series of gliders catapulted by a powerful long-range motor-aeroplane. It carries along these aerial trailers and releases them one by one at intermediate stages of its journey,



Students of a Gliding Club

without being interrupted on its continuous flight. The individual gliders can be controlled to reach and descent safely with one or two passengers or mails under the guidance of a glider pilot to any aerodrome within a reasonable distance, say, ten to fifteen miles.

The Sealed Gliders for stratosphere ascent are absolutely airtight and has provision for keeping the pilot alive for a certain number of hours with the help of oxygen. They can be attached to stratosphere balloons which have already been able to reach heights of over twelve miles. They are expected later on to be released from a height of fifteen to twenty miles from where they can be easily, by a controlled glide, made to travel 300 to 400 miles without any cost. These Sealed Gliders in future have a possibility of being projected by means of rockets to a great height from where they will be propelled by means of auto-pilot arrangement without any motor to a distance of, say, a thousand miles, with mails and parcels. These are not fantasies but would very soon be within the realm of reality. If possible, I may write on the subject later.

THE HISTORY OF PHOTOGRAPHY

By CLAUDIUS HARMS, (DR. JUR.)

To develop the art of Photography to its to-day's perfection 3000 years were required.

3000? Photography has yet been invented.....Yes, when was that? (1838—says the Editor). That's right, but that was not the start, it was only the first obtainable result out of its development. Since the days of the stone age mankind has tried to form pictures of itself and its surroundings and although in the beginning it had cut these pictures in a very crude form on the rocks, yet in the course of thousands of years it has found the way to to-day's easy photo technique.

The first trace of this development has been found while digging out the city of Nineve which, as is known, had been destroyed in 700 B. C. When these excavations were being made one found a 'plankonvexe' lens made out of crystal glass i.e. an optical lens of which one side was flat and the other convex. This lens is the predecessor of the modern camera lens. Often in the early days of human history experiments and inventions have been lost on many an occasion and it therefore does not surprise us when we come across only during the thirteenth century A. D. a second step which in certain directions, however, was retrograde on the way of development of the modern camera. Roger Bacon (an English philosopher), found out that a tiny hole in a dark room throws a picture of the surroundings on a light wall—up side down, but yet rather clear. On the basis of that observation he

constructed a camera obscura which, in principle, was rather similar to our to-day's photo camera, but had instead of a lens only a tiny hole. For 300 years one was satisfied with this apparatus until Giambattista della Porta developed it further in the sixteenth century.....to facilitate the production of pictures. He replaced the hole by a lens with the result that the picture in the camera was so distinct that the contours could be sketched out by hand.

Two thousand years starting with the production of the lens until the construction of the first camera! And after this camera had now been invented it took another three hundred years until it could be used really as a camera. The difficulty was that the pictures vanished just as the light and they could not be retained, and in the seventeenth century the German scientist, H. Sel. dze, while investigating the influence of light on silver salts found out



DR. C. HARMS

that the chemical effect and consequently the blackening of the silver salts was not due to heat but to light. Schulze produced by exposure shades on a material which contained silver nitrate, but these photos too did not last. In the eighteenth century Wedgwood improved the process by soaking paper with silver salt but his photos also vanished.

And then Niepce and Daguerre developed in close collaboration a material enabling the production of the first stable pictures made by means of the camera obscura. What excitement was caused by this success one can easily imagine although each picture required a time of exposure of 25 minutes (!) in the sun. Without deprecating the value of the progress made by these two men it must be mentioned that they as well could have worked and continued on the basis of the experiments of their predecessors and that—as in all scientific developments—one stone placed upon the other only made the progress possible.

The 25 minutes' exposure in the sun has been reduced to-day to an exposure of 1/25th part of a second and even less in artificial light. Already one year after photography had been invented the world has been surprised by new improvements on that process. A lens was manufactured which was 14 times as powerful as that used by Daguerre so that it was possible to use shorter times of exposure and opened to the new art the way for greater practical application. This new lens had compared with the previous lens (luminosity 1 : 14) the high luminosity of 1 : 3.7 having been constructed as the first photo lens not on the basis of the existing optical lens combinations, but having been calculated specially for photography. This lens was the famous 'Petzval' lens of Voigtlander and with this lens of Voigtlander based on a real calculation the birth of the photo-

technique is startling to which we are indebted for the microscopic sharpness of the to-day's modern Anastigmats. In the course of this development another Voigtlander lens is coming in appearance viz, the Voigtlander 'HELIAR' 1 : 4.5 which was patented in Germany in 1900 A. D. The remarkable feature of this lens was not the luminosity because the Petzval lens had already a luminosity of 1 : 3.7. The remarkable feature was the removal of distortions, etc. over a relatively large size picture. If modern photography would not have been able to use a comparatively short focus on account of the greater angle of vision of modern anastigmats, it would be impossible to-day to produce cameras for small size pictures.

The development of the chemical side of photography was very slow in the beginning. Only since the year 1871 one knows dry plates and the celluloid film even has been used only in the year 1888 for the first time. The improvement of the negative material as regards sensitiveness, correct reproduction of colours and stability, has only been made during the present century.

Due to the inconvenience involved in handling photography it was only the professionals who took interest in the art. There were already people to whom it gave pleasure to run about with the Camera monsters of their time, but the age of the photo amateur has actually started only with our century. Only after the War the snapping has become really popular specially after the photo industry took to the production of cameras on a large scale. This only enabled to produce the constant uniform precision never obtainable by hand at the same time reducing by means of the increase of production the prices so that the previous 'luxury object' of a few people has become a companion of millions. How inexpensive to-day a camera is

compared with the previous times, is evident if one considers that to-day the prices for a Camera with 1: 7.7 lens is about 1/5th or 1/6th of the cost before the War.

For many people it is rather difficult to judge the distance while focussing; this difficulty has been solved by the so-called three-point focussing where one has only to consider whether the distance of the object is equivalent to a landscape, group or portrait and immediately the entire difficulty is removed. One merely focusses on one of the three points in question and the picture will certainly be sharp. For the powerful lenses the industry supplies to-day a specially constructed prism distance meter in which the focussing knob has to be turned in such a way that the lower and upper halves in the distance meter are exactly in line. This principle of a military range finder is certainly the most exact procedure.

Another method of correct focussing showing at the same time the photo in

approximately natural size is given by the modern mirror reflex camera. The camera contains side by side a second focussing camera in which the picture in the same size and sharpness as later on shown on the film is being thrown by means of a mirror...to a focussing glass. Since in these cameras the focussing portion is higher than the actual photographic portion actually one would expect a difference between the picture shown on the ground glass and that later on on the film so far as the full cover is concerned. To avoid this the finder lens, ground glass and mirror automatically tilt downwards when focussing on a near object so that the ground glass finder picture corresponds exactly with the film picture at any focus.

Considering what enormous work of development had to be carried out in the course of human history until producing to-day's perfect camera, we have to attribute a good deal of the credit to our many predecessors.



SUTTEE

The Hindu rite of Sutee consisted in the widow being burned on her husband's pyre or she was placed with the corpse in a grass hut which she herself kindled, for it was believed "that a woman who, on the death of her husband, ascends the burning pile with him is exalted to heaven as equal to Arundhati." Emperor Akbar seems to have forbidden compulsory Sutee. But it continued until it was made penal by Lord William Bentinck in 1828. Raja Rammohan Roy has also done much service to the country in the abolition of this inhuman custom.

"MONEY IS NOT WEALTH— OPPORTUNITY IS WEALTH"

SAYS HENRY FORD

THE WORLD'S WEALTHIEST MAN



Endowment is an opiate to imagination. One of the greatest curses of the country to-day is the endowing of this and the endowing of that.

It is only another form of charity. Both are out of date. The easiest thing in the world is to give money. That

takes no brains. Creating and giving opportunity is the best charity.

If a man asks me for charity, and I give it to him, I am doing the lazy thing; it's easier to give than to get under that man's problem and help him solve it.

But if I give that man an opportunity not only to bridge his immediate needs but also a chance to lift himself from the slough that made begging necessary, then I have accomplished concrete constructive good.

My fortune will never become a Frankenstein monster so enormous that it will eventually crush its creator.

The money I have accumulated, is clean money. Every penny represents the fact that I have made it possible also for the man who gave it to me to have his reward.

I like to believe what I have been told, that fewer persons begrud me my wealth than any other man of outstanding means.

Luck and destiny are the excuses of the world's failures. Don't look for luck, make it.

Money, measured in dollars and cents, means nothing to me. I never stopped to figure in detail just how much a million or a billion really is. The only use money is to me is that I am able to experiment in different lines for ways and means to make life the world's failures. Don't look for more livable.

Money is not wealth—far from it. Opportunity is wealth. More agreeable physical surroundings, better children and

schools, these are the real wealth of a nation.

(Mr. Ford scoffs at the idea that life holds nothing for one who has not achieved success at the age of 40.)

Why, I know of one man who was practically penniless until he was well past the two score mark. In the three years approaching 50 he saw opportunity, grasped it, became a success.

He would have lived for many years, I believe, if his relatives had not convinced him that he should retire. He retired, stagnated, died.

DICTATORS AND THE DICTATED



Hitler, the Dictator of Germany, shaking hands with the working class people



Mussolini, the Dictator of Italy, takes a hand at the threshing machine with the peasants of Littoria

FATHER BROWN

The Story of the Film

G. K. CHESTERTON'S WORLD-FAMOUS DETECTIVE CREATION

If Flambeau, the brilliant French thief, had not met Evelyn Fischer during a raid at a night club, this story might never have been told.

Evelyn was the niece of Sir Leopold Fisher. Her eyes were brighter than star-sapphires. Flambeau, who, like most crooks, had a weakness for jewels, fell under their spell at once. Like twin stones of rare water they beckoned him, until, by the time he had seen her home, Flambeau was hopelessly in love.

When a Frenchman who is also a thief, is in love, there is but one object left in life. He must win his beloved—or for ever lose his self-respect! Besides, Flambeau was a romantic. He cast round in his mind for the greatest possible treasure to place in the fair hands of his adored. Which brings us, paradoxically enough, to an obscure little Catholic priest living in a backwater country parish.

Rotund, short-sighted and shabby, Father Brown was scarcely an imposing sight to be God's representative on earth. Like many priests, he snuffed; as witnessed the brown stains on the front of his cassock. Unlike many, he was as respected by the veriest Kensitic as he was loved by the members of his own parish. For Father Brown had that understanding of the weaknesses of humanity which is only achieved through the medium of the confessional.

When Father Brown received a note from Flambeau threatening to steal the four of the existing ten Flying Star diamonds which were ornamenting a small cross in his possession, he smiled. To him, the impudent



Father Brown received a note from Flambeau

challenge—"Flambeau has met a girl. . . . it would be a grievous wrong for the diamonds to be owned by anyone less lovely than she," smacked more of the school-boy boaster desiring to impress, than of the desperate criminal.

The little priest's first thought was for the soul of the writer. He knew something of Flambeau's reputation. There was always hope, he argued, for a criminal who conducted his activities with a sense of humour and with chivalry. If only they might come face to face. . . .

But Scotland Yard had also received a challenge from Flambeau. Inspector Valentine sent for Father Brown.

"I hear you have received a note," said Valentine. "When did you get it?"

"Monday. Came by the morning post," admitted Father Brown.

"The cleverest thief in Europe sends you word that he intends to steal four valuable diamonds from a cross—the property of the church and you don't even notify the police?"

Father Brown blinked apologetically.

"Well, I was hoping that he'd really come for the stones, and I didn't want to frighten him away," he confessed. "You see, I want to find him."

"So do we!" said Valentine grimly. But his reason was a different one from Father Brown's.

In the midst of their talk Sir Leopold Fischer came in. He, too, had received a warning. And as he was the owner of the remaining six Flying Star diamonds and was an infinitely more worldly man than the priest, he was considerably agitated.

"Where do you keep your stones?" asked Valentine.

"In a concrete and steel vault built into the wall of the sitting-room in my house," replied Sir Leopold. "And," he added, "I alone have the combination."

"And you?" asked Valentine, turning to Father Brown, "Where do you keep that cross?"

The little priest smilingly tapped his breast-pocket.

"If I don't keep it about me," he said in answer to their horrified protests, "how am I going to get Flambeau to come near me?"

That there was something in this argument was proved that very evening.

Father Brown was drinking a glass of milk in the presbytery sitting-room, when a motor accident occurred just in front of his window. Quite suddenly, he slipped the cross out of his pocket and into his glass of milk. Then he told Mrs. Boggs, his house-keeper, to bring the injured young man in.

At once he recognised him as Flambeau, though at first he pretended to be taken in. When, however, he finally charged Flambeau with his identity, the crook laughed easily.

"Come on, then, Father," he wheedled in his most charming way. "It's no use wasting any more time. Where do you keep the cross?"

"I'm glad you seek it, my son," replied Father Brown dryly. And he continued to twist the conversation round to the redemption of souls.

The Frenchman at last grew angry. He tried threats and bluff, but Father Brown was more than a match for him. And when at last he left, it was without knowing that had he drunk a little more of the milk which the priest persisted in pressing on him, he would have seen the top of the crucifix sticking up out of it.

Flambeau, indeed, found the steel and concrete vault at Sir Leopold's far less of an obstacle than the bland Christianity of Father Brown.

He first discovered its whereabouts by disguising himself as a man from the insurance company which was covering the jewels. Sir Leopold, falling for the bluff, showed him the hiding-place of the six Flying Stars. The fact that the house was carefully guarded by extra police, and that Inspector Valentine himself was present, merely added a spice to the forthcoming theft. Flambeau reflected, as he triumphantly withdrew.

That night, when the whole house slept, Sir Leopold was awakened by a smell of burning. He aroused the butler, and together they explored the building. The fumes seemed to be thickest down in the room which housed the safe. Sir Leopold decided to remove the Flying Stars to safety before the fire might grow uncontrollable.

The room was in darkness when he entered. It appeared that the lights had fused. He ran to the safe, twisted the combination and, coughing and spluttering, withdrew the diamonds.

The next instant he was bellowing for help, while a slim black shape, which had snatched the gems from his hands, sped silently away.

Flambeau had planted a smoke bomb and stolen the diamonds under the very noses of the police.



"Why could not you be somebody nice insted of just a common thief?"

A few seconds later Evelyn was awakened by the appearance of Flambeau in her room. She was astounded to find that the fascinating fellow with whom she was already more than half in love, was none other than the notorious crook.

"Why did you have to spoil everything?" she reproached him. "Why couldn't you be somebody nice instead of just a common thief?"

Flambeau was hurt in his pride.

"Common?" he protested. "Why I stole these to prove to you how *uncommon* I was! What better proof of my love than to offer you the Flying Stars—a gift no other man is capable of giving? True, I have only six at the moment, but a little priest is keeping the other four for me."

His air of bravado did not deceive her.

"When you were a little boy I'm sure you stood on your head to impress little girls," she said, smiling in spite of herself at his anxious, eager face. Then, thinking to save him from almost certain discovery, she added:

"Give me those six stones now, and go."

Flambeau shook his head, gently but doggedly.

"I have promised myself to give you the ten," he assured her gravely. "I never break my promises."

Then, looking into her eyes, he took her in his arms.

It was the time of the Eucharistic Congress in London.

Among the huge crowd of priests of all nations walked Father Brown, small, undistinguished and alone. Around his neck was suspended the pectoral cross containing the four flashing diamonds.

Just as the police had laid a trap to catch Flambeau's body, and failed, so was the priest planning to catch his soul. And he was confident of success.

Presently, among the thousands of others he saw the Frenchman disguised as a priest, so the little priest stopped and allowed him to get into conversation.

Flambeau announced himself as Father Silva from Lisbon, so Father Brown volunteered brightly to show him the sights of London. He felt quite safe, for he knew that one of Inspector Valentine's men had seen their meeting and was even now reporting it to Scotland Yard. It was a glorious opportunity to get Flambeau alone again and talk to him, if only he could hit on a plan to ensure that the police could not lose his trail in the unlikely event of the Frenchman using force.

First he guided the thief into a restaurant. This he left hurriedly after flinging his plate of peasoup at the wall and smashing the restaurant window with his umbrella. That would give the waiter something to remember him by in the event of police inquiries.

Farther along he knocked over a vegetable stall. And lastly, coming to a tall lamp-post, he climbed to the top apparently to demonstrate to Flameau the futility of trying to light a pipe at the wrong place.

All the time he talked of right and wrong, of crime and punishment. His mad behaviour puzzled the Frenchman but left the clearest of trails for the police.

At last, in the heart of a part, he admitted to Flambeau that he knew who he was—had done since the first.

"In that case," said Flambeau, "you'd better hand over that cross. We are all alone here and I could tear you to pieces."

"But we'er not all alone," protested Father Brown. "We never are."

But Flambeau...was tired of preaching, he seized the priest in his powerful arms and began searching him. Suddenly, with a cry of rage, he stepped back.

"It's gone!" he cried bitterly, "You've got rid of it somehow. Where is it?"

Father Brown laughed helplessly.

"All this," he chuckled, "for a girl who despises you."

"She doesn't!" flared Flambeau.

"Well, then, she *pities* you," taunted the priest.

"When I saw her the other day she told me she was sorry for you and for herself - because it could all have been so lovely." "What do you mean!" queried Flambeau, frowning.

Father Brown continued:

"She told me she might have loved you— *think* of it! And now she has to shut you out of her heart. Oh, Flambeau, what a fool you are!"

At that moment from beyond some trees the police appeared. They had tracked them down.

"Get away quickly," urged Father Brown. "I'll pretend I can't hold you."

And as the Frenchman once more gave police the slip, Father Brown shinned up that nearby lamp-post and retrieved the cross from where he had hidden it.

Inspector Valentine was furious when he found that Flambeau had once more got away, but Father Brown was happy. There had been a look in the thief's eyes when he had spoken of Evelyn which had promised hope of salvation.

Father Brown's cheerfulness was justified.

That night Flambeau returned the missing Flying Stars to the little priest at his presbytery. Evelyn was there.

"No woman was ever made happier by diamonds," she told him, as she clung joyfully to him, "than you have made me by diamonds you did not give me."

Suddenly Flambeau's quick eyes saw through the window several policemen approaching. He turned on Father Brown.



Flambeau returned the missing Flying Stars to the little priest. Evelyn was there.

"So you laid a trap for me!" he accused.

"I know nothing about this," denied the priest.

"I promised you my protection and and you shall have it."

Swiftly, he guided him through the church and up into the belfry. From there he could escape into the road. Then, while the police searched the house the priest prayed for the soul of a thief.

At last Inspector Valentine confessed his failure. The elusive Flambeau had escaped again. Father Brown smiled.

"Inspector you've wasted your time," he said. "I warned you not to attempt to capture Flambeau-- he will come to you of his own free will, *when he is ready*."

"Fine advice from a priest!" sneered Valentine. Then he gasped. For suddenly, there *was* Flambeau standing beside him and holding out his wrists for the handcuffs. He had come back as Father Brown had prayed he would to expiate his crimes in prison and so be free to begin a new life with Evelyn.

"Well," said Inspector Valentine, as the police car drove away. "We got Flambeau."

"No," said Evelyn, gently. "It was Father Brown who got him."

But Father Brown shook his head.

"No, my child," he smiled wisely. "It was not I who got him."

TELEVISION

By M. RAMAN NAYAR, B.A., A.I.L.Sc.,

LECTURER, LUCKNOW UNIVERSITY

(A Discussion)

Student—Could you tell me something about television ?

Teacher—With pleasure. What do you want to know ?

Student—How is a picture transmitted to a distance ? What is the principle of television ?

Teacher—You are asking the fundamental question. I take it that you know something about telegraphy, or much better still, telephony.

Student—Yes, I do. I speak into a mouth-piece. The sound vibrations of my speech produce corresponding vibrations in a membrane in the mouth-piece. These are converted into electric vibrations, which I understand travel at an enormous speed, in fact at about 186,000 miles per second. At the receiving end the electric vibrations are transformed back into sound vibrations. Thus my speech is reproduced at the other end.

Teacher—Very good. Only one thing more may be added to it. You know even electric energy when it travels a long distance through a wire or without a wire loses some of its energy, so that at its destination it becomes very feeble.

Student—Yes, I know. Then it has to be magnified by amplifiers. We are familiar with the phenomenon in radio reception. The amplification is done by means of thermionic valves.

Teacher—That's right. If sound can be transmitted to a distance by first

converting it into electricity, then it is easy to understand that light can also be transmitted by the same method. What is a picture, but varying shades of light and darkness ?

Student—I follow.

Teacher—The only difference is in the mechanism that converts light into electricity.

Student—You mean the photo electric cell ?

Teacher—Yes. What do you know about it ?

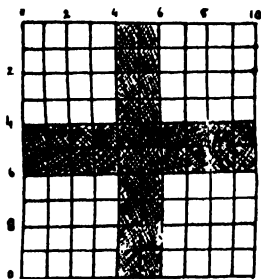
Student—In appearance it is like an ordinary electric bulb, with only a portion exposed. When light falls on the exposed portion electricity is produced.

Teacher—Quite right. The photoelectric cell is an electric eye. The electricity that is produced is exactly proportional to the light that falls on it. Hence by a corresponding device at the receiving end if we can convert the electricity back into light we get the original picture.

Student—I follow that light can be transformed into electricity, which when required can be re-transformed into light. I do not understand how a whole picture appears at the other end exact in every detail.

Teacher—This was just the problem of the televisionist. He knew the fundamental principle of the interconversion of light and electricity. To transmit a

picture from one end to the other meant breaking up the picture into a very large number of parts, and to send each part separately. Let me take a very simple example. In a square divided into 10



equal parts both horizontally and vertically, so that there are 100 units in all, the middle two rows, horizontal as well vertical, are shaded to form a cross. If we want to transmit this picture, the electric eye is systematically made to see only one unit (one small square) at a time say horizontally the first row. Squares 1 to 4 emit light, 5 and 6 do not, 7 to 10 emit light. In the cell electricity is generated from 1 to 4, no electricity from 5 and 6, electricity generated from 7 to 10. By transforming this electricity back to light at each stage, we can get a good representation of the first horizontal row of squares. By repeating the process for the second, third etc., rows until the whole picture is completely scanned we can get a tolerably good representation of the original picture.

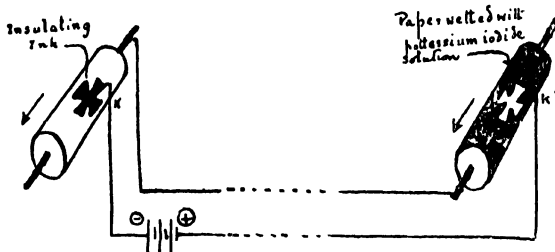
This is the principle of telephotography.

Student—What is the mechanism for the reproduction of the picture at the other end?

Teacher—A photographic film.

Student—I quite understand the principle of telephotography now. The

photoelectric cell scans every part of the picture systematically, which is as systematically transmitted electrically, and at the receiving end the whole process is reversed.



To illustrate the principle of telephotography. The metal cylinders are of the same size and rotated with the same speed. The screw axle makes the cylinder move in the direction of the arrow, thus enabling the contact needle K or K' trace the whole picture. At the receiving end the picture will be produced by the liberation or non-liberation of iodine.

But in television we have to see all parts of the picture at the same time.

Teacher—That is it. In telephotography given sufficient time one can reproduce a picture, just as an artist does part of his work in one sitting and other parts later on. This is the case with permanent pictures. But in television the whole picture has to be finished at once within a fraction of a second.

Student—How is it managed then? If you expose the whole picture to the photoelectric cell you will get only a jumbled mass of light and darkness, or the resultant of the total light and darkness, which will never give any idea of the original picture at the receiving end.

Teacher—You have correctly visualised the difficulty. I shall give an analogy. In an utterly dark room you want to see a picture with a pencil of light which can illuminate, say just one square inch and no more. If the picture

is one foot square you have to make 144 scrutinies for a complete survey of it. But by the time you have come to the end you have forgotten more than half.

Student—I shall sweep the light across the picture, so that the whole area is covered very quickly. Then I shall get a better idea of the picture.

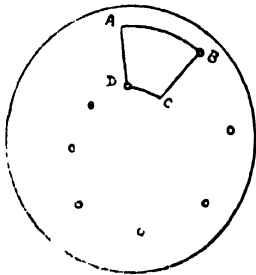
Teacher—You have solved the difficulty. That is what the televisionist has done.

Student How?

Teacher—Let us imagine the picture to be divided into 50 equal parts horizontally, and 50 vertically, so that there are 2500 units in all. A spot scans every unit systematically until the whole picture is finished in one-sixteenth of a second. Then it repeats the process. This means that the photoelectric cell receives impressions at the rate of 2500×16 or 40,000 impressions in a second. In fact it can do many times more than this number.

Student What is the mechanism employed for scanning?

Teacher A number of methods have been invented now. The simplest is a revolving disc with a number of holes punched but located spirally. In the figure given only 8 holes are shown. If



The Scanning disc with 8 holes only. If there are 50 holes it will be a "50 line scanning", the effective area of the picture is shown as ABCD.

there are 50 holes it will be 50-line scanning. When the disc is rotated the first hole will scan the first line of the picture and the 50th will scan the last line, and thus the whole picture is scanned. (The more the number of holes the better the definition of the picture. But the diameter of the disc will have to be correspondingly increased.) By arranging lenses etc. the spots scanned can be focussed on to the photoelectric cell.

Student This seems to be a fairly simple process.

Teacher—The more difficult portion is at the receiving end. If the spot of light scans the first unit, say the left corner at the top, the receiving end should do exactly the same, register the impression exactly at the same place on the receiving disc in order to get a faithful reproduction. For this purpose the two discs must not only rotate at exactly the same speed but also start simultaneously. Then only the same parts of the discs will be in analogous positions. But radio-engineers have solved this difficulty. This is called synchronisation.

Student—What is the mechanism for the conversion of electricity into light at the receiving end?

Teacher The neon lamp.

Student So the problem resolves itself into these. (1) Scanning (2) Transmission and (3) Reception. By the rotation of a disc containing a certain number of holes the picture is scanned. The photoelectric cell receives the impressions which are transmitted as electric impulses. At the receiving end these impulses are reconverted into light by means of the neon lamp. With the aid of a synchronised disc we get the same impulses in the same order and in the same places. Provided the rate of scan-

ning is 16 complete pictures per second we get the impression of motion of living pictures.

Teacher—That's right. Only, the scanning may be done by other methods also; for example, by means of a rotating drum containing a number of mirrors fixed at definite angles, and so on.

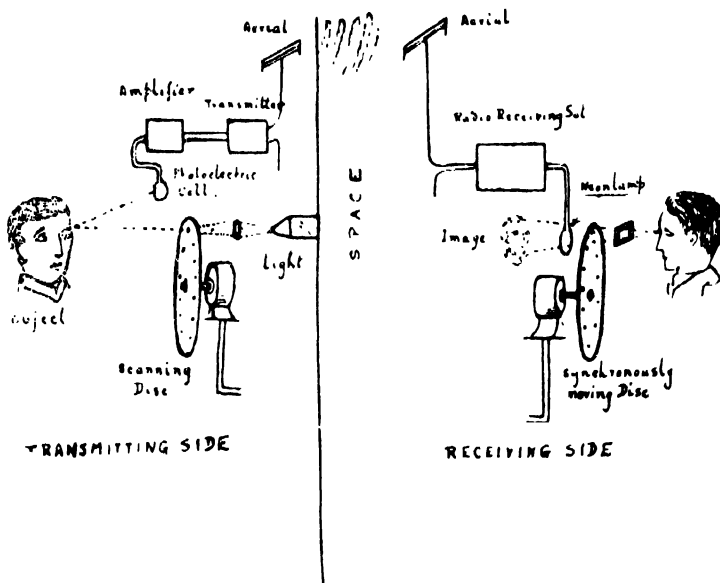
Student—What are the difficulties in the way of perfecting television?

Teacher: Firstly, scanning is very easy in the case of a picture on a sheet of paper. But in the case of a studio scene or a foot-ball match we have to deal with a picture in three dimensions. Further the area covered is not always definite. This difficulty has been solved by the German postal authorities in a novel way. A method has been

developed by which a picture can be photographed, developed and made ready for television transmission in 15 seconds. This means that a foot-ball match can be televised at a distance within the minute of its happening. This is certainly wonderful progress.

Secondly, reception. The neon lamp gives only a reddish glow. The variation is between red and darkness.* The ideal of the televisionist is to produce a bluish white picture, which is yet to be developed. We may say that television is now in the stage that radio reception was when head-phones were used. We may confidently expect satisfactory developments in the near future.

* A good substitute for the neon lamp is the Kerr cell.



Diagrammatic representation of television. Only transmission of the picture and reception are shown. Sound transmission and synchronisation can all be done similarly by radio.

DANCING AND SINGING

Dancing and singing are two of the basic urges of life. In the civilised and uncivilised world the first amusements of mankind are dancing and singing. It existed even among the savages and cannibals as it exists in the civilised life of to-day. Music plays an enormous part in our life. All the world over, from birth to death, it has an important function to fulfil in the life of man. Almost all the religions in the world have adopted some sort music as the medium of man's prayer to God.

When we are tiny babies, we are sung to sleep and when we are put into the grave, singing forms an inevitable part of the ritual. Although there are great differences in languages, we could often find tunes that come from areas thousands of miles apart that are virtually identical. This is because certain note formations convey the exact emotional expression that is required by the performer.

All the world over, there is an enthusiasm to revive folk songs and village dances. This is because of man's desire to return to the primitive conception and interpretation of dancing. The modern dance in the western countries with its high technicalities and special steps--jazz-blues, fox-trot, waltz, one step, Charleston etc.—is becoming more and more a weary systematic exercise. On the other side, the stage dances of Western countries and the nautch dances of the East are in many cases more

sensual than entertaining. Therefore it is that sober man are endeavouring to make dancing the expression of the nobler feelings of mankind.

As the strain of modern civilisation upon the individual increases, dancing will be recognised, as it is beginning to be now, as one of the most effective mental tonics. It is one of the most potent factors in the development of the recreational side of modern civilisation.

The recent enthusiasm to revive folk songs and village dances in India is a move in the right direction. But, unless these dances and songs are improved and reformed as to fit in with the modern life, it is bound to die again. While the society progresses forward, the basic urges of life such as music and dance have also to be modernised. Some of our social reformers and leaders are over-enthusiastic over the newly discovered ancient folk dances. Although these may



A Senagalese dancer playing
the gnauwa

A Woman dancer from
the High Atlas



People of Delphi dancing in native measure
(Greece)



The war-dance of the Maoris (New Zealand)



The Poi (or canoe) dance of the Maori women
(New Zealand)



The Eas r dance of the Greek peasants of Megara



Folk dances in Styria (Austria)



Mexico's national dance



A Modern stage dance of the West

seem to have received much patronage and popularity at present, it will be found very difficult to incorporate it in the social life of young India. Some of our folk dances may have had great religious or social significance in the days of its popularity. But to-day it is only the relic

of the past. Young India is far advanced in intellectual and social life. It may respect its past, but it will not go back to the past. It has to build a future of its own based on its past.

Therefore, it is natural that in every sphere of activity it has to create or rather reform its life in accordance with modern ideas. And even in music and dancing, something new, something modern has to be created.

It has to be improved in a such a way as to make it part and parcel of the life of young India. All provincial, communal and caste labels should be entirely avoided. Such a dance must form an important part of every public function and the school curriculum.

Good dancing and singing will be a healthy safety-valve to provide both mental and physical relief to mankind. It will decidedly be one of the greatest unifying forces between different castes, races, communities, and nationalities. A subject for thought for young India.



An Arab Woman singer
and dancer

A blind sorcerer playing an
open-ended flute (Arabia)



Burmese ladies dancing in their national costumes



A native dance of Nigeria women (Africa)



Indian dance by an Australian lady (M^{rs}s Gaby Hill)



The Cherry dance of Japanese girls



An Indian dance (Sreemati Sadhana Bose)



An Italian dance (Nives Poli rated as the best dancer in Italy by Mussolini)



Siamese girls performing a classical dance



Angkor's classical dance (Pnompenh)



The famous Indian dancer Uday Shankar and
Mlle. Simkie

THE SIGNIFICANCE OF THE KING-EMPEROR'S SILVER JUBILEE CELEBRATIONS



The unprecedented demonstrations of loyalty which marked the Silver Jubilee celebrations throughout the British Empire has a great significance. It not only expresses general loyalty and popular gratitude towards an individual; it also reveals the standing of an institution. The larger significance of the celebration is first and foremost a loving tribute and warmth of feeling of all classes of people of the British commonwealth of Nations to the person of King George V for whom his people have come to feel, not respect only but a warm personal affection. Beyond doubt it is this personal affection for the man as well as loyalty to the Throne which moved the heart of the Nation and Empire.

Almost alone among the great Thrones of Europe, the Throne of England survives. The Kaiser is an old man in exile. Tsardom perished in the Russian revolution. The final doom has fallen upon the unlucky Hapsburgs. Alfonso has joined the rank of ex-Kings. There is no crown in Greece. The House of Savoy is obscured by Mussolinis' shadow.

But in England, the stronghold of freedom and democracy, the Crown is more glorious today than ever before and a free people are proud to owe their unbounded love and allegiance to their King. Why? Because King George V loves his people and lives for them. The King adorns his crown with noble motives and his heart with the jewel of faith. Therefore his people have no other alternative than to love him and serve him. More than his majesty it is his grace that has chained his people to his heart.

Let those in authority and eminence, who have been seeing this unparalleled demonstration of love and loyalty to His Majesty the King-Emperor realise for themselves what it is to love those that serve. A king who serves his people rules over them.

It has a special significance for Monarchs and Princes everywhere. Let many of them learn the eternal truth from the life of His Majesty King George V that the strongest rod of a King is love and sympathy for his subjects,

NEW BOOKS AT A GLANCE

Science By J. W. N. Sullivan (Nelson 5s.).

This book begins with an account of the modern scientific knowledge of the earth, its dimensions, constitution and motion. In a brief but thorough manner Mr. Sullivan deals with gravitation weight and mass, the laws of motion, the constitution of matter, atoms and their structure, radiation, light-waves, spectra and the general facts of electricity and magnetism. The second part of the book is very interesting and it is a well-written outline of modern biological thought. It is a very suitable book for all those who without any special scientific training wish to understand something of the achievements and implications of modern science.

The King's grace By John Buchan (Hodder and Stoughton 5s.).

In this most interesting book Mr. Buchan has accomplished a difficult task of giving in short the history of the last twentyfive years. They have been eventful years. He devotes half of the book to the War. In this book, the reader gets a picture of His Majesty King George V devoting himself for the welfare of his subjects and of the King's unwearying efforts during the War to keep up the country's morale both at home and on the battle fields. It is a book that should find a place in every library.

THE MODERN STUDENT LEAGUE

We are glad that our proposal to form the League has been welcomed by a very large number of students of either sex of the various Provinces of India and even other countries. We have received numerous letters and suggestions from students. As far as is possible we shall reply them individually.

The full details and programme of the League will be announced in our next issue.

We should like to have a number of enthusiastic young men and women in the various localities to take some active interest in the League as Organisers and Secretaries. A few pages of this magazine will be devoted for informations concerning the League.

All Communications regarding the League should be addressed to the *Secretary, The Modern Student League, 60-3, Dharamtala Street Calcutta.*

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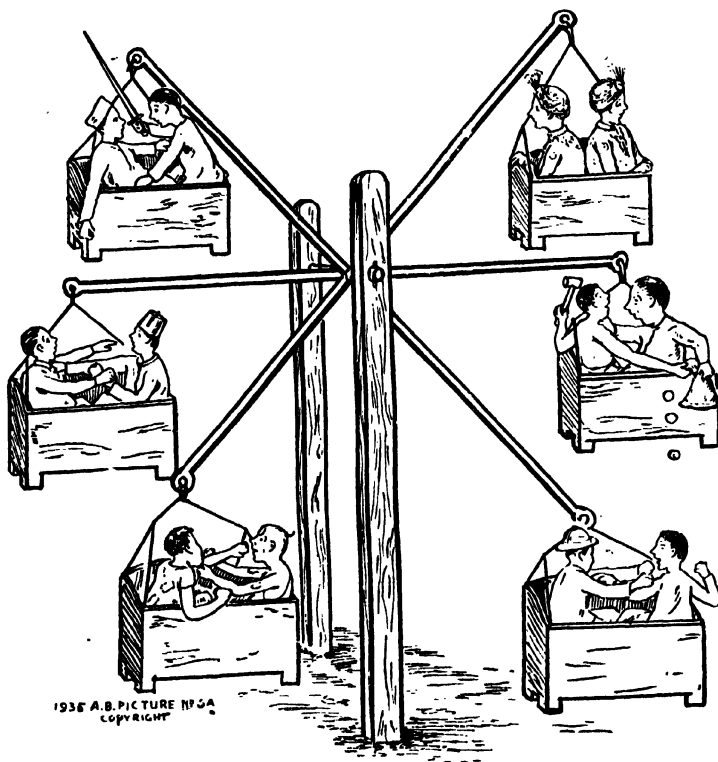
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PICTURE V A (FOR COLLEGE STUDENTS ONLY)

Special Prizes to Ladies.

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RESULTS IN THE NEXT ISSUE

Interpretations should be received on or before the 20th June 1935.

SEVERAL SCHOLARSHIPS & PRIZES

TO HIGH SCHOOL STUDENTS

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THE STUDENT WORLD

Aligarh

Dr. Zen-ud-din Ahmad has been elected Vice-Chancellor of Aligarh Muslim University.

Allahabad

Dr. Ahmed Khan, Professor of History of the University of Allahabad, has been elected to preside over the forth-coming session of the All-India Modern History Congress to be held at Poona. The session will be opened by H. E. the Governor of Bombay.

At a meeting of the U. P. Academy of Sciences held with Prof. N. R. Dhar in the chair, it has been decided to change the name of the Academy to "National Academy of Sciences, India" and also to increase the number of Fellowships to 100.

Bombay

Change in present system urged

"I think when people are talking of bifurcation they are really thinking of trifurcation" said Mr. V. N. Chandavarkar, Vice-Chancellor of Bombay University, speaking at the annual session of Bombay Division Education week recently. "When students begin their education, there are particularly three avenues open to them, namely (1) a university career leading to learned professions or administrative service or higher technological education, (2) technical education and (3) clerical employment either in Public or commercial service". Hence he demands that the trifurcation should take place at the fourth or fifth standard when the parents will have to choose the proper course for their children. He deplored the present system as responsible for many unfit students going in for University education.

Assam

Several public meetings have been held at various places in Assam demanding the

establishment of a separate university for Assam.

Benares

Rao Bahadur K. V. Rengaswami Iyengar, a distinguished educationist of South India, has been appointed Principal of the University College, Benares University.

Delhi

An Aeronautical Training Academy will soon be established at Delhi to provide training for Indians in the various branches of aeronautics.

Calcutta

New appointment in Scottish Church College

News has been received of the appointment of Mr. J. K. S. Reid on the Philosophy staff in the vacancy caused by the death of Dr. Ewan. Mr. Reid had a most distinguished academic career, having won several prizes in his undergraduate studies and having taken a first class Honours in Philosophy winning the Bruce of Grangohill scholarship and the Ferguson scholarship—the highest philosophical award in Scotland.

Novel 'Job' for educated youths

The Calcutta University authorities have temporarily employed a number of educated youngmen on a daily wage system as 'literary coolies' to carry the stock of the Graduate and the main University libraries from their present building to the top floor of Asutosh Buildings.

Lahore

Public Service classes organised

The Punjab University has decided to open a Public Service class in order to provide

training for candidates who propose to take Indian Civil or Finance Service examinations. The following facilities will be provided (1) Personal advice as regards suitability of candidates, choice of subjects and lectures to be attended (2) Provision of special course of lectures in compulsory group of subjects and (3) to extend permission to Public Service class to attend an Honours School of M. A. lectures in various subjects.

Lucknow

Dr. R. P. Paranjpye has been re-elected Vice-Chancellor of Lucknow University for another 3 years.

Delhi.

Mr. R. M. Statham has been appointed to act as Educational Commissioner with the Government of India, during the absence of Sir George Anderson.

England.

In order to promote all over the world a wider knowledge of English language, English literature, art, music, science and other aspects of English national life and thereby to encourage a better appreciation of Great Britain and to maintain closer relations between Britain and other countries, a central body called the British Council for relations with other countries has been established. Those connected with the movement include Mr. John Masfield, the poet Laureate and representatives nominated by Secretaries of State for Foreign Affairs and Dominions; by the Presidents of the Board of Trade and the Board of Education and by the Secretary of the Department of Overseas Trade. The council intends to achieve its objects by encouraging the study of English in foreign schools, colleges and Universities, by establishing British institutions for teaching English, by extending a knowledge in other countries of English literature and by awarding prizes for English in foreign schools.

Secretary of State's message to Tagore

The Secretary of State for India has sent the following message to Rabindranath

Tagore on the occasion of his 75th birth day. "It is very much to be desired that East and West should get to understand each other as well as possible and English is the best medium available for this purpose. By your mastery of the English language you have, during your long life, contributed greatly to this cause as well as to the reputation of your own country. I sincerely hope that you still have many years of healthy activities before you and that from time to time I may have the pleasure of enjoying your beautiful English.

Learn while you sleep

Prof. Fedor Kwerigie, a Viennese philologist has devised a new method of learning while sleeping or drowsing. He says that the human brain is a registration machine which notes with accuracy everything seen or heard, even the striking of a clock during sleep. What prevents us recalling everything is something akin to a filter system in the brain which he calls "Inhibition Centre." His new method is based on influencing the functions of this inhibition centre.

Italian Orientalist visits India

His Excellency Prof. Giuseppe Tucci, professor of Oriental studies of the University of Rome and Vice-President of "Istituto Italiano Per il medio Ed Estremo Oriente" is on a tour to India and Tibet. Prof. Tucci is considered the most progressive indologist of Europe. Though very young, he has made extensive researches in Buddhist culture and he is also a great admirer of Indian culture, art, sculpture and music. He is the youngest member of the Royal Italian Academy.

No restriction on education

The committee of the International students organisation which met in Geneva recently drew the attention of the competent bodies and institutions to the problem of unemployment among young university graduates and it held that limitation on the pursuit of studies should not be imposed against women or against certain classes of population on grounds of race or opinion. The committee also suggested that an Information Service

for intellectual occupations be set up in the International Office, to co-ordinate the work of national information centres.

Bequest of Brain to students

In the last will of the late Marshal Pilsudski, he has directed that his brain be presented to the students of Polish universities for scientific research.

Parent fined

The interesting point as to whether a parent could be fined for not sending his child to school, when he has actually sent the child to school, but persistently late, was dealt with in a case heard at the Victoria Courts, Birmingham. The father's only explanation was "If they can't give them five minutes, I think it's a lot of nonsense". The magistrate fined him 5 sh. in each summons warning that if his present attitude continued, heavier fines would be imposed.

Forth International Conference on Public education

The Swiss Federal Department of Foreign Affairs has sent invitations to all Governments to be represented at the Forth International conference on Public education, organised by the International Bureau of Education, which will open on 15th July, 1935. Its agenda includes a collective review of world educational efforts during the

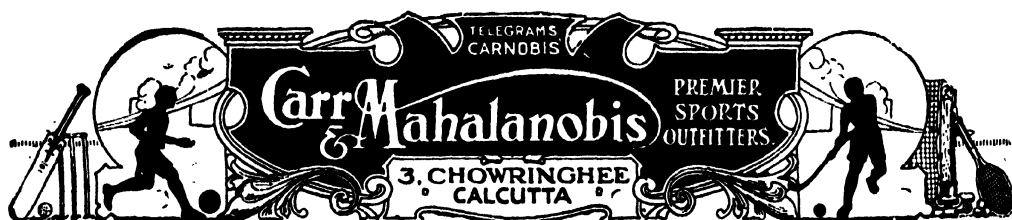
past year based on the reports of the Ministries of Public Instruction of all the countries,

Oxford

Judged by the number of old Blues available, Oxford will have a good time this year in cricket. Altogether there are eight who have played against Cambridge last year, as well as one who was given his Blue, but did not play. But Cambridge has lost most of her old batesmen leaving only the captain G. W. Parker and H. T. M. Bartlett.

The Indian Public School

The first Indian Public School will start work in September at Dehra Dun. Alterations in the existing buildings are rapidly proceeding. Altogether only 180 students will be admitted. During the first term there will be five classes for boys between 11 and 14 and in the second term boys will be admitted down to 8 years. Subsequently the age limit will be raised to 12 the normal thing will be to remain at school till 18. The Curriculum will correspond with that of the English Public School, except that Persian and Sanskrit will take the place of Greek and Latin, besides Indian Cultural subjects will also be introduced. Every encouragement for the mastery of their mother tongues will be given to the boys. The English Senior School Examination, Indian University Matriculation and Intermediate examinations will be prepared for. Houses will be managed by a resident house master and matron and meals will be taken together.



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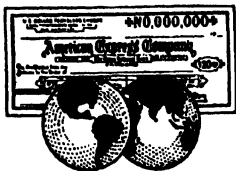
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INTERPRETATION OF PICTURE IV (A)

By AKSHOY KUMAR BANERJEE,

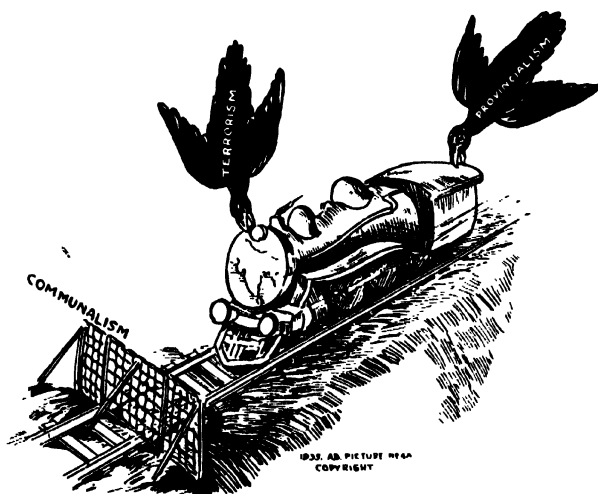
I. Sc. Final, Hooghly College, Chinsura

The pictures are passing before our eyes like the shifting of a phantasmagoria, and should we see them and bewilder? Should we not think over them and think again and try our best to solve the most difficult problems of our national life and progress, that they suggest?

At the first glance on the picture we see an engine on a railroad, two eagles swooping over it and the barrier (of communalism) in front. On further observation we recognise the engine to represent India, pushing onward and the eagles to be the embodiments of provincialism and terrorism. Communalism is trying to bar, and provincialism to retard her progress. But terrorism is going to take away the very search light—the light of the true knowledge of things which only can show the bars, thereby disclosing the danger lying on her way. In order to acquire energy of motion a locomotive requires coal, fire and water, and Britain has supplied India with education, knowledge and co-operation. The locomotive requires a proper way and Britain has shown India her line of progress. But still she is in great danger and cannot push on. In spite of her ill-formed body, she could have managed, but she has other hindrances besides. The difficulty lies in the fact that India is a vast country with various differences among the people—differences of tongue, rites and customs, communities, castes, creeds and sects—unparalleled in

the annals of the world. These even are not the worst. Blind fanatics come out in the political arena and try to go against our national welfare by means of their vile terrorism.

When we are perplexed amidst such difficult situations it is good for us to leave the helm of affairs in the hand of duty for she is the stern daughter of the Voice of God. When empty terrors overawe us, she is the victory and law. She is a light to guide and a rod to check the erring. But what is our duty? After a few years the well being of our mother-land will depend on us. We must purge our mind of the hypocritic narrowness and selfish desires that lie heavy on it by carefully undergoing a proper education. We are to bind together all the discordant and



jarring elements of our society into one harmonious whole, so that peace, harmony, goodwill and universal fraternity may become the order of the day—a mighty millennium may reign supreme and our benighted land may once more smile with activity, joy, health and peace. We should remember that it is here that Sree Krishna preached his doctrine of unselfish work ; it is from

here that the doctrine of love embraced the world in an everwidening circle. Should we not cherish and foster them ? Dictates of conscience, motives of self-interest, necessity for expediency all cry that we should forgive and forget, so that our united effort may build up such a nation the glory of which will illumine the gloom of to-day and astound the world !”

By GAYA RAY

I. A. Second Year Class, Udai Pratap College, Benares.

The Modern Student, this month, presents us a picture which vividly reveals the pitiable condition of India of to-day. There is an engine in the picture. Its front part bears a rough sketch map of India. This leads us to think that the engine of the picture is no other than “the engine of progress” of India.

In the picture India is rightly represented as a small engine of old type meaning thereby that India has not yet attained that high level mark of scientific and industrial advance which is gained by Japan, America and the European countries. But India is backward to other nations not only in this respect but in other respects too. It suffers from internal dissensions and mutual jealousies. It is a country divided into a number of Provinces and States inhabited with men of different races, different communities, different religions and different languages. Her men hold diametrically opposite views on the social and political problems of the day. Every one, here, hankers after power at the cost of his neighbour. But the three great obstacles which bar the progress of India of the present day are provincial jealousies, communal tension and activities of the terrorist party. All these have

resulted in making India a weak country where unity and coherence is becoming next to impossibility in the present state of affairs.

In the picture the terrorist party and the upholders of the provincialism are represented as two mighty vultures, catching the front and hind portions of the engine respectively with their beaks. They are drawing the engine backward with all their might. The engine is about to come to a standstill. These are not the only attendant embarrassments to the engine. Communal tension is also there. In the picture communal tension is likened to a strong fence like an iron gate made up entirely of iron bars covering the two rails over which the engine is to run. The net result is that the three obstacles have blocked the way of the engine.

The above three obstacles hinder the progress of India in three ways. Communal feuds are the greatest obstacles. Hindu-Muslim jealousies stand first in the way of India's emancipation. Hindu-Muslim unity is now the greatest problem of India. But the vulture of terrorism is also not the less dangerous. The terrorist believes in violence. But never any good has come out of violence.

They mean to serve their country. But unfortunately they adopt destructive measures to compass their ends. They do the right thing in the wrong way and this ultimately bring ruin to themselves and to the cause in the service of which they lay down their lives. Lastly, the culture of provincialism secretly eats into the very vitals of the country. The seed of nationality, which is indispensable for the well-being of a modern country, can not grow into a soil which is already overgrown with thorny bushes. At this stage, we should keep in mind the noble teaching, "Break up your fallow ground and sow not among thorns".

The picture also suggests that 'the engine of progress' has not reached its destination and its journey is not complete. If India is to keep pace with other nations in the race of progress she must adopt all modern scientific methods.

The moral to be drawn from the picture is that India's well-being lies in complete annihilation of communalism, terrorism and provincialism. If we do not mind this moral even to-day, we will

have to shed profuse tears at the miseries which our dear Motherland will be subjected to in future.



SIVA PRASAD MUKERJEA,
VI Year Commerce, University, Calcutta,
who wins a prize this month

By D. KAMATCHY,

II U. C., American College, Madura

Even the most superficial observer can easily discern the significance of this picture so pregnant with meaning. Does it not represent the train of India marching on the rails of progress with its barrier of communalism and retarded by the massive birds of provincialism and terrorism?

The first, that strikes an onlooker, is the antiquity of the train—its utter remoteness from the present model and how admirably well does this exactly

represent our India with its age-long customs and superstitions and out-of-date ideals and theories, all steeped in the deep precipice of perpetual ignorance, with her appalling mass illiteracy and consequent political stagnation, with her purdah and untouchability, her commerce and industry in an infant stage, her arts and crafts despised, her people thrown into diverse orders and different groups, often driven to internecine quarrels by conflicting elements of selfishness and intolerance.

And what is that barrier that sets up a definite blockade to the onward march of Indian's progress?—It is the devil of communalism. Party rifles, communal riots, music before mosques, obstructed processions, religious fanaticism and martyrdom misled, are but the order of the day. "Live and let live" is no more and living at the expense of the other has become the fashion of the hour. Quarrels, sectarian and religious, are not rare in the religious firmament of the country. All are but the children of God. And yet, how strange it is to call another forbidden by God, because his faith is not our own!

If communalism is a blockade and a barrier, provincialism is a veritable menace that has newly crept up in Indian politics and is rare except in India. No one thinks in terms of a United India in the real sense of the term, casting aside all his provincial prejudices. "Madras for Madrassesees" and "Bengal for Bengalees" are but the result of provincialism. How pitiful indeed is that we have not yet realised that, just like the different organs of the body whose definite functions have been co-ordinated to produce harmony, intellectual Madras, commercial Bombay cultural Bengal and martial Punjab have each to contribute in producing a typical Indian at his best.

If provincialism drags back and thus retards the progress of the nation, terrorism strikes at the very root and centre of the progress. It seeks to blow off the steam of energy into a waste, instead of harnessing it for a better and nobler purpose of accelerating the speed of progress. The Indian youth is ready to sacrifice, and terrorism, instead of harnessing it for constructive purposes of political and social reconstruction, turns it to destructive purposes of anarchist activities, thus bringing India to a pool of



MISS I. A. MAZUMDAR,
IV Year Arts, Scottish College, Calcutta,
who wins a prize this month.

political stagnation and leaving it in an eternal chaos of perpetual darkness.

And what is the task that lies ahead of the Indian youth? Is he going to allow things to continue as at present and calmly await the impending doom?

Only on that day, when the Indian youth rises above all communalism and realises that the world is his home, its people are his brothers and to serve them is his religion, casts aside all his provincial prejudices and thinks in terms of a united India, and cultivates a sound will to abstain from terrorism and plunge in the work of national reconstruction, can India hope to march on vigorously on the road to progress!

INTERPRETATION OF PICTURE IV (B)

By Miss S. M. CHOUDHURY,

X standard, St. Ann's Convent School, Akyab, Burma

This picture vividly interprets a thoughtful condition of modern India. We have not yet decided how we are to act to be satisfied with our rich store of ancient arts and crafts or to modernize them, so that our country may attain the same place as other progressive countries of the present day.

In the picture we see an Indian brother, sitting with a depressed look on his face, gazing at the stores of ancient custom and ancient craft. It is clear

sorrowfully admit that they are hindrances to our progress. It must be remembered that old customs must change with the old days. These customs, when first introduced were meant for the good of human beings, but as our ideas change so our customs must change. These customs are not appropriate for us now. So we must modernize them, in order that they may suit us.

The other side of the picture interprets the conditions of three progressive



that he is sorrowfully thinking that though his mother country abounds in ancient arts and crafts, she does not hold a high place in the Modern World. He expressively represents the majority of Indians, who do not consider the fact that though our ancient crafts are our glory, they cannot compete with those of to-day and we must modernize our crafts and develop our industries on the methods of the present day. As to the store of our ancient customs, we must

countries of to-day. Japan, Europe and America are speedily enriching themselves by developing their industries on modern methods and also modernizing their system of education. In these countries education and industry go hand in hand.

Here is a lesson for us to learn, but we must not only admire the rapid progress of these countries, we must also take their examples and act in accordance

to their principles. We must understand that though we can be proud of our glorious past, we must also have a worthy present. Our store of ancient crafts, combined with our efforts to attain a high standard in modern world, will lead

us on to the path of success and we will rank with Japan, Europe and America. In these days of keen competition there is no time to lose and no time to linger. We must act and act properly and pace with the other countries of the world.

By Miss MEHER AFRUZ,

Class X, Government Girls' High School, Dibrugarh

We see in the picture that three trains are running parallel and a man sitting idle gazing and musing over his ancient customs and crafts. The three trains have been named Japan, America and Europe carrying education and industry. The man with the ancient customs and crafts sitting behind the

trains is an Indian. The picture has well depicted the main factors of a nation's prosperity and as well the downfall of it. Education and industry are the two principal elements, that are responsible for the growth and development of a country or a nation. Education dispels ignorance and inner gloom of gathering ages from the mind of man and society. Industry improves the economical condition of a country by procuring wealth. These two things together lead a nation on to the royal road to eminence.

We see of all the nations and countries of this world, Japan, America and Europe have become prominent and it is mainly due to their culture, education, commerce and industry. Japan is an Asiatic country and a new growing nation and it is growing fast owing to its education and industry. America though it comes last, though it was discovered in the 15th century, she has become vastly rich. Little remains to say about Europe. The entire Europe can be well called a factory where from wealth and education are being manufactured and distributed to other parts of the world.

But India though an ancient country, she is too conservative in her ways, modes and habits. Marched into the gathering pool of ignorance and superstition, she could not venture to rise, above her ancient habits, customs and scruples.



MISS ARUNA MITRA
Matriculation Class, Berhampur Girls' H. E. School,
who wins the AB, High School medal this month

Therefore she is hopelessly sinking and lagging behind other countries even in these days of advancement. It is mainly

due to lack of education and want of industrial institutions.

AB. COMPETITION RESULTS

SCHOLARSHIPS & PRIZES

(COLLEGE SECTION)

1. Gaya Ray, (B. A. 2nd Year),
Udai Pratap College, Benares
—*Brilliant Camera (Rs. 22-8)*
2. Akshoy Kumar Banerjee,
I. Sc. Final,
Hooghly College, Chinsurah
—*Medal*
3. D. Kamatchy,
2nd University Class,
American College, Madura
—*Medal*.
4. Miss Ila Mazumdar,
IV Year Arts,
Scottish Church College, Calcutta
—*Cash Prize Rs. 5.*
5. Bipen Bihari Lal Mathur,
IV Year B. Sc. Class,
St. Stephen's College, Delhi
—*Cash Prize Rs. 5.*
10. Siva Prosad Mukherji,
VI Year Commerce,
Calcutta University,
—*Cash Prize Rs. 3.*
11. S. Shyam Kishore,
I. Sc. 2nd Year,
Cotton College, Gauhati
—*Cash Prize Rs. 3.*
12. Daya Moya Ganguly,
1st Year Arts,
A. M. College, Mymensingh
—*Cash Prize Rs. 3.*

(HIGH SCHOOL SECTION)

High School students are particularly requested to attempt the interpretation of the pictures themselves.

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- Delhi Government Prize**
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6. Saleh Ahmed Choudhry,
2nd Year I. A. Class,
Government College, Chittagong.
—*Cash Prize Rs. 3.*
 7. Anani Chiman R.
I. Sc.
D. J. Sind College, Karachi
—*Cash Prize Rs. 3.*
 8. Paresh Nath Sen,
1st Year Commerce,
Dacca University, Dacca
—*Cash Prize Rs. 3.*
 9. Shyam Kishore Lal Srivastava,
B. A. 2nd Year,
Allahabad University, Allahabad
—*Cash Prize Rs. 3.*

1. Miss Aruna Mitter,
Matriculation Class,
Berhampur Girls' H. E. School,
Berhampur, Bengal
—*1B. High School Medal.*
2. Miss S. M. Choudhury,
Standard X,
St. Ann's Convent, Akyab, Burma
—*Scholarship of Rs. 5 per month
for 3 months.*
3. Premangsu Choudhury,
Matriculation Class,
Barisal Zilla School, Barisal
—*Cash Prize Rs. 5.*
4. Miss Meher Afroz,
Class X,
Government Girls' High School,
Dibrugarh
—*Brilliant Camera (Rs. 22-8)*

5. Tanna Manher M.
Matriculation Class,
Sheth Anandilal Podar High School,
Bombay
—Cash Prize Rs. 3.
6. Md. Abdur Rauf, Class VIII,
St. Gregory's High School, Dacca
—Cash Prize Rs. 3.
7. Santi Brota Gupta, Class VIII-B,
Govt. High School, Moulvi Bazar
—Cash Prize Rs. 5.
12. Anil K. Mojundar, Class VIII,
Hemnagor H. E. School, Hemnagor.
—Cash Prize Rs. 2.
13. Sailendra Krishna Chakraborty,
Matriculation Class,
H. E. School, Dhalla, Mymensingh.
—Cash Prize Rs. 2.
14. Jogendra Nath Saikia, Class X,
Mangoldoi Govt. H. E. School,
Assam.
—Cash Prize Rs. 2.

Assam Government Prize

8. Anil Kumar Gupta, Class X,
Govt. High School, Ballygunge
—Cash Prize Rs. 3.
9. Miss Sharda Mehta, Class VIII,
Crosthwaite Girls' High School,
Allahabad.
—Cash Prize Rs. 3.
10. Nirendra Nath Sircar, Class X,
Jhargram K. K. Institution,
Jhargram.
—Cash Prize Rs. 3.
11. Sharad Mutherkar, Class VI,
S. P. Hakimjee High School, Bardi,
Bombay.
—Cash Prize Rs. 2.
15. Punyapriya Das Gupta, Class IX-A,
Tirthapati Institution, Calcutta.
—Cash Prize Rs. 2.
16. G. P. N. Singh, Class X,
S. P. Academy, Haridi, Behar.
—Cash Prize Rs. 2.
17. Jnana Brata Ray, Class IX,
Govt. Jubilee High School,
Sunamganj.
—Cash Prize Rs. 2.
18. Mathuranath Bhattacharya, Class X
Cotton Collegiate School, Gauhati.
—Cash Prize Rs. 2.

PRIZE-WINNERS OF LAST MONTH



KESHOB LAI BHOWMIC
Class IX, B. K. Union
Institution, Khulna

**MD. HAFIZAR
RAHMAN,**
Matriculation Class,
Zilla School,
Rangpur

SURESH CH. BHOWMIC,
Class X, High School,
Netrakona

FREEDOM IN THE UNIVERSITIES

A DISCUSSION

By PROFESSOR C. K. WEBSTER AND SIR JAMES BAILLIE

Professor Webster holds the Chair of International History at the London School of Economics ;

Sir James Baillie is Vice Chancellor of the University of Leeds

Professor C. K. Webster: In many parts of the world the freedom of university people has simply ceased to exist, while in our country, though it is commonly accepted, there have been one or two occasions lately when it has been suggested in Parliament and the Press that members of Universities should not be allowed to express what opinion they please upon controversial subjects of politics and religion.

Sir James Baillie: For the academic mind, freedom is the breath of life. But the term 'freedom' is used very loosely. Many take it to mean the liberty to think and say and do anything you like and in any way you like. That is not the sort of freedom an academic man would claim, inside or outside academic circles.

Webster: But don't you think an academic man is more free than people in most other professions because there is no one who has the right to control his speaking? An academic man is responsible to his own conscience in seeking the truth, not like a journalist who has to put forward the point of view of his employers. He is left absolutely free. No one has any right to dictate to him a point of view on any political or ethical subject. Our universities are entirely free in those respects.

Baillie: I am sure that is sound doctrine, and I hope it is true of both

teachers and students in all British universities. But it does not quite touch my point. I am suggesting to you that even inside universities an academic man would not exercise reckless freedom. We must keep in view what universities are. The main purpose of university people is to form a fellowship of individuals whose chief interest is to acquire and to extend as much as possible accurate knowledge about nature and human life in its many aspects. People inside these institutions must be absolutely free to carry out *this* purpose as they think best. These institutions are set up and specially endowed or publicly paid for that end. They are not profit-making companies, and they occupy a rather privileged position within the community. They cannot claim the privileges unless they fulfil the obligations implied.

Webster: Of course in his classroom the academic man has to approach all those subjects in an entirely scientific spirit. He has no right to make it the machinery of propaganda of any particular idea, and when he is speaking to his class generally to young people undoubtedly he must take into account the minds of the people to whom he is speaking. But subject to that he has an absolute right to say anything that he thinks is right on any subject which he takes up.

Baillie: I entirely agree; I think you have accepted my qualification.

Academic men are given their rather privileged position of freedom from the hurly-burly of commercial life in order that they may pursue truth for its own sake. They enlist, so to say, under the banner of truth, and in doing this they surrender their liberty to indulge in mere private opinion or private predilections, in order that they may reveal truth which everyone will accept. The academic man must make sure of what he knows and be careful in expressing it, especially since, in very many subjects, the truth which he attains cannot be much more than approximate. The acquisition of knowledge is tremendously important for human welfare, and integrity in the search for truth must be preserved at all costs. If that is so, it must have a practical effect on the way the academic man will exercise his freedom, both inside the academic circles and outside in the community to which he belongs. He cannot afford to be a passionate partisan of views and doctrines which are uncertain, whether in science or politics or anything else. He will not indulge in the methods of the mere propagandist, who seeks by exaggeration to produce an immediate effect or secure a temporary advantage. He will destroy his authority as a scholar if he does.

Webster: But an academic man does not give up his private interest as a citizen simply because he is academic. He has a perfect right to join any party—Labour, Liberal or Conservative, Communist or Fascist—in his private capacity; to speak or write anything that any private citizen has the right to speak or write on such subjects. He has the same right to get on a party platform and advocate party views as any other citizen. The fact that he is an academic person does not, in my view, limit his right on those matters in any degree.

Baillie: Yes, he has the same abstract rights as any other citizen in that

respect. But it is not always expedient to push one's rights to an extreme limit. If he adopts an extreme attitude he imperils his interest in the truth and lowers the prestige of academic life. Most academic men speak in public with a certain restraint, which some people suppose arises from indecision or from a restriction on their liberty to express their opinions. But critics of that sort confuse liberty of judgement with licence of statement.

Webster: I don't of course want academic men to speak foolishly on any subject any more than any other men. But you cannot make any rule or law that limits their freedom to speak. My point is that the academic man himself must be the judge of his own conduct.

Baillie: If a man claims the liberty to say foolish things as long as he keeps within his rights, he is not making a good case for his freedom. The liberty to act within the law is not much of a guide in matters of conduct and no guide at all in questions of good form. Anyone may act within the law and yet behave discreditably or even worse. If, in the close fellowship of an academic institution, one of its members takes an obviously objectionable line of action, is it likely that his colleagues will pay no attention and will support him merely because he claims freedom to do as he pleases within the law? And would those responsible for the welfare of the institution be indifferent to the harm he may do to its reputation and favour in the eyes of the community which it serves? You may probably remember that during the war, in one of the older universities, the political indiscretion of a member of one of the Colleges was openly repudiated by the College.

Webster: But, Sir James, who is to decide whether foolish things are done or said? Clearly, if liberty of speech

and action within the law is given, some things will be said or done which some people will consider foolish. This is especially so at times of emotional excitement when the majority, including, I regret to say, the majority of the academic profession, are swayed by the blind passions of the hard instinct. The case you cite is an admirable one. Nothing could be more unscientific than the attitude of a large number of the academic body towards the responsibility for the Great War when the War was in progress. They were moved by hate and indignation and made many statements which subsequent scientific researches have shown to be indefensible. Those who dissented were sometimes subjected to social ostracism and in one or two cases to loss of position. Yet they often only asserted the very truths which are now generally accepted by all those who have made a scientific study of the question, namely, that Germany was not solely responsible for the outbreak of the War.

Baillie : Of course, I agree that an academic man must be entirely free to propound his views, however new, on any subject, if they are the result of knowledge arrived at in the light of the facts and in the light of evidence which any reasonable person would accept, provided that his exposition is done with good will towards the welfare of the community, and with consideration towards generally accepted ideas which may be against him. It is not necessary to be offensive in order to tell the truth. The promulgation of a new doctrine may bring him into conflict with the community or with some powerful institution within it, as Galileo and many others since have found. And it is outrageous to persecute or prosecute him for views which his intellect leads him to adopt, however distasteful they may be to the established ways. A better remedy obviously is to leave it to others to prove him wrong, if they can. The

community assumes, in setting up academic institutions, that in the long run sound knowledge cannot bring about anarchy, or revolution, but only a change for the better.

Webster : Nobody wants anarchy, or hardly anybody nowadays, and revolution is a word which means many different things. Governments indeed sometimes take credit for producing revolutions. Any one advocating overt acts of revolutions can be checked by the State. But what I want to stress is that the academic man has the same right to express his opinion on all subjects as anyone else.

Baillie : You use the word 'right'. I imagine you mean a right to be a fighting party man. But while he has the same rights as any other citizen, to use a right is a different thing from having it. By exercising his right unwisely, the academic man may seriously compromise his academic reputation by casting doubts on the reliability of his judgment. Furthermore suppose your position were generalised, the violent expression of political opinions in an academic society would tend to break up the harmony of intellectual fellowship, which is an essential condition of good academic work. And take another point : the time might come, even in the future of our own country, when academic men might have to defend freedom of thought and freedom of speech in the wider interests of the freedom of individual life within the community and in opposition to the oppressive action of government. That situation would arise if we were faced with a regimented tyranny such as exists in Germany and Russia. University men would be less effectively armed for the fight on that important issue if they were known to be extreme party men themselves. They are guardians of intellectual freedom in the interests of human freedom in the

widest sense, and should do nothing to impair their influence.

Webster: My contention is that the only person who can make the decision whether it is right to speak out is the academic man himself. The academic man will be judged by society, and undoubtedly if he is a man of original mind, of intense feeling and of great imagination he must often say things which will tend to shock many members of his own profession and still more of those parts of society which are disturbed by any words which seem to undermine their own position. He has the same rights as a private citizen to press any particular policy upon his fellow citizens, and as an academic man he may see some great evil even more clearly than others and his knowledge may be necessary to expose that evil. I can give you a very good example. A professor of one of the scientific subjects thought that the Health Department of the town in which his University was placed was badly run and detrimental to the welfare of the community. He challenged the Health Department, much to the indignation of the Corporation which contributed funds to his University, but I am glad to say that, whether his action was justified or not, the principle that he had the right to do such a thing was defended by all the university authorities.

Baillie: I think where you have a clear evil facing everybody, there you have occasion for the intervention of the academic man in the interests of the community which he serves. The real difficulty is not there. But where people are proposing violent changes in political institutions, not because they are wholly evil, but because the interests of those who propose them are bound up with particular changes which will produce a social upheaval or positive harm to other individuals—that is where it is difficult

for the academic man to take strong action in support. His vocation is supposed to further the stability of society and certainly cannot be carried on successfully without it.

Webster: I would certainly say that he, like any other man, should speak the truth, but that he, like any other man, should take regard to the institutions of the country in which he lives and the methods by which results are achieved. It might be, for example, that a professor thought private profit in itself was so great an evil produced by a certain structure of society that it was his duty to insist that, if the structure of society were altered private profit with all its attendant evils could be removed. If he did believe such a thing, I should regard it as his duty as a private citizen to advocate that view with every intensity of expression or method of appeal which he thought would bring it home to the community at large. Personally, I think it has been extremely good for all the parties to have academic men inside them and that it has broadened their point of view, made them more appreciative of facts, especially, for example, when economic training is of great importance, and I would say the same thing about political science. There come moments in the State when a really scientific knowledge is of fundamental importance, and thus if the political parties have in them, before they make their decisions on very difficult points, men who have really profound knowledge, they are more likely to make good decisions.

Baillie: There is another and even more important aspect of academic freedom, on which I should like your views—the freedom of teachers and taught inside academic circles. I hold that complete freedom of teaching within a university is absolutely essential, and is the very core of academic freedom.

always bearing in mind that what the teacher has to communicate is sound knowledge based on the search for truth. In some departments of study such as philosophy, politics, theology and even biology, there has always been the risk, in allowing complete freedom of thought and freedom of speech, that you may come into conflict with and even undermine commonly accepted ideas. You must take that risk, and not interfere with the teacher.

Webster: Here, Sir James, I am in the most hearty agreement. In his class room, the academic man has, in my opinion, a very heavy responsibility. There he is not private citizen but a servant of the community. He is absolutely bound to be as impartial and scientific in the most debatable subjects as a human being can be. Of course his own personality will intrude; he cannot be a colourless machine.

Baillie: If a university is to carry out its work of communicating and advancing knowledge in the best way, it must be entirely free to manage its own affairs. Interference by the State or other bodies in the administrative affairs of a university on the one hand prevents the development of a strong corporate spirit amongst the members of the institution, which is essential to promote the end for which it exists: autonomy and responsibility go together. And on the other, such interference puts the institution at odds with the community as a whole. It is difficult to say which is the more dangerous to its welfare. Every academic institution in this country depends partly on private endowments and partly on public funds; and if the assumption is that those who pay are to call the tune, the tune simply cannot be played. Academic institutions cannot, of course, escape public criticism where this

is justified; but public criticism is a very different thing from public control.

Webster: I entirely agree with you, of course. There is a certain danger in university life of an administrative class growing up inside the university which by its control of funds controls also the academic development of the institution. I think it important to preserve one of the great features of British institution, which is that the academic body itself takes the final control and directs the academic development of the university.

I should now like to ask you whether you think that this precious freedom is in any danger in our country. After all it is not so long ago that only people of a particular sect were allowed to teach or to go to the universities of England, and this great liberty which we believe to be essential to the progress of human society is something which we shall always have to watch with great care and be prepared to defend at any personal sacrifice, or of the financial interests of the university.

Baillie: In our own country, fortunately, there is now, I think, a sympathetic attitude towards the freedom of universities amongst most political parties and still more in the public at large. But the value and the importance of intellectual liberty to the universities and to the community are far from being fully appreciated even in this country. There is still in many quarters a latent distrust or lack of sincere belief in the value of knowledge for human welfare, and this means a disbelief in full intellectual liberty for which universities stand. Yet the liberation of the human mind along the paths of sound knowledge is the very purpose as well as the justification of education.

Webster: I agree, and I think that students as well as lecturers and professors

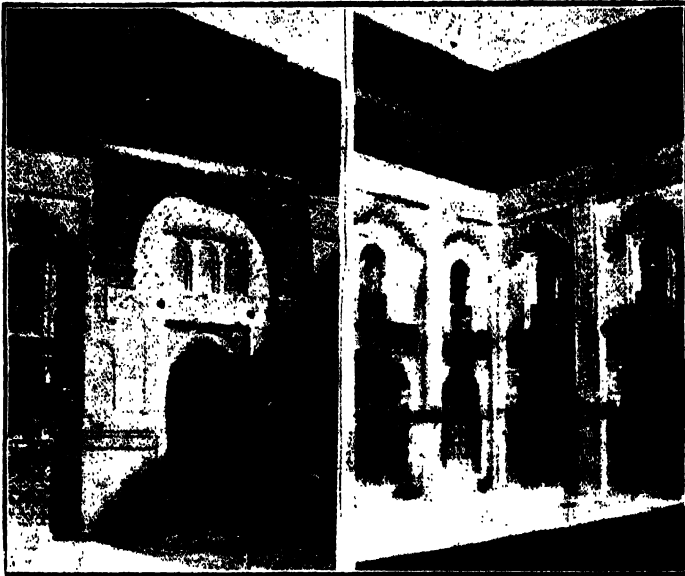
must be free to come to their own conclusions.

Baillie: Undergraduates in this country are allowed in their own societies to express any opinions that they like; and to form any societies they like, provided this does not interfere with their studies, and the conduct of their work. Free play of mind against mind is one of the best advantages of academic life for young men and women on the way to come of age: and they should be allowed to follow their own courses

subject to maintaining good order in the academic organisation.

Webster: Yes, when we claim freedom for ourselves, we must see that our students get it also. There are more dangers for them because they sometimes have not only the State but some members of the academic body themselves anxious to control their freedom. But I think students of British universities would be bound to give a pretty good account of themselves if any real attack were made on their freedom to say what they thought fit.

The Medrusa (University) of Fez



THE MAIN ENTRANCE AND INSIDE COURT

In this University Professors of Arabic Music teach their students Liturgical and Secular Music. Practically all their studies are transmitted orally. Singing and dancing also form part of the studies.

THE ATMOSPHERE OF SHAKESPEARE'S PLAYS

By REV. T. N. SIQUEIRA, S. J.,

Associate Editor, The New Review, Calcutta

If we may believe that incorrigible humorist, *Punch*, a recent meeting of medical experts has decided that all lovers should be obliged to have their eyes tested, so that love may no longer be blind. Lovers of Shakespeare, too, are in need of literary oculist when they see the highest beauty in every phrase that goes by Shakespeare's name and discard as "certainly not Shakespeare's" whatever does not please their artistic eyes. For while they remember that their hero was "not of an age, but of all time," they are too infatuated to see the circumstances in which he lived and worked.

The importance of all the factors which may be included in the word 'circumstances' in determining the quality of literary work of any kind is now universally admitted. Now, if there is one branch of literature which is more influenced by circumstances than any other, it is the drama. For by its very nature it is meant to be acted on a stage. And what an "atmosphere" the stage implies! The stage of Dryden's time is not the stage of Shakespeare's time; the tragedies of Sophocles were intended for quite a different stage, for quite a different type of actors, for quite a different audience, from the tragedies of Shakespeare.

Extremely uncertain as is the biographical knowledge that we have of him in spite of all the attempts repeatedly

made to eke out the missing biography with details supposed to be furnished by what is called internal evidence, one fact is certain, that Shakespeare was a successful dramatist even in an age of prolific play writing. That his plays were popular and brought him not only princely patronage but also glistening gold is proved by the unwilling testimony of contemporary and rival dramatists, by the dealings of prudent business-men like Jaggard and Thorpe and Heming and Condell, and by the eagerness of "Pirates" to publish inferior plays under his name. He was eminently a man of his age. Hence, though it would be almost impossible to disentangle all the influences of the Elizabethan stage and stage conditions from the beautiful plays that we owe to Shakespeare, an attempt in this direction would help not a little towards a saner appreciation of them.

I

If we read *Hamlet* or *Antony and Cleopatra* and follow it up with *Aurungzebe* or *All for Love*, we shall be struck by the richness of Shakespeare and the comparative poverty of Dryden. Both these dramatists, however, were popular in their time. Had the tastes of the English theatre-goer undergone such a decided change towards mediocrity and prosaicness in fifty years? Or had the theatre changed with the Restoration? Apart from the difference in poetic character between

had the effect not only of encouraging an astonishingly prolific output of plays but also of bringing into existence a profession, more or less defined, of actors. But these actors as a class did not enjoy social esteem. Henry VIII's Act of 1531 against beggars and vagabonds was aimed among others, at *plaiers* and *minstrells*. They were closely watched by royal officials and easily suspected of misdemeanour and crime. Even in Elizabeth's reign, actors were not considered as a respectable class of men. Bottom, Flute and Snug might well have belonged to a generation that was already gone when *A Midsummer Night's Dream* was acted; even the Players in *Hamlet* might be more reminiscences; but things were certainly not much better at the close of the sixteenth century.

Shakespear's female characters are a very prominent feature of his plays: the beauty which is ascribed to them, the wealth of detail with which they are described, the high poetry which they are made to utter, seem to the modern reader accustomed to the modern theatre, a trifle overdone. The fact, however, is that in Shakespear's day, and even till the Restoration, women did not act on the public stage. It would be unnecessary to prove on no less certain authority than the plays themselves that women's parts were played by boys who had not yet "got the mannish crack". Cleopatra fears to see

Some squeaking Cleopatra *boy* my
greatness:

Flute the bellows-mender is not very willing to "take Thisbe on *him*" for, as he acknowledges with the openness which marks his profession, "I have a berad coming." The boy who plays Viola must have already "cracked" his voice, for her song is sung by another boy probably younger than the other. This fact is of great importance in explaining much of

the energy and poetry of women's parts in Shakespeare; it also goes far to show how that common and cheap device of Elizabethan comedy—the transformation of women into men—had enough verisimilitude in it to be popular: Viola, Portia, Imogen, put on the "haviour" of men with as much ease as if they were—for they *were*—men we can thus imagine the humour of Viola's *Aside*.

"A little thing would make me tell them how much I lack of a man."

And though women often disguise themselves as men, men never put on the disguise of women.

The effect of the lack of women actors on Shakspearian drama is evident. Here, again, as in the poverty of the stage, was the need of high and elaborate poetry to make up for a deficiency which was not supplied till more than a century later. It is a curious, though not unaccountable, fact that with the appearance of women on the stage their parts became less poetical; their natural attractiveness combined with their beautiful costumes and the well-furnished stage to dispense the playwright from writing great poetry.

III

More than one factor, therefore, in the "atmosphere" of Shakespeare's theatre made for detailed description and delicate poetry in his plays. The audience, too, as was inevitable, exerted a powerful influence on the popular Elizabethan drama. It is ignorance of this fact that has led so many otherwise sane critics to work themselves into holy indignation on the question of the clown scenes, the 'soldiers and porters' scenes, the 'grave-diggers' scenes, the scenes of horror and bloodshed, of horseplay and rant and "sound and fury signifying nothing." It would be unnecessary to reject such things as un-Shakspearian if we re-

membered that Shakespeare, like a shrewd, practical man of business, wrote for *his* audience. While trying to refine their tastes he did not ignore them like the "learned clerks" who are now forgotten. An Elizabethan audience in the Globe or Blackfriars had grown to expect not only dramatic entertainment but also something like the excitement now afforded by the music-hall and the circus. Even from the early days of the Miracle and the Interlude we find stage directions like: "Then shall be made a lively battail on the stage"; and the raids of the blustering Herod or the merry Titivil or of the Vice with the wooden sword among the frightened audience became at least as popular as the plays themselves. This tradition continued unaltered in Shakespeare's time. As the professional actors, and most of the professional playwrights, so also the Elizabethan theatre-goers were not of high social rank. Plays were, indeed, sometimes acted for the Queen or for the Earl of Essex in Whitehall or Kenilworth Castle; sometimes, too, it was the Gentlemen of the Inns of Court or the University students or even the Children of the Chapel or the Boys of St. Paul's who acted plays: but these were not the conditions in which the greater part of Elizabethan dramas were acted. Shakespeare, like his fellows, wrote for the theatre-going public of his day, and this public could not boast of including the nobility.

It was the middle and lower classes, therefore, who made the audience in the playhouses of Southwark. Shakespeare had to take into account the tastes of a class of people who wanted strong excitement at the theatre; who had from

the days of the Hock-Tuesday play and the sword dance delighted in witnessing fighting and murder and had been used to the "termagant" Herod and the ranting Judas. He, therefore, provided them with the low grim humour of gaolers, grave-diggers, porters and soldiers which the common people immensely enjoyed; it was for the "groundlings", too, that he condescended to those scenes of carnage which end many of his best tragedies. The monstrous cruelty of Aaron the Moor is more than modern readers can well bear; even Johnson could not bear the last scene of *King Lear*: but Shakespeare's audience liked to "sup full with horrors". The exaggerated "conceits", the extravagant bombast, the sacrifice of dramatic probability to the attainment of magnificent, if sometimes crude, spectacular effects, must be viewed in the setting of Shakespeare's audience before whom they were delivered, if we would understand them aright.

An accurate knowledge of the "atmosphere" of Shakespeare's plays, then, is indispensable for a sane appreciation of them. The more one recollects the circumstances in which he lived and wrote, the more complex seem the influences which affected him. Some of these influences made for better poetry and more natural drama, others worked in a direction which later generations have considered as unfortunate. But Shakespeare's dramatic instinct triumphed over them all; and while he took into account the tastes and requirements of his audience, he succeeded in improving them and gave us a drama that will endure.

THE PRESENT STATE OF THE WORLD

By SIR S. RADHAKRISHNAN

The present state of the world we live in reminds me of a short story by Oscar Wilde. Christ came from a white



PROFESSOR S. RADHAKRISHNAN

plain :to a purple city and as he passed through the first street, he heard voices overhead and saw a young man lying drunk on a windowsill. He asked : "Why do you waste your soul in drunkenness ?" and the reply was : "Lord, I was a leper and you healed me. What else can I do ?" A little further through the lane, he saw a young man following a harlot and said : "Why do you dissolve your

soul in debauching ?" And the young man answered : "Lord, I was blind and you healed me. What else can I do ?" At last in the middle of the city he saw an old man crouching, weeping on the ground and when he asked why he wept, the old man answered : "Lord, I was dead and you raised me unto life. What else can I do but weep ?"

If to-day Christ should visit us and find the use we are making of science, the way in which we are increasing our armaments, the refinement with which we are pouring molten steel on the veins of innocent youth, that it may rise to undreamed of heights in mutual destruction, and ask us : "Why are you, after so many centuries of civilisation, preparing for human sacrifices on this inconceivably large scale ?" Our answer would be : "Lord, you gave us eyes but no sight ; you gave us brains but no soul. What else can we do with our powers ?"

Our civilisation has not yet found its soul. We do not know what we want, freedom or slavery, democracy or autocracy, peace or war. We talk of peace and join the League, and think of war and prepare for it. We neither believe nor disbelieve. We are lacking in faith. We are a people without vision. A noble lord of Great Britain, when asked what his religion was, answered, that it was the blank page between the Old and the New Testaments. It is this blank page in our minds that has turned the world into a mad-house. It is not the world that is mad. The madness is in ourselves.

The future of humanity does not depend on fate or providence or stars but on ourselves, on what we make of ourselves. The will of man directs the fate of man, collectively as well as individually. The failure of civilisations to advance beyond a certain stage, their consequent decay and disappearance are directly traceable to the failure of their representatives to seize occasion and respond to opportunities. If we leave the decision to chance and drift helplessly, as we have been doing, we will be swept off into the dust-heap. What is it that lovers of peace can do? Mere emotional horror of war that it will hereafter mean mass murders of millions of civilians and gassing of babies, will not do. Well-meaning persons are often responsible for the tragedies of the world as much as the wicked. Is it not the case that the stupid are generally wicked? Those who work for the vaster modifications of mankind must be intellectually honest. They must face the realities, the present political system based on the individualism of the states has in it the makings of war. We must change the system before it destroys itself. Our economic troubles, which are so intense today, are the results of the policy of economic self-sufficiency and isolation pursued by nation-states. The remedy for our political and economic ills lies in the organisation of a federation of states based on political collaboration, economic co-operation, and intellectual understanding of the members.

We are indignant to-day and rightly, at the crudity and wildness of the national socialists in Germany with their new mystical enthusiasm for the race, their worship of blood, their love of tyranny and terrorism. But let us think about it. Is not this upheaval of barbarism but a reply to the tragedy at Versailles, the indignity and the injustice to

which a great people were subjected all these years, as the result of that treaty? You cannot keep down proud and great peoples in the East or West in perpetual bondage and expect peace and goodwill. The League is pledged to work for an international order based on justice. If it is unable to do so it is because the governments behind the political mankind unwilling to use it for any great purpose. It is a strange commentary on the attitude of the great powers towards peace and a settled international order based on justice, equality and independence of all states, that the demand for such an order comes not from them but from the weak of the world, and the small states of Europe. Soviet Russia and the United States who are not yet members of the League showed the League spirit much more than the great powers which are members of the League, when they expressed their preparedness to act as a permanent security commission if the League would constitute one. Any further delay on this matter is not only cowardly but criminal. If the method of collective responsibility and preparation for collective action are assured, no state will care to put itself out of the family of nations.

The decision must be made for or against the well-being of man. Our sacred duty is to contribute to the building of the world-order. To put the interests of one's nation above those of humanity is a form of self-indulgence unworthy of a cultured man.

The League of Nations is the only symbol to-day of the essential unity of mankind, the only light that is left in a dark world. It is monstrous to try to blow it out. The League's Intellectual Organisation, wherever its influence penetrates, is educating the youth of the world in the League spirit and preparing

it for the federation of states which is the outward symbol of the community of minds. It asks the young to work for this good unhasting but unceasing, to plead for the weak, to fight the unjust, to stand up for truth regardless of its bearings on national sentiments and interests :

its efforts may be feeble but its faith is unlimited. It will continue to bear witness to the great truth that so long as one man is in prison, no one is free, so long as one nation is enslaved, no nations are at liberty.*

CAUSES OF EARTHQUAKES

By PROF. RUDOLF SPITALER

I have in several contributions to "*Gerlands Beitrage zur Geophysik*," shown that a striking relation exists between earthquakes and the forces exerting pressure in the earth's strata. These forces are due to the periodically shifting axis of rotation.

The axis of rotation of the earth does not remain in the same position but oscillates about its main position, the actual pole of rotation shifting in 14 months from west to east in a rolling and unrolling spiral. While the earth was still sufficiently plastic it took on the form of a rotational ellipsoid, owing to attractive and centrifugal forces. If now the pole of the rotation is shifted, and therefore, the axis of rotation, new pressure-exerting forces are produced which endeavour to adapt the earth masses to the new pole of rotation, thus producing shifts in the earth's crust which result in earthquakes.

These forces are greatest in the meridian into which the pole has at any particular time shifted, and in the meridian, 180 degrees from this, from which it has moved. I have called these two meridians the positive and negative

critical meridians. In the region of the positive critical meridian horizontal pressure is produced, which north of latitude 45 degrees is directed towards the north, and south of it towards the south. In the region of the negative critical meridian these forces are directed on the one side from the north towards latitude 45° and on the other side from the south towards the same latitude. At latitude 45° itself there appear forces which in the first case are directed vertically downwards and in the second case vertically upwards.

Axis variation

This wobbling of the earth's axis, which appears as variations in the geographical latitude of places on the earth, was carefully observed inter-nationally between 1890 and 1923, but unfortunately most of the astronomical stations which carried on this work discontinued their observations during and after the War.

It appears, however, that these variations have a six-year cycle so that one can now determine at any rate the approximate position of the rotation pole at any time.

And so some of the recent big earthquakes could be studied in relation to

*Speech delivered at Geneva.

the position of the critical meridian relative to the place where the earth-quake occurred. It was observed that, with the earthquake in Baden on February 8, 1933, the negative critical meridian passed through the place of occurrence and produced forces exerting pressure in a northerly and southerly direction with the lifting.

With the great earthquake in India, January 15, 1934, the critical meridian had passed through this region and produced forces exerting pressure directed towards the north and south from the Himalayas, which led to the earthquake in Nepal and the Ganges valley. But since the critical meridian moves monthly about 26 degrees eastward it was conjectured that in a short time the east coast of Asia would be endangered, and in actual fact, on February 14, 1934, the Island of Sachlin experienced an earthquake.

On March 6, 1934, an earthquake in the coal district of Beuthen (Schlesien)

was the cause of a serious mining disaster. This time the negative critical meridian, which follows the positive at a distance of 180° , passed through this district and produced strong pressure directed north and south and therewith a lifting of the earth's strata. This, together with the mountain stresses which were there anyhow, led to the earthquake breaking out. This was also the case in January 1932, and can happen again as soon as the negative critical meridian again passes this district, i.e., in May 1935, and in August 1936. But for the first two dates the distance of the pole of rotation from its central position is very small, so that the forces exerting pressure cannot be particularly great and an earthquake will perhaps not occur.

An examination of 197 earthquakes in the Pacific and Central and South American regions as well as of 338 in California has resulted in establishing, beyond all possibility of doubt, a connection with the critical meridian of axis variation.



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IS SUICIDE JUSTIFIED ?

By "COMRADE"

"I would not care two pence for the man or woman who had not at one time in their lives contemplated suicide," says a well-known philosopher. "All thinking people are driven on some occasion to the contemplation of suicide, and, if they come through the ordeal safely, they have achieved a great victory." The knowledge of real sorrow and desperation of the kind that makes one think life is no longer worth living makes us all the better men and women for it.

Suicide is an act of first rate cowardice. It is the inability of a man to face the consequence of his own acts or of particular situations.

Leaving aside the religious part of the question, suicide is the result of a perverse mind. It may be argued that suicide is merely a conclusion at which the mind has arrived and therefore no one of unsound mind would plan their suicide. It is not so. Suicide is finally the result of the inability of the brain to reason rationally. Courage and sanity are therefore both absent, as these characteristics are the result of reason and habit. This is the only reason why coroners at many an inquest on suicide prefer to register the verdict that a man or woman took their lives while of unsound mind.

Many a brilliant student do not hesitate to commit suicide even at the dream of a failure in examination. That only proves that he was not at all brilliant in its real significance. He must have been a book-worm or a crammer

who had not the common sense to think for himself. Professor Ramanujan, the great mathematician of India and of the world, failed year after year in his Intermediate examination. But he never contemplated suicide at his repeated failures. A student does no good by killing himself to escape the consequences of a failure. It becomes public and the disgrace—if there is any—is there just the same. Rather, he leaves a greater burden and shame to those left behind.

Again in the name of "love" how many promising young men and women commit suicide. Love is never one sided. You cannot love another person if you know that he or she does not return it. It is the stock-in-trade of dramatists and novelists to say that love is blind. Love is critical and eagle-eyed ; but passion is blind. Disappointment in love is a myth. No one will love the Creator Himself if we are told that He does not love us in return. Unfortunately there are many young men and women who are mad in love with some person not knowing whether he or she has the same feeling. Is it not the height of madness that one should commit suicide simply because he fails to create feelings of love in another person. There are other cases in which young people commit suicide because of the apparent difficulties that stand in their way. Here again, it is pure cowardice and insincerity of love that induce them to this heedless act. Real love, will surmount all difficulties and social barriers. They must have the courage and conviction to face the obstacles and come out of it victoriously than to accept defeat by killing oneself,

Suicide is no more justified than murder. It is not true to say that suicide needs courage; it needs cowardice and recklessness. But real courage is needed to overcome the decision to take one's life. The Creator has not given us our lives to be destroyed at will and we are morally bound to face whatever may be the consequences of our own acts. A great strength of mind is, therefore, required to face all odds whatever they may be. That is real courage.

Are there not many men and women who are condemned to death by doctors

and yet prepared to contemplate the little life left them with supreme cheerfulness.

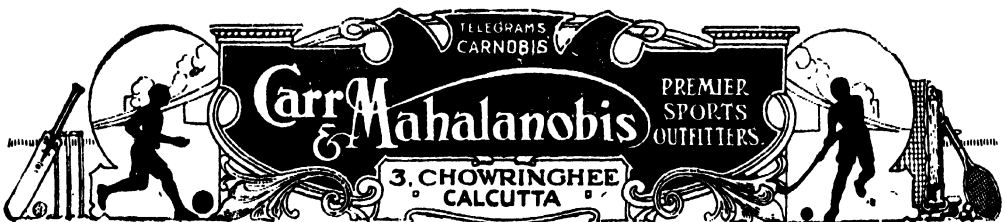
If only people who are faced with failure and determined on suicide would consider that failure may often be more important to one's ultimate success, then there would be fewer suicides. The struggle to keep success is much more life-destroying than the placid acceptance of failure. Failures are essentially human. Struggling with adversity moulds one's character and makes him fit for life.



Girl Graduates of the Bombay University marching
to the Convocation Hall



Girl Graduates of the Dublin University
at the Degree Day



MARCONI IN PRIVATE LIFE

By PROF. P. D. PRASAD

Marchese Marconi, the wizard of the modern scientific world has just entered his sixtieth year. He has glorious hair and smiling eyes. He is noted for his boyish smile that illuminates his tanned features.

Well directed in his thoughts, he is punctilious in his habits and dresses in faultless fashion. He is full of energy and actually looks ten years younger than he is.

Although he is an Italian by birth, Marconi is international. He spends most part of his life on board the *Elettra* his famous yacht, touring from one Mediterranean port to another carrying out radio tests all the time. The *Elettra* is fitted with every possible refinement for radio experiment. It is sleek, white and well-equipped. His radio laboratory is in this yacht. His wife and their kiddy use the yacht as more or less permanent home. No publicity seekers or ruthless Press reporters can gain access to his radio laboratory. Only his personal friends are allowed on board and only a very privileged few are allowed to see the radio side of the *Elettra*.

Marconi speaks faultless English and French and other continental languages, besides his mother-tongue. He is kind and courteous to all and is very pleasant in private conversation. A keen sense of humour flows through all his conversations. He is really happy in his yacht *Elettra*. If he goes to the big Marconi wireless



telegraph headquarters in Rome or London and faces a board of Directors or Committee of hard business men and asked to explain his radio triumphs, he is extremely unhappy. Almost miserable. In the open sea in his floating laboratory, he will be happy for weeks and months together solving a difficult scientific problem.

The Marchesa and the little baby *Elettra* are more often with Marconi. Although shy in the business world, he is very free in his home life. He is himself a picture of health and a personality of great charm. He is a man of continuous habit and if not interrupted occasionally by his wife, he will go on for hours taxing an over-tired brain.

In the evenings when experimental work is over the man who made Wireless sits down in an easy chair to listen in. An ordinary broadcast receiver is tuned in to Rome, if a programme of good quality music is broadcast. If dance music is emanating from the Italian Capital, then the dials are swiftly turned until he gets a programme to his liking. He prefers classical music.

Marconi's mother was born in Ireland and his father was an Italian Banker. "My mother encouraged me" he says of his early experiments. "She had faith in what I was doing. My father was sceptical until I got results."

"If you set your heart and soul upon doing a thing you can do it" says Guglielmo Marconi, the Captain of the invisible sea of the ether.

Piero de Cosimo's "Death of Procris"



This famous painting represents the tragedy of Procris the beautiful wife of Cephalus. The story says that Procris had given her husband a famous hound called Loelaps and a gold-headed javelin which could never miss its mark and always returned to the hand that threw it. She received these two as gifts from Artemis. Cephalus used to go out hunting every day and return in the evening to his beautiful wife. An evil-minded gossip informed Procris that the nymph Aura was her rival in the affections of Cephalus. She determined to see it for herself and one day she hid herself in the woods where Cephalus was in the habit of hunting. Her husband passing by the place of her concealment heard a rustle among the leaves and thinking it to be a wild animal hurled his javelin and slew the devoted Procris. Cephalus not knowing it went his way. But Loelaps had joined his mistress and a woodland Faun came to her help only to find that she has been killed by the javelin.

A NEW FORCE IN AMERICAN POLITICS

THE "RADIO PRIEST"

By A. C. WHYTE

(America)

Every Sunday afternoon more than two millions of Americans listen to the political and economic discourses of Father Coughlin who broadcast his speech at a cost of 11000 dollars or about Rs 35,000 a week, cheerfully paid for by his listeners.

This new champion of the working class, who condemns capitalism and communism alike, and at the spell of whose music several millions of American people are dancing, was born in Canada on October 25, 1891 of an Irish-American father and an Irish-Canadian mother, both of the working class. He was educated in the university of Toronto, where he had occasion to study matters concerning usury and this has made a deep impression on his mind. For, Father Coughlin attacks the accumulation of superfluous wealth—wealth that transcends one's needs as a member of a given class. Surplus wealth according to him must be shared with others: either by giving alms to the poor or by lending it for legitimate enterprises for which the lender is entitled to a share of the profits but not the interest.

Ten years ago Father Coughlin came to Detroit. He was the first person to use the wireless as the sole means of building up a nation-wide personal following. The suburb of Royal Oak needed a church and the job fell on Father Coughlin. He began to use the Detroit radio stations to broadcast Sunday afternoon talks to children. It went on quietly for years

and no one discovered anything extraordinary in this parish priest.



FATHER COUGHLIN

But, with the depression he began to introduce economics and politics in his discourses. The effect was magical. Letters began to pour in. At first they came only by hundreds but he discovered his potential audience. Encouraged by them, Father Coughlin organised the Radio League of the Little Flower in 1930. His Sunday talks ceased to be for children. He had to rent more stations. His listeners sent in money enough to finance it. He appealed for funds to build a new church. The response was tremendous. A handsome church costing £150,000 is completed, and dedicated to St. Theresa of the Little Flower. Besides

this new church stands a great tower on the top which is Father Coughlin's study. Beneath it is his office with 150 to 200 clerks and stenographers to handle his enormous mail—perhaps the largest that any individual in the world receives—about 100,000 letters and even more a week.

Father Coughlin's attacks on Capitalists—especially Wall Street Bankers—were so severe, and the controversy so intense that the Columbia Broadcasting system notified that he would have to submit to censorship or go. The priest did not hesitate but appealed to the public and the result simply stunned Columbia. Out of a total of 169,000 replies 159,000 voted for the Father. Every week he has to pay 14,000 dollars for the use of the Broadcasting stations and all this amount, it is said, is cheerfully paid by his listeners.

Last year he organised the National League for Social Justice and already

more than 2,000,000 members have been enlisted.

It has a programme of fifteen points, the most important of which are :

Nationalization of banking, currency and natural resources; private ownership of all other property; control of private property for the common good; government banking; steady currency value; organisation of labour unions under governmental authority and the priority of human rights over property rights.

Father Coughlin is a smooth-shaven, large-faced vigorous man in spectacles, who smokes cigrattes one after another, jumps up nervously to pace the floor while talking and is a very pleasant man to meet. It remains to be seen how far his new plan will solve the troubles of his country. But America has already begun to feel the force of a great orator and reformer.

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THE NEWSPAPER IN EDUCATION

While the readers of *The Modern Student* need not be told of the educational value of their magazine, they will be interested to know that no education is complete without the newspaper. We have before us the acknowledged fact that 90% of the readers of *The Modern Student* have come out successful in their examinations, many of them securing distinctions. This fact has been corroborated by a large number of educational authorities that continuous reading of the magazine is creating in the young mind an aptitude for knowledge.

Until he is about twelve, the child needs no special direction in his newspaper reading, but after that age the parent or guardian should aim to stimulate the interest of the child in current affairs.

Boys and girls should early learn the technique of digesting news articles accurately and quickly. They should never dawdle over a newspaper or magazine. Accuracy is by all means the first requisite.

If to-day we take a test in current information of our high-school or even

college students, the result cannot be very much commendable. Even in the *viva voce* examination of Public Competitions there have been instances when very brilliant students could not even answer questions on some of the well-known current political or economic situation.

This is bleak and appalling ignorance. Parents and guardians have only themselves to blame for the shoddy intellectual equipment of their children.

It is equally important that newspaper reading must be supervised by the teachers and parents. The educational possibilities of the newspapers and periodicals are immense. But, a proper selection must be made. A study and discussion of the important news will keep the young student in touch with the world around him. Side by side with so many good newspapers and periodicals, there are a very large number of unhealthy ones, that cater to the vulgar taste. It is here that discretion is to be used. Undesirable pictures and stories that are published in some of the periodicals have a tendency to draw the immature minds to its vicious influence. This danger of unhealthy literature is more in certain family circles than in educational institutions. In the name of reading, in quest for relaxation from business and office worries, many parents have a peculiar attraction to bring home filthy journals and story books.

The innocent child picks it up and opens its pages. Naturally, he is forbidden to read it. This arouses his curiosity and stealthily, he lays his hand on it and

swallows it believing what is good for his parents is also good for him. There the poison works and he is never satisfied unless he secretly gets the copies at the nearest Book-stalls.

Another source of danger is in the advertisement side of periodicals and newspapers. There are not only the advertisements of really harmful things, but even good and useful things are advertised in the most licentious ways. If any one cares to take a statistics of the advertisements that appear in some newspapers, periodicals and even on the street walls it will be found that 99 per cent of them are with pictures of women, completely naked or half naked. Everything from an ink bottle to a motor car and even travels by land or air are advertised with some sex attraction. What does it signify? It appeals to the lower sense of humanity. And, doubtless these will have for greater effect on the immature ones.

The cinema pages in some of the periodicals simply murder the innocent children. These kinds of pictures do far greater harm to the young than the film itself.

Therefore, it is essential that intelligent parents should supervise and direct the newspaper reading of their children. They must be provided with good periodicals and should be drilled to concentrate their attention on the important news items. They must be trained to acquire the habit of digesting what they have read. This will surely supplement their education in schools and colleges.

“WORK NEVER KILLS ANYONE”

Says SIR HERBERT BARKER

The famous specialist in manipulative surgery

We die before our time. Disease, accident, wrong living (including unhealthy occupations) take us off. Only about one-third of us reach even the Biblical allotted span of three-score years and ten, and less than two per cent. reach the century mark. But there is, in fact, no reason why we should regard our lives as thus limited.

The part played by science in thrusting back the Dark Angel is truly remarkable. Science has taught us that we may only hope to get the best from life by a full mastery of its very difficult technique.

It is a strange thing that while we recognise the imperative necessity for technique in every calling, from the humble thatcher-and-hedger of the remote countryside to the chief executive of a great business, we seldom give thought to the technique of living.

Work hard and live long

There is no infallible nostrum whereby we may procure length of years, but there is a single fact which is well worth pondering. That is the relation of long life to hard work.

It is this fact that indicates the high road to longevity. For, strange as it may seem, it is the world's hardest workers who, other things being equal, live longest.

I admit that in America, where the tempo of life has been accelerated to an extent that rather appals us, the death rate among the so-called hard workers is far higher than it is with us.

But work, and hard work, as a factor making for long life, means something

very different from the mere acquisition of millions.

Work, properly considered, means the functioning to full capacity of body and brain—a very different thing from the artificial stimulation of the acquisitive vice. The analogy between the human body and the machine is often made. It often applies: but not always.

For example, your car, an arrangement of various metals, has a life limited by its work capacity. It wears out. Man also wears: but he is self-renewing. Tissue wear is replaced, and although, like all else in the universe, man is subject to the eternal and apparently immutable law of birth, growth and decay, he is not a machine.

Power of the human will

Modern science has proved by a long series of experiments that the old notion that one can exhaust the brain by overwork is not the case. Nature has protected the mental machine so thoroughly that the hardest mental worker probably never taps more than twenty per cent. of his mental energy.

The frequently-found fear among brain workers of brain fatigue is, apparently, without foundation. The brain can stand up to any job you put upon it. Its limits are never reached, though by way of physical fatigue another matter—the mental effort of the brain worker is limited.

The active brain gathers strength as it goes. The brain worker, by the very fact of intense and sustained mental effort, rivets his hold upon life.

One has only to look about one for illustrations of this truth. And the reason for it is not obscure. The brain worker, engrossed in his work, loves life and becomes tenacious of it.

It is the man who is bored, who tries to get past with the minimum of mental or physical effort, who becomes old before his time. He grasps life by one feeble hand, and that hand is soon struck away.

We acquire those things which we passionately desire. And the great workers of the world are the great lovers of life. They stave off decay by the mysterious power of the human will.

Think of Sir Oliver Lodge, still pursuing with the enthusiasm of youth his researches into the nature of the ether; of Edison doing his fourteen hours a day at eighty-five; of the late Earl Balfour, writing in beautiful English his reminiscences at eighty after a life of intense mental and physical activity; of the aged President of Czechoslovakia, the vital, dominating Masaryk, still in harness.

Why have these men lived so long and so fully? The answer is that they have been workers all their lives and that they loved their work.

Secret of Happiness

If an enforced idleness had been imposed upon any of these dynamic men, death would have called for them many years before the biblical allotted span.

It is a commonplace that men who have remained vigorous and active rapidly decline and die when they retire from business or profession. The analogy here may be made between the mentally-active worker and the athlete. The first begins to soften as soon as he ceases to use the muscles of his mind, just as the physical muscles, neglected, turn upon and destroy the athlete.

Idleness, ineptitude and a general slackness of bodily and mental habit are invitations to decay. Half live your life and you will soon cease to live it at all. After all, this is but the ancient truth, differently put: "To those that hath shall be given, and from those that hath not shall be taken away that which they hath."

One of the most valuable assets we can give the rising generation is the habit of work. No healthy child likes idleness, inactivity. Foster that instinct for work and you produce the happy and successful human being.

Meet life halfway

Too often the appetite for work is destroyed by ignorant methods of teaching. That is a very terrible tragedy. As the years pass, work that was once such fun becomes the curse of old Adam; and directly that attitude of mind is adopted the wide horizon of life, with its gifts of infinite interests, begins to close. The narrow life is seldom long.

Many things in life may be taken from us. Love may pass; ambitions may be unfulfilled; grief may extinguish a great light in our lives. But one thing remains: it is work, and the joy that good work, faithfully performed, brings.

And this, too, is but the modern confirmation of a parable of old the Parable of the Talents.

So go out and meet life and spend yourself generously. Do that, and the chances of a long, full and rich life are enhanced.

But do the reverse at your peril. Conserve mental and physical resources and you hoard a treasure that goes rapidly to waste.

ART--ANCIENT AND MODERN

The height of Spiritual Expression



'The Madonna of San Sisto'--By Raphael

The height of Repentance--Eyes fixed on heaven



'The Magdalen'--By Titian ("This picture moves all who behold it to compassion" says Vasari)

The most beautiful conception of Christ in Art



'Christ bearing the Cross'--By Giorgione

The smile that alters not with time



'Mona Lisa'--By Leonardo Da Vinci (The most famous painting in the world)



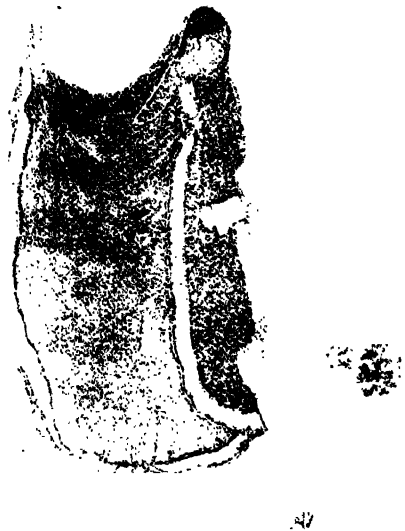
'Maternal affection'—By R. B. Dutt



'Bacchus and Ariadne'—By Titian.



'Krishna and Radha'—By Fyzee Rahman



"The call of the flute"—By Dr. A. N. Tagore



'Isfandiyar' A 15th Century Persian Painting



'Buddha and Sujita'—By Fyzee Rahman



'Woman's Head'—Blackened wood (Africa)



'Farmer'—By Maleina (Soviet Russia)



"While the poor sleep"—By Diego Rivera
American (fresco)



"The Tahitians"—By Paul Gauguin (French)



"Ready for Nuptial Ceremony"—By Mrs. Shunko Wake (Japan)

THE ORIGIN OF BANKING

By K. P. MATHEW, M. A., LL. B.

By force of the inventive genius of man and the complex trend of civilised life, all institutions are changing with a rapidity beyond our ordinary comprehension. The day to day developments in science, industry and commerce are by far the most startling. Considering by the influence money exerts over everything, of all his institutions that of banking seems supreme. We to-day are so much used to modern devices of banking that it would be a strain on our imagination to recall to our mind the old crude devices from which what we see to-day have flourished and to realise that this is nothing but the natural outcome of a busy and progressive world. For, with all the radical changes in banking, the basic principle has remained intact; only the practice of it has moved in tune with the busy and changing phase of society. The origin and growth of money and banking is as interesting as any other activity of mankind.

Barter

Primitive man lived by himself, his wants were limited and he was self-sufficient in himself. But with the growth of organised communal life, conditions became complicated. Man's wants increased slowly but steadily, his functions were divided and men became mutually dependant. In the beginning this dependence was limited in its nature and extent. But to-day we depend on most parts of the world for something or other. In those old old days, it was all direct exchange of what one had, for what one wanted. The exchange was usually corn for meat, weapon for clothing and such other prime necessities of life. We do the very same thing to-day, but only in a different way. Our

wants have increased multifold and we are dependent on others for anything and everything. The world is more closely knit together, and though all things look changed and revolutionised, the same principle holds good for all time. We exchange what we have, for what we have not.

Money

The next stage of progress began with the invention of metal money. Although it is impossible to fix the exact date, it is believed that there were in existence coins even 900 years before Christ. The earliest coins were stamped with the head of some god or goddess. Alexander the Great was the first ruler to have his portrait stamped on the coin (300 B.C.). It is said that when Julius Caesar came to Britain, he found that in many parts of the country iron rings were used as money. But the first coins in England were the silver pennies of the Saxon Kings.

Thus money was coined which represented the product of labour and therefore was as good as any commodity one required, and it became the medium of exchange of commodities. For more than 2000 years—that is, from seven centuries before Christ down to about 1650—the king coined all money that any body was permitted to use. If a private individual coined money, he quickly lost his head. The king, it is true, continued to issue gold and silver coins. Originally man had little surplus and later on when he produced surplus he began to hoard it up. For a long time man kept his money (coins) buried secretly for fear of enemies, since life was so insecure in those ill-organised societies. To-day we do not bury the money we

possess, but deposit it in banks and earn more, but in those days there was no such institution to receive money.

The Goldsmiths of the 17th Century

The origin of banking can be traced to the year 808 A.D. when some Jews commenced banking business at Lombardy in Italy. Later on some of these Lombard Jews came over to London and started banks in a street which is even now known as Lombard Street. But the growth of modern banking must be traced to the practice of those goldsmiths of the 17th century who were the only persons who had safe places where valuables could be kept. They held the jewels, plates and money of the aristocracy. Merchants deposited their gold with these goldsmiths. In exchange for bullion, they gave the depositor a receipt very much as our bank notes. This receipt was more convenient than gold and silver coins for the depositor. It was safer too. So these receipts came to be used in place of gold for money transactions. This step was pregnant with great possibilities for the future.

'Safe Deposits' and Loans

The goldsmiths also made a charge for their service of keeping the money in safe-custody. In the early stages a depositor who wanted to pay a debt usually withdrew the money from the goldsmith and paid to his debtor who in his turn re-deposited it with the goldsmith. As the goldsmiths became well-known and trusted, instead of withdrawing money, depositors transferred their receipts. In course of time, this method was found cumbersome when a depositor with a large amount had to pay smaller amounts to different persons. To overcome this difficulty, the goldsmiths gave the depositor several receipts for smaller amounts instead of a single receipt. Here we have the beginnings of the bank note. As depositors increased the gold-

smiths found large amount of surplus money with them. There were regular demands for loans on very good security. This induced them to lend out the surplus money on security and to make a profit out of it by way of interest. But, the depositors objected to this. It led to a remission of the charges for 'safe deposit.' As the demand for loans increased, the goldsmiths began to invite more deposits and instead of taking charges for 'safe deposit' offered the depositor small interest. The depositor was satisfied as his money was safe, and he got a profit also out of it. This was a great inducement to depositors. As a consequence of it withdrawals became fewer. It induced the goldsmiths to issue receipts for amounts much larger than what they had actually in their safes. They expanded their receipts in some instances by 500 per cent., in some by 1000 per cent. They lent these receipts at interest. Thus they lent something that they did not actually possess—a very different kind of money than gold and silver coins. But in course of time the goldsmiths realised that there was something dishonest about this practice and they changed the wording on the face of the receipt to read:

'On demand I promise to pay'

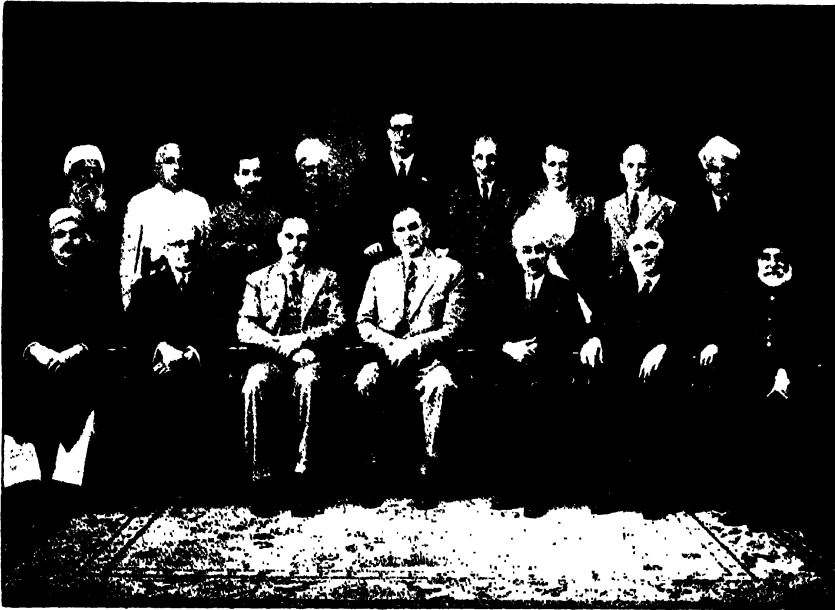
The first of these promises to pay was issued in 1684 by the house of Francis Child one of the established goldsmiths of London. This was the first step in modern banking.

Bank of England

The next was the organisation of the Bank of England. It was founded in 1694 by a Scotsman called William Paterson. The circumstances that lead to its origin is interesting. James II was exiled in France and the merchants of London were supporting William III to the throne of England. As the merchants and Parliament feared a successful conquest by James II, they

wanted to help the Dutchman by raising the necessary money. The Whig merchants of London gave a loan and Parliament in turn gave them the right to organise the bank. A certain number of people subscribed a sum of £1,200,000 and was lent to the Government. The Government paid 8 per cent. interest

activity so much as to have considerable bearing upon the peace and happiness of mankind. All the delightful articles which make up the cargo of British, American or Italian steamers ploughing their ways through the troubled seas, with good men sweating their lives out seeing them through, are represented



[Photo By Edna Lorenz]

Directors of the Reserve Bank of India

for this sum and £4,000 a year as the expenses of management. Thus the Bank of England was established by charter in 1694, being at that time the only banking *Company* allowed to do business.

Conclusion

Gradually private banks came into being and the growth of banking since then has been too rapid and in all possible directions developing with it a delicate and intricate technique. Its control has practically extended to every sphere of economic

in London and other financial centres of the world as bills of exchange, payable by all sorts of people from China to Peru—spinners in Bolton or Bombay, importers of cigarettes in Calcutta, of tennis rackets in Sydney and machinery in Java.

Modern banking may appear as mere matter of crediting and debiting, selling and buying—of talking through telephones and manipulating through wonderful calculating machines, but the system underlying this apparent simplicity is very intricate and complex.

WHO INVENTED THE ABC?

To-day we all read, speak and write in various languages. But in far off days even before history began to have records, human beings communicated their wishes to their fellows through certain gestures and sounds much different from what we do to-day. They improved this method of expression by drawing certain pictures. Each race had its own way of expression. Some had sticks on which they cut notches, others marked pebbles, while others made groups of knots on ropes.

Picture writing was developed by the ancient Egyptians and they produced what is known as hieroglyphics. These were designs in the form of pictures and patterns. It was from these hieroglyphics that writing gradually developed. Consequent on the difficulty to learn these picture writings few people only could either express themselves in writing or read what was written. Pictorial writings existed in almost all countries. In China uptil a few years ago writings was carried on by means of picture drawings.

It is believed that it was the Phœnicians who first discovered the Alphabet. But Sir Charles Marston, the world's foremost authority on the historic facts of the Israelites exodus from Egypt says "Our present evidence seems to show that the earliest form of alphabetical writing was found in the peninsula of Sinai at least by the year 1500 B.C. This script consisted of twenty seven cuneiform characters. The actual Phœnician alphabet apparently came into use during the reign of King Ahiiram about 1250 B.C. The allusion to Moses in the Ras Shamra suggests that the Israelites

brought alphabetical script from the peninsula of Sinai into Canaan and the Phœnicians discarded cuneiform writing for the more efficient system." Sir Flinders Petrie after his research at Serabit-el-Khadim in Syria comes to the conclusion that the ABC was invented by the Israelites.

"There were twenty five letters identified in the Syrian ruins" says Sir Petrie. "Their letter A is an ox, with a crossbar curved to represent horns. And in this early language, 'maym' was water. They drew a waving line to represent ripples on water and this came to mean 'maym' and later M. B is represented in this script as a square, crude drawing of a house. To-day our B is nothing more than two houses. The Letter R came from the word for head and was usually represented by a profile. And so it was with other letters. Each one represented some everyday object."

Another outstanding achievement is the work being done at Athens by experts working under the Commission for the Excavation of the Athenian Agora. The party chose the territory in the low ground lying to the North and West of Athens. They believed that the Agora, or group of buildings used by early Athenians for political business, had been situated there.

Digging out the westernmost block, it was revealed that it was outside the confines of that great gathering place, but the prehistoric finds recompensed the archaeologists for their disappointments. They came upon a cemetery in which bodies of ancients had been

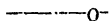
placed 1,000 years before the dawn of Christianity. Many of the graves were intact. The quality and shapes of the funeral urns found astonished the excavators. Two have been identified as examples of the earliest form of geometric pottery.

Many cuneiform tablets, containing commercial accounts, and some letters of the alphabet now in use, have been found in the ruins of Persepolis, once the proudest city of the ancient Persian empire. When Cyrus conquered the country in the middle of the sixth century B.C., the Elamite civilization was already highly developed. Following the conquest by Cyrus, this race continued to comprise the greater part of the population of Persepolis. And when

Darius carved his mighty monument on the high face of Behistun he recorded his triumphs not only in Old Persian and Babylonian script, but also in Elamite.

Investigators have been occupied for years in attempting to decipher these inscriptions and also those carved in Elamite on the south terrace wall foundations of Darius's palace, recently uncovered in Persepolis.

At Tell Duweir, which, it is believed, is built on the site of the biblical city of Lachish, there appears to be proof that Moses either originated the alphabet, or adapted it from Southern Arabia. In either case, he gave it to the world.



WOMEN'S PART IN PHYSICAL CULTURE

By MISS S. SAROJINI DEVI

I am afraid it may be too revolutionary to-day to advocate physical culture among the women of India. We are content to leave them behind the purdah to grow pale and bring forth weaklings into life. I am not at all surprised at the attitude of the average man and woman on the question of physical culture for our girls. But, what is beyond my comprehension is the absolute indifference of most of our enlightened men and women leaders of to-day.

Little do they realise that everything done by nations, by men in commerce, by social communities, has the home and woman as the beginning and objective

points. Women are really the founders of commonwealths, the pioneers of progress, stubborn defenders of hearth, health, virtue, the ennoblers of life. A woman's strength lies in her emotions, her heart, her soul, her thought, her natural impulse for good. There never was a genius who did not bless her for his inspiration, there never was a kingly man who did not attribute his royal nature to a woman's influence. And woman in her proper sphere, the home, becomes the dictator of the destiny of children.

Therefore the goodness of normal physical culture is worthy of as much



A girl student of Mr. Bishnu Charan Ghosh, Physical Director of the College of Physical Education,
performing the various exercises [reproduced from *Education & Culture*]

serious consideration of women as of men, who wish to become efficient human beings. Matters that concern health is a most important part in human life. It is essential to devise games and exercises that will promote organic vigour and assist in body development of our girls.

The men and women of the working class are more enduring, more vigorous, less exposed to disease and bring forth better children than of the so-called wealthy or aristocratic set. We make our girls and women 'ols and goddesses, cloth them with rich silks, adorn them with gold and precious jewels, keep them closed in our treasure rooms to be adored. It is no wonder, then, that they and children grow pale and deformed.

The first essential requisite for a healthy life is sufficient sunlight for the

body. Sunlight is the greatest physician. Scientists and medical men often advocate sun-light for the cure and prevention of many diseases. The radiant, healthy and vitalizing energy of the sun's rays relieves and overcomes more ailments, ills and weaknesses than any other agent of science. Therefore it is very necessary that men and women should have a free access to pure sunlight.

The modern girls have to cast off the chains of tradition that keep them in dark rooms covered by old fashioned stuffy garments. But she must realise that the first step toward emancipation is to take her sports seriously.

A healthy girl is not only an asset to man but she is the glory of the nation. Mussolini the dictator of Italy has made it compulsory that all girls should take part in sports and physical

exercises. To-day the popularity of feminine sports in Italy is gaining so rapidly that one sees street car after street car crowded with happy Fascist girls between the ages of sixteen and and eighteen singing Fascist songs as they ride out to the athletic fields for their setting-up drills.

More than any other nation, we in India need our women to take an active participation in sports and physical exercises. One of the most essential task before the nation is to educate the little Indian girls and the young Indian women physically and morally. The training must begin in the home and must be continued in the schools and colleges. Sports and games must be made an important part in the curriculum

of the education of girls even from their childhood. Parents and educationists must join hands in developing these activities among our young girls.

We must exploit completely, mentally and physically the potentiality of man. We have not even reached the point where we are able to speak of ourselves as efficient. It is time that we should meditate upon the possibilities of development and strain our own resources to the limit of our capacity.

If only we realised that spontaneous play is Nature's universal school for all forms of life, we will have every Indian girl to take part in sports, so that she may grow strong, brave, independent and beautiful and bear strong sons for the greater glory of our dear motherland.

—o—

WIT AND WISDOM

"Human nature is not a machine to be built after a model, and set to do exactly the work prescribed for it, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing."

* * * *

Persons of genius, it is true, are, and are always likely to be a small minority ; but in order to have them, it is necessary to preserve the soil in which they grow.

The despotism of custom is every where the standing hindrance to human advancement." John Stuart Mill.

*"Of all the griefs that harness the distressed,
Sure the most bitter is a scornful jest ;
Fate never wounds more deep the generous heart,
Than when a blockhead's insult points the dart."*

Samuel Johnson

FOOTBALL IN CALCUTTA

By K. N. SEETHI

This is the football season in Calcutta and the popularity of the game may easily be judged by the vast crowds that day after day attend the tournaments. Not only the school and college students, but even the illiterate people are very much attracted by this game.

Although one cannot say precisely when the game of football was first introduced in India, there are records to show that this game was played here about the year 1800. There is no doubt that this game was introduced by the British military. Gradually the people

of the country learnt the game and on several occasions there were friendly matches between them and the soldiers. In the first half of the 19th century, Calcutta and Bombay sent once in a year teams to Allahabad to play the Northern and North Western provinces. But these matches seemed to have been dropped about 1870. The members of the Indian Civil Service in the various localities also had their own separate teams. There were several interesting football matches in Calcutta between 1868 and 70 and these caused widespread enthusiasm among the local people to



Indian Footballers who visited South Africa in 1934

learn this game. Enthusiastic young men formed clubs and started the football game in right earnest. But, in the beginning there were only friendly matches between the various clubs and associations.

In 1870 a football match was played on the Esplanade ground in Calcutta between "Public Schools" (representing Eaton, Harrow and Winchester) and "Private Schools" (representing Miss Tina's pupils). In this game "Private schools" was defeated by four goals. The widespread enthusiasm created by this game induced more friendly matches to be played. But the first regular tournament was the Trades Cup tournament started in 1888. There were altogether 13 entries and the Dalhousie club came out with final honours. This gave a great impetus to the game and more people became interested in it. From this time on wards football began to be played on systematic lines. Although there were no leagues, the team matches were played on the League system.

The present I.F.A. Shield tourna-

ment was started in 1893. Much of the credit of the initiative should be given to Messrs. A. R. Brown, B. R. Lindsay, K. N. Mitter and Mr. Sarbadhikari brother of Sir D. P. Sarbadhikari. The Trades Cup was supplanted by the magnificent I.F.A. Shield. Thereafter for an unbroken period of 42 years, this tournament has been going on, every time with a fresh enthusiasm and a determination of all the entrants to win the coveted trophy. The success achieved by the Indian footballers in South Africa contributed in no small measure to enhance the interest of the players and the public in this game.

But, we have to guard ourselves from the inevitable danger of football clubs treating the game as an entirely business proposition. The gambling spirit must be kept out of it.

The game of football in schools and colleges not only affords healthy pastimes and exercises to students, but it develops sportsman-like qualities and above all the team spirit in the rising generation.

Oxford Acting Ban Lifted



A woman undergraduate has been allowed for the first time to act a speaking part on the same stage as men undergraduates. The occasion was the Oxford University French Club's production of Jean Cocteau's 'Orphee', and the actress seen here in her part as La Mort was Miss Tania Voronstoolf.

Indian and Foreign Periodicals

"FIGHTING FOR PEACE"

DAME ADELAIDE LIVINGSTONE writes in the 'Review of Reviews' :

The most urgent problem of modern times is whether peace can be maintained by the collective system through the League of Nations, or by individual national defence. It is a problem which, sooner or later, will affect every man and woman in the country, and it is for them to choose. It will be more difficult, if not impossible, to decide when the problem of peace or war is a matter of hours.

It was the whole object and purpose of the Peace Ballot to put this issue before the public and to record their opinion. The first national referendum of its kind, the Peace Ballot, has been a democratic experiment of major importance. For the first time in history, British people have had the opportunity of making themselves heard on a first-class issue other than, and above, party politics, and in an atmosphere free from civil strife. The size and quality of that answer has amazed even those who believed that thinking opinion in this country still supported the League of Nations.

* * * *

It is too early to say what influence the Ballot may have on the future. That it has established a precedent, presented the Government with a valid excuse for a bold policy in support of the League, aroused keen interest both at home and abroad, and proved the weakness of arguments in favour of the splendour of isolation in the world as it is today, are beyond question.

But we cannot rest upon these laurels. The League of Nations is young. The collec-

tive peace system is barely out of the cradle. The Peace Ballot is only one of a series of steps which will be necessary before the new order is universally accepted, and war made impossible by a real and fundamental consensus of international opinion.

"ART AND EDUCATION".

DR. JAMES H. COUSINS writes in the 'Visva-Bharati Quarterly':

Notwithstanding the high value that Indian thought from time immemorial has set on objects of art as helps towards spiritual culture, art never got an integral place in either the Hindu, Buddhist or Mussulman curricula. The finished product was more esteemed than its human producer. Even now, at any rate in South India, we acknowledge the ecstasy that the musician creates in us by giving him a garland in the auditorium—and his food on the pial if his name-termination on earth does not permit his having it with those whom he has lifted to heaven,

Plato did recognise creative art in education, though he was rough on certain of the poets. But between him and the twentieth century, educational thought in the Occident took no thought for art. Herbert Spencer, with all the cheek that mere brain can show, turned it away from the emotional nature of the student.

Even as near our time as 1917, an American educationist, Dr. H. H. Horne in *The Philosophy of Education*, had to confess that aesthetical education "is the most neglected feature of our curriculum, and yet it stands as an essential constituent of the child's present and future environment, and

is the product of one of the deepest phases of the human consciousness."

It is not far from certain that the neglect of an essential human constituent in the preparing of the young for life will lead to a menacing lop-sidedness in the individuals and in the social organism which they collectively make up; that is to say, it is fairly certain that the neglect of art in education has led to the appallingly inartistic life of humanity and to that most in artistic and inhuman of human activities, warfare.

The problems of human life cannot, we may confidently assert, be solved, and humanity set free from its subhuman obsessions, until a radical change has been effected in the general attitude and way of living. And this can only be done completely by an education that is itself complete in bringing the impulses and desires of humanity under educative self-discipline equally with the mental and actional capacities of the individual.

"THINGS MORE IMPORTANT THAN THE THREE R'S IN EDUCATION"

DR. P. GOPALA KRISHNAYYA writes in
"The Modern Review":

I shall discuss here what seem to me matters of first importance in a student's training; matters of basic importance in the formation of habits of æsthetics, morality and thought, in this trying and frenzied period of regimentation and examination within the school-room, and a living testimonial of cultural failure without the school-room witnessed in the increasing number of psychoses, neurasthenias suicides; in discontent, in mob hysteria, in the resurrection of medieval, racial and religious hatreds, and in moral and æsthetic breakdown that is so true of educated India of to-day.

Antedating any attempt to teach formal subjects, such as reading, writing or arithmetic, there should be, of course, as rich a basis for concepts as possible. Perception of objects and acts should be richly varied, while every sensory field at all pertinent should be brought into play. So easily said! So difficult to attain!

Especially is an object made tangible and real if it is incorporated in some sensory-motor process. This dynamic rounding out of the concept should be much more extensive and much more emphasized than it is at the present time. Two pedagogical phases need more consideration than they receive, (1) If we build up action-concept systems of habits both varied and rich, we can secure in a fraction of the time at nine what we sweat blood to get in a puny, verbal, shadowy form at seven; (2) Of still greater importance, and seldom fully recognized, is the problem of mental hygiene involved when verbal fluency far outstrips tangible perception-action systems. When verbalisms and classification precede rich concrete knowledge there is a divorce of action, tangibility and reality in concept. The things about us are never quite true—we are always just a little afraid of them. Like the person who has read of places but has never travelled, apology, uncertainty, unreality lurk in the background of consciousness.

"SOME FACT AND FALLACIES IN MODERN ART."

W. E. SOLOMON, writes in
the 'Catholic Action':

Anybody who knows anything at all about Indian and Persian Art knows that art in these countries rose and flourished upon subject painting even more exclusively than was the case in Italy. Portrait Painting, in the sense of recording a likeness, was encouraged in Mogul India in the sixteenth and seventeenth centuries; and Portrait Painting is simply a branch of subject picture, and of course necessitates the close study of Nature. The history of Buddhist and Mediaeval Brahmanical Art in India is a long record of pictorial and plastic compositions. For instance, the mural paintings in the Ajanta Caves deal exclusively with episodes, whether secular, historical or religious; or with domestic scenes from real life in which not only human beings, but buffaloes, wolves, and monkeys were studies with closest interest and sympathy by the painters. There are no abstractions in the Ajanta Caves, a fact which requires accentuation; because most commentators on these

celebrated shrines of ancient Indian Art have unduly stressed the subjective, philosophical, or mystical aspects of Paintings, which even in their most spiritual subjects are more anthropomorphic than primitive Italian Art. Nature was the only teacher accepted by these artists, who, like their compeers of the West—the primitive Catholic artists of Italy, viewed Her as the only intermediary between the human artist and the superhuman ideal.

The affinities of the Ajanta artists lie not at all with the fantastic cult of ugliness which has dragged art in the mire, divorced as it is not only from religious conviction, but from all poetry, history, or culture; their Western affinities as painters would lie rather with the Greeks, and such artists as Gentile da Fabriano, Benozzo Gozzoli, Paolo Uccello and other exponents of art and faith in renaissance Italy.

"EVILS OF SMOKING".

R. S. GUPTA writes in the
'Educational Review':

Formerly the evil of intemperance in India was confined to the lower classes. Now it is invading the higher castes, and especially the educated people, and enslaving them. It will bring ruin to the whole nation if not checked in time. History bears evidence of the ruin of nations by drink and the use of tobacco in any form, etc. We are indeed deaf to the warnings that history presents if we ignore the causes that brought ruin to Greece, the scholars' paradise, the abode of the beautiful, and the true Rome, the nation of warriors and learned men; Egypt and Babylon, Assyria and many other ancient nations to absolute and irretrievable ruin. Drinking grew up among all these different races where asceticism with regard to physical pleasures had prevailed.

The task of a teacher is difficult and his ultimate aim is a very long way from being fulfilled. Legal regulation and prohibition are very useful, but exhortations to individuals and collective bodies to educate the people to impart to the young generation and our little kiddies the evils of the use of intoxicating things are essential. No law will prevail when customs, physical grossness and the low tone of morality demand and favour the use of intoxicants. The most permanent and constantly growing force against intemperance is the refinement of our personal feelings of our social judgments and of our moral and aesthetic ideas; and the most effective aid to temperance is the constant refinement of feeling and the creation of public opinion through education. The writer of this, therefore, started a Temperance Society in a government high school where he was working as a teacher in order to explain to the young students of that institution the fatal results of smoking, and the Society achieved a grand success, as many guardians of the boys in the interest of their wards also gave up smoking. It was one more weapon in the hands of the District Magistrate of that town who, as Chairman of that School Committee, tried to save young boys of that locality from the evil influence of the many harmful habits that are endangering the moral and physical well-being of a School Society.

SCOTSMAN: "How much to press a pair of trousers?"

ASSISTANT: "One Shilling."

SCOTSMAN: "Then press one leg for six pence. I am having my photograph taken side view."

Book Reviews

STUDENTS MAKE LIVES

By WILFRED WILKINSON

(George Allen & Unwin 6s)

Wilfred Wilkinson by reason of her vast and varied experience of student life is supremely fitted to be the author of "Students Make Their Lives." The book treats about the lives of students in Europe and America under the peculiar conditions of post-war period, with a clearness of vision which is the outcome of her wide personal experiences in Germany, England and America and even in those pages where she describes the horrible lot of German students, her sense of humour does not fail her.

Nearly half the book is devoted to the life of German students under the impossible conditions "during the period of inflation in Germany." Those pages where she relates the struggle of German students for life and learning under appalling poverty and disease are indeed touching. But she does more than picture to us the life of those days, and with a convincing psychological analysis shows how those abnormal conditions are responsible for the modern tendencies in Germany.

In the American section of the book she compares the American spirit with that of Germany. This study of American student life is of immense interest since her analysis throws considerable light on a correct understanding of American character.

Student life is described in all its grim reality, taking into account the effect of economic and political conditions of society on student life. The book certainly deserves the attention of every student and of those who are interested in student life.

ENGLISH—FRENCH DICTIONARY

BY LOUIS CHAFFURIN

(Librairie Larousse—Paris 66c mill.)

Dictionnaire Francais-Anglais consisting of two parts, a French—English and an English—French, is very carefully got-up and is richer than some of the more lengthy ones. In both the parts all the translations of each word is given, with explanations and as such this dictionary is highly useful for translation. The sound system is simple and accurate even for the ordinary reader. The vocabulary is indeed rich and includes new words and even slang. Every difficulty due to various explanations of one word is clearly explained.

It is a very useful and rich dictionary.

EDUCATION MUSEUMS AT THE EDUCATION CENTRES OF INDIA

By J. C. BASAK

(363, Upper Chitpore Road, Calcutta.)

The book makes a strong plea for starting educational museums at educa-

tional centres in India. At every turn the author shows how essential such museums are for enlarging the mental vision of the student. The existing museums in India according to the author are defective in so far as they are not educational and he proposes the reorganisation of museums so as to be of a very high educative value, and compares the conditions in other countries with that of India, supplemented by facts and figures. Since such museums cannot be made at all places, he urges the formation of big educational museums at the important educational centres like Calcutta, Madras, Bombay, Allahabad, Lucknow and other places.

SELECT MODERN CONSTITUTIONS

By N. R. SUBBA IYER M. A.,
(The Sri Krishna Publishing House,
Kumbakonam. Rs. 3)

The book describes briefly eleven constitutions—federal and unitary, providing the frame-work of Governments in the selected countries. All constitutions are not treated adequately; only those of France, England and U. S. A. are comprehensive: Italy is even omitted.

The author says that the book is written from lecture notes, and the book is helpful in remembering the broad facts in studying the constitution of those countries.

WIT AND HUMOUR

PROFESSOR: "I want a little attention."
Voice from rear: "You're getting as little as possible."

JUDGE: "You still say you're innocent, though six witnesses saw you steal the hen?"

Prisoner: "Your Honour, I could produce six thousand people who didn't see me."

REGISTRAR OF MARRIAGES (to youthful bridegroom): "Now, the young lady is not a minor, is she?"

Bridegroom: "Oh, no; she works in a fish shop!"

"PLEASE, sir, father wants to know if it's true that there's such a thing as a tobacco trust?"

"Yes, my lad, there is."

"Well, father says he would like to be trusted with two ounces."

A SPEAKER before a women's organization was telling about how careless the men in Persia are with their wives, and said it was no uncommon sight to see a woman and a donkey hitched up together.

One of the women in the audience called out: "That's not so unusual—you often see it over here, too."

"HAVE you ever appeared as a witness before?"

"Yes, your worship."

"In what suit?"

"My blue serge."

MAYOR: "I never saw the park littered so with paper as it is this morning. How do you account for it?"

Park Superintendent: "The council had leaflets distributed yesterday asking people not to throw paper about."

TEACHER: "How many make a dozen?"

Class: "Twelve."

"How many make a million?"

"Very few."

Magistrate: "Why didn't you go to the assistance of the prosecutor in the fight?"

Policeman: "I didn't know which of them was going to be th' prosecutor, your honour!"

JUDGE: "What has become of your associates in your early life of crime?"

"They're all hanged, except your honour and myself!"

Notes and Comments

Advisory Board on Education

The Government of India have passed final orders on the constitution and functions of the central Advisory Board of Education.

In this country the people have a passion for Committees and Boards. It is curious that in America and some other countries the use of official committees for the study of difficult and concrete problems has been almost unknown till recently. It is a comparatively new invention even in England.

There may not be much to be said in favour of committees that are constituted on purely representative basis. But as a means of applying the knowledge and ideas and judgment of experts from various points of view to the study of a particular problem, committees are of high value. Educational problems of this country need a very careful handling. Already too many programmes and reforms have been advocated by experts. But even the expert view needs to be tried and tested before being accepted. "The expert" says Henry Ford "always knows far too many things that can't be done." Though this may be an exaggeration, it contains more than a grain of truth. Instead of making it a communal museum, we hope the Government will make the proper selections of persons who could give much *practical* assistance in the work.

The Social Responsibility of Students

There is no more urgent need in the education of our students than that they

are trained in social responsibility. It is not only deplorable, but is even suicidal to the individual as well as to the nation if we do not consider this aspect of the question immediately.

One of most important objects of education is to prepare the youth more adequately for the society in which they have to participate responsibility in later life. From the very moment of its birth a child is a member of a society and as it grows, it becomes conscious of its own personality in relation to other people. The most important part of education is the development of the personality of a child in relation to other personalities. It is possible that a boy or a girl may study arithmetic or Sanskrit or history by self-education, but to develop a social personality in isolation is impossible. There is a great deal of truth in the statement that we all learn more from our contemporaries and are more influenced by our contemporaries than by people of any other age.

The traditional idea of the mind of a child as a box or a kind of machine in which we can put things or rearrange the working parts at will is being discarded. It is more reasonable to think of the young mind as a plant, that needs nutrition, a certain stimulus and a wholesome and kindly environment. There are certain influences that act on the young mind facilitating the task of education.

Therefore, schools must have a large number of out-of-the-class-room activities capable of considerable social training. In

this country, except in the universities and some colleges, there are not very many social activities for the young students. In most village schools, they come to the class, with full dread of the teacher and after spending few hours in the class, walk off home straight away with a sigh of relief. Of course, there may be a literary association once a month or some sort of games.

School camps offer a good opportunity for social training, in addition to the obvious advantages of training in healthy out-of-door habits. Frequent school camps are highly useful. It gives them wider opportunities for personal contact with teachers and other students. In a properly run camp, the young students will learn the necessity of showing consideration for the convenience of others. In many instances camp life offers unique opportunities for development of the mental and physical faculties.

The value of games has been recognised for a very long time. There is a great awakening in our young men and women to take to sports. Games like football, hockey cricket and tennis, will not only develop the sportsmanlike qualities in the younger generation, but they will be slowly forced to realise the practical usefulness of team-work and co-operation.

Another most important activity of students should be the performance of plays. It is not only the Shakespeare's plays that they are to stage. Plays of local and Indian interest must also be performed. Dramatic productions can be of the greatest value throughout a school career and it is worthwhile taking a good deal of trouble to have a theatre in every school. The privilege of taking

part in the plays should not be restricted to the brilliant few. As many of the boys as possible should be given the opportunity of taking part in some way or the other in the joint production. In the preparation of the theatre or making the scenes or in any other thing connected with it, an outsider should not be employed. Everything of it from carpentry to scene painting, acting and music, should be done by students. Here is a wonderful field for training in co-operation.

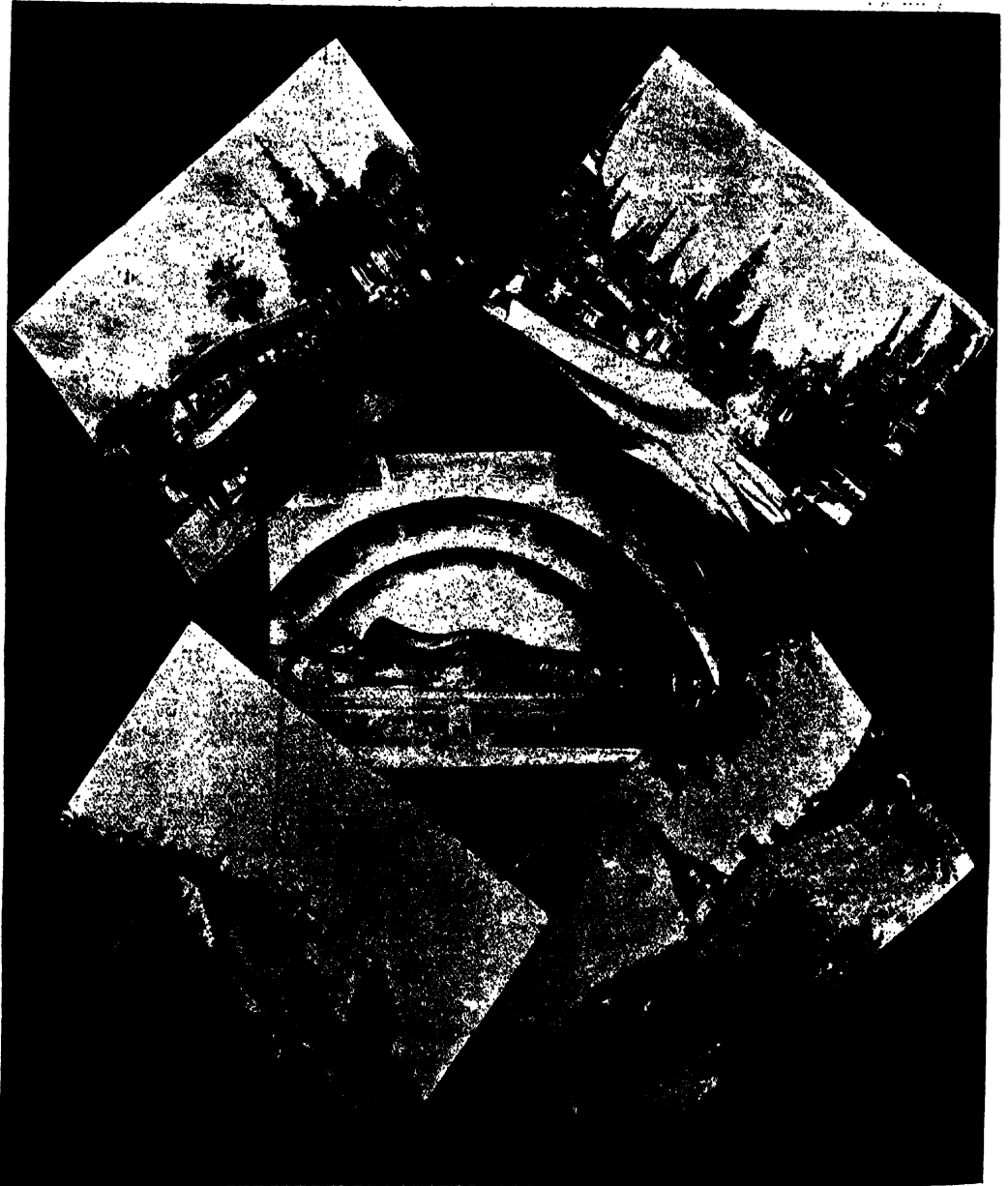
There are a thousand and one ways of imparting social responsibility in schools and colleges. The local school authorities are the best persons to judge which activities are more educative to their students.

Quetta Victims

Man may prevent wars. But who can save us from earthquakes? We join with Mahatma Gandhi when he says that there is only prayer to prevent it. One thing is certain that in spite of all our scientific progress and attempts to conquer the invisible forces, we are still at the mercy of Nature. And in a moment's time man's work for centuries may be buried far deep in the earth. If it was quetta yesterday it may be another place to-morrow. And death comes to us as a thief.

Quetta is no more. And in a few months time we will all forget the tragic calamity that has fallen on thousands of our countrymen. But the survivors of this catastrophe will continue to challenge the sympathy and generosity of their fortunate brothers and sisters. Let us rise to the occasion and satisfy the inner call for "service" by doing anything that will be of benefit to the thousands that have been left homeless and injured.

BURMA—THE LAND OF PAGODAS



Top Left: A car full of Buddhist priests in front of the Golden Pagoda.

Top right: Some of the magnificent shrines in the Shwe Dagon (the Golden Pagoda) Rangoon

Centre: A Statue of Buddha.

Bottom Left: The Hill of Seven Pagodas.

Bottom Right: A Burmese Phonyi Kyaung. (The last three photos are sent by Shwe Daung Nyo whose letter about Burma appears on page 442)

The Modern Student League

Interesting letters from members of The Modern Student League will be published in these pages. Correspondents are asked to remember that it is easier for editors and printers to deal with the letters written on one side of the paper only than with letters written on both sides. Letters for publication should be as brief as possible, and should be addressed to The Modern Student League, 60-3, Dharamtala Street, Calcutta.

In this issue we publish some of the letters received from students about The Modern Student League. As we have received more than a thousand letters on this subject, it is impossible for us to publish all. We have only selected a few letters from students of the different parts of India and Burma. Interesting photographs of, works of art, beautiful scenery, ancient tribes, places and buildings of historical interest, and scenes relating to dancing, social customs, marriage, death, activities of students, drama, sports, etc. will be welcomed.

Our proposal to form this League had a warm welcome from students all over India and even outside. So far we have received numerous suggestions from very many enthusiastic young men and women. Although there are differences in the details all seem to agree as to the supreme need for such a league, that will bring together all the students on a common platform.

The object with which we have proposed the formation of this League is to aid the general process of mutual understanding among the younger generation and to afford them practical opportunities to realise for themselves how they could grow up as useful members of the society and to form a national brotherhood without any difference in rank or social standing and regardless of wealth and poverty of parents.

We do not wish that it should be a body of mere pen-friends with letter writing as its main function. We are aiming at something higher, more practi-

cal and useful. The League must have its own members in the various localities with a central body. It must have various literary, athletic and social activities. *The Modern Student* will be its official organ and everything connected with the activities will be published in it. All Students who are subscribers of *The Modern Student* are entitled to become members of the League. Communicating with other members of the League in the various parts also may be done. But, before launching out the details regarding its membership and activities, we wish to have further suggestions from students. We shall be calling together groups of local students to discuss with them about the details. But as it is to be an all-India and Burma organisation, students in the other parts are requested to send their suggestions before the 20th of this month. We hope to be in a position to put forward some concrete proposals in the next issue of this journal.

Ed. M. S.

Burma

Sir—As we are students it is desirable that we should take a great interest to know about students all over the world. Many of you have not seen this beautiful land, the land of golden pagodas. So you may not know much about the nature of the Burmese students and their mode of living. I shall try to write to you from time to time how we live and what we think. Perhaps you know that eighty per cent. of the Burmese population can read and write their mother tongue. You will come across here even a common fisherwoman reading a Burmese magazine in a Bazar-Stall. This can be so because our children receive their primary education in Phongyis Kyaungs, that is, in schools run by Buddhist mendicants in the compound of the pagodas. We have a great respect for these Phongyis who are strict celebrities dedicating their time and energy for the people and the Lord Buddha. It has been a tradition for us to entrust our children to these Phongyis for elementary education in the vernacular and our primary education has become compulsory without any binding law. After coming out of Phongyikyaung we go to the English schools for higher education. We have here lots of fine English schools all over the country many of which are conducted by the Missionaries who are doing splendid work in this line. I think the standard of education is higher in Burma in comparison with some of the provinces of India and consequently educational expenses also are much more greater. Here school fee of a Ninth Standard or Tenth Standard student is between Rs. 6 and 8 per head every month. Our students are very jolly chaps. In moonlit nights you are sure to find them on the streets playing violins and singing in chorus. Our girls are very beautifully dressed and they use 'Tanakha', that is, a

kind of fluid from a sweet scented wood, as face cream. They are very expert in knitting and embroidery works but they do not consider cooking as an art as we take our meals from hotels and way-side restaurants. We are all good artists and good singers too and our most favourite game is caneball. This caneball playing is a really wonderful game which is played by four or five men in circle. We students of Burma do not indulge in any political movements because we do not want to be puppets and dance in the hands of others before we become wiser and our education is complete.

Yours truly,
Shwe Daung Nyo,
Toungoo.

Lucknow

Sir—I am overjoyed to hear the healthy and hearty response from the student community. I have got some proposals to make for the betterment of our League. I think that it would be better if the membership of the League be restricted to the subscribers of the magazine only. I also propose that about ten or fifteen pages of the magazine should be kept aside for the League and the contributions from the members (articles, short stories poems etc.) should be published in those pages. Excluding AB pictures and interpretations, the League should have its own essays, short stories, painting, poetry and other competitions, and award prizes. I fully appreciate the idea of having one or more organizing centres in different provinces. The secretaries of these different organizing centres should be in constant touch with the central secretary and the members of the various groups should for all their necessities and grievances approach the the secretary of their organizations. The work and object of the different groups should be to bring about cultural unity,

to promote in general and do those things which improve the mental and moral qualities. (This clause needs more detailed explanation). As these can only be attained by social or recreational hobbies, so it will have a corresponding section also. The members of the League should be divided into High School and College groups.—Every member of a group who wants to have a friend, should give his name, address age, class and hobbies or taste to the secretary of his or her group, who will on the other hand sent one copy to the Central Secretary and to other Branch Secretaries. Then secretaries of the groups will enable him to find the right friend. There will be no bar of sex, and any indecency from any member will be severely reprimanded. The working of this require some financial basis or back ground. So I think that every member ought to pay some thing more. The amount should be decided by the members. If I know the the rules and regulations of the 'League' and the work of various branches, I may become the secretary of the Lucknow Branch. I hope that you will consider the above proposals.

Yours truly
G. N. CHATTERJEE.

Bombay

Sir—I have read your paragraph about forming The Modern Student League. Before giving my views I would let you know that I am a member of one such league viz., 'The Young Folks League' in the Illustrated Weekly of India. As stated in your paragraph I also agree that such league is very good in order to have greater unity amongst fellow-brothers of India. The first thing necessary in forming such League is that it should have a good name and I think that "The Modern Student League" as stated by

you is not a bad one. The second thing necessary is to have a membership certificate which should be given to every member of "The Modern Student League." Also there must be a badge with the motto of the League on it. The next thing necessary is that there should be four to six pages reserved for the league in *The Modern Student*. In these pages there must be special competitions and prizes for the members. Now last but not the least is that the League must have an Editor, specially for itself, whose work will be to answer the letters of the members and to carry on the competitions etc. etc. of the League.

Hoping that such league may be opened soon and may last for ever.

Yours truly,
M. M. TANNA
Santa Cruz

Peshawar

Sir—It gave me really an immense amount of pleasure to see some literature concerning the league which some time ago I myself deigned to propose. I had been thinking of sending you a reminder, but thank God, it did not come upto this. I not only like the idea, but I love it for it enhances the unity among the diverse communities of India and is of vital importance to youth. Union is strength. Union among youngmen can be brought into existence more easily than among those whose ideas have already matured. Our older generation have not the least idea of being favourable towards each other. The union among youngmen, if once perfected is almost everlasting, where as the other is not so. Hence young men should be united together heart and soul to make the advance of the nation fruitful. But the young men at distance from each other cannot be united together unless there is some link

to connect them. In these days no Frontier-man can see a Punjabee flourish and vice versa. The sea of political unrest cannot be forded in this way. It is not a child's play. There exists hundreds of such like leagues, none of which can be called the best possible. The organisers of a new one can make theirs better than the best existing prior to it. So it is absolutely in our own hands to make our league the best of the lot already existing. I wish with all my heart that all the members of our League will try to make it the best and an ideal union. I am always prepared heart and soul to help you in this matter as much as I can. I conclude by praying to the Almighty that our league may prosper.

Yours truly,
ALAUD-DIN

Calcutta

Sir,—I went through your announcement with great interest. I have got nothing but high admiration for the proposed Modern Student League and the objects that it will serve. Any suggestion, just now, as to the definite shape and formation of the body, will, I think, be premature and unnecessary, the proposal being still under consideration. While accepting, in accordance with my previous discussion with you, with pleasure the proposal, I must not, however, fail in my duty to thank you for bringing out this noble project. I don't think there should be any objection as to the carrying out of the plan, when the educative value of such an organisation is considered. Let me again assure you that I do wholeheartedly support the scheme. Expecting to see other enthusiastic opinions and wishing success.

Yours truly,
SYAMAPRASAD CHATTERJEE

Madras

Sir,—Your proposal to form an all-India league for the students has been very gladly received here by all students. I would suggest that it should be an active organisation. Now that *The Modern Student* has become a household name among the student community of India, it is not very difficult to materialise the object of the proposed League. I wish that it should have local and provincial units with a central body. In our country associations and leagues started with noble objects have failed because it turned out to be more communal and provincial than national. So far as we are able to know of your work, we have the greatest confidence in *The Modern Student* as it majestically stands above every communal and provincial prejudices. As the central body of the league is naturally to be in Calcutta, we hope, you will give due representation to students of other Provinces also. Let us make a final attempt to know each other and bring about the much needed mutual understanding among the young men and women of India. I should also suggest that the membership of the league should be limited only to the subscribers of *The Modern Student*. I may once again assure you that we are all willing to take an active part in the proposed League.

Yours truly,
GOPAL KRISHNAN

Dibrugarh

Sir,—I am interested in your Modern Student League and I shall try my best to popularise the movement among the students of our school.

Yours truly,
MISS MEHER AFRUZ.

England

Sir,—I thank you very much for your particular attention to enrol me as a subscriber of your magazine. I hope I shall be able to give you a few more readers from here within a few weeks.

Yours truly,
D. S. RAMAN.
SOUTHAMPTON

Canada

Sir,—Will you allow students of other countries also to become members of The Modern Student League. Please send full details.

MISS NELLIE JOHN

Assam

Sir,—I find it delighted to inform you that your "journal" has become popular with the student community here, in a very short time. Your plan to encourage us in writing essays, and your novel method by which you are trying to give the social, intellectual and political knowledge, are really praiseworthy.

I am anxiously waiting for the scheme of your new arrangement of The Modern Student League. I heartily co-operate with your plan to help the student community of India.

Yours truly,
J. SAIKIA

Calcutta

Sir—we are young enthusiastic students and are therefore very keen to know about foreign people and their affairs. We want to know of foreign countries and of our foreign brothers and sisters, their customs and manners. In every civilised country students have their associations. But in India, we have

no such associations. So your proposal to form a league of modern students has been very cordially received and approved by the student community. Personally I shall deem it a great honour if you will kindly enlist me as one of the members. We highly praise and esteem your noble attempt. We hope that this association will thrive and do a great deal of good to young India. I presume you are going to invite our foreign sisters and brothers as well to join our league and I am sure it will rouse and foster international feelings in us. Many of us are anxious to communicate our ideas to our foreign sisters and to learn from them theirs. I do not know whether my suggestions are workable but I shall be very glad if it be possible for you in any way to bring them in execution.

Yours truly,
Miss Namita Das Gupta

Akyab

Sir—Your proposal to form a students' league through the medium of your well-known journal is gladly accepted by me. I hope many other students will also take it in the same light. I am a student of the final class and I have great opportunity to mix with the Burmese students. But I really feel sorry when I find no chance of knowing about my fellow Indian students. As you understand, I am an Indian, and you may realise how the idea of this league is welcomed by me.

Yours truly,
Miss J. Choudhury

Nagpur

Sir—I am very glad to read that *The Modern Student* subscribers are very anxious to start the League for the

benefit of the students and for their fellow brothers and sisters. I hope by the grace of God that it will be started very soon and will become an extraordinary League in our mother country. Please write to me about the programme of your League, so that I may take part in that work for the good of my brothers and sisters.

Yours truly,
S. S. Razzaque.

Chinsurah

Sir,—I am very glad to learn that our League is going to be established. It will be a thing of great joy, for it is sure to remove a long felt want in the student circle. Moreover it will be a practical solution of India's greatest problems, which we have realized at heart, through the problem-pictures of "*The Modern Student*" though only in theory. Its usefulness cannot be over-estimated. I shall be very happy to serve the League in every way possible.

Yours truly,
Akshoy Kumar Banerjee

Calcutta

Sir,—I must confess that I am really interested in your proposal of the Modern Student League and I really believe that it will help the students of India to know one another which is one of the essential things for a united India of our time,

My best wishes for your proposed League.

Yours truly,
Miss Ila Mazmdar

[Space do not permit us to publish the numerous letters received on this subject. All students interested in the League are requested to fill in the enclosed enrolment form and send it immediately with their suggestions.]

American Express World Service

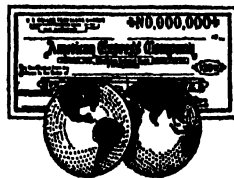
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The Student World

ALLAHABAD

The unemployment Problem

Sir. Taj Bahadur Sapru the president of the committee investigating the problem of unemployment in India, in his recent visit to England, consulted the Vice-Chancellors of Oxford and Cambridge and the Appointment Boards of these and other Universities and several other similar bodies. From all this investigation it is expected that the report, when published will offer a revolution of the present educational system, giving to the middle classes special facilities to adapt themselves to the modern needs.

Carnegie Scholarship

It is understood that Dr. Meghnad Saha has been awarded a Carnegie research scholarship. Dr. Saha will probably leave for America in October and will return to India after a year.

ASSAM

Plea for a separate University

"Now that the Calcutta University has decided to impart education in the vernacular upto the matriculation standard, the question of language and culture comes to the forefront. Although I am sure that the Calcutta University will spare no pains to meet the requirements of the people of Assam, I think that if the matter rests with the Assamese themselves, their solution of the problems would certainly be better than that of the Calcutta University where they have only a couple of representatives in the Senate and none in its working body, the Syndicate" declared Sir Syed Saadullah, former Education Minister and Finance Member of the Government of Assam.

ANNAMALAI

New Vice-Chancellor

The appointment of Rt. Hon'ble V. S. Srinivasa Sastri as Vice-Chancellor of the Annamalai University has been officially confirmed. The appointment is for three years and in accordance with his wishes no salary will be attached to the appointment but he will only draw an allowance of Rs. 250/- monthly.

BOMBAY

Post-graduate department of Psychology

Mr. M. K. Paranjpye has given notice of a proposal to to institute a Post-graduate department of psychology and education from June, 1936. His resolution requests the Syndicate to make the necessary provision in the budget estimates for 1936-37, so that one of the alternative schemes suggested by the Academic Council may be put into operation.

Balance of opinion against regional Universities

The Annual Report on the Public Instruction in Bombay Presidency for 1933-34 states : "A notable event of the year was the holding of a representative conference at Poona to consider the question of establishing the Maharashtra University. The problem of establishing regional universities was fully discussed. The balance of opinion was against the formation of regional universities with powers of affiliation over external colleges, and favoured the establishment of unitary and residential universities.

CALCUTTA**Educational Policy**

The future educational policy of Bengal is now engaging the attention of the Local Government. The defects of the present system, with special reference to primary and secondary education, are being considered from all points of view and the Government it is understood, propose to adopt a new line of action in order to improve the system. Another important matter which is now under consideration by the Government is the holding of an educational week and exhibition in Calcutta during the next cold weather.

School of Indian Architecture.

At a meeting in which distinguished citizens were present Dr. J. M. Das Gupta, Councillor of the Corporation of Calcutta, pleaded for the claim of Indian Architecture and suggested to Mr. Fazlul Haque, Mayor, for active co-operation of the Corporation with the proposed School of Indian Architecture which is going to be inaugurated shortly.

Special Scholarship to Miss Rama Bose

The Senate of the University of Calcutta have granted a special scholarship of Rs. 2400 to Miss Rama Bose M. A. for one year to enable her to complete research work in Indian Philosophy under Prof. T. W. Thomas at Oxford. Miss Bose passed the B. A. Examination with honours in philosophy, standing first in first class. She also stood first class first in M. A. Owing to the excellence of her work she has been exempted from appearing at the preliminary B. Litt. examination before going up for the D. Phil. degree of Oxford university.

Roman script for India

Dr. S. K. Chatterjee, the well known authority on Indian linguistics at the university of Calcutta in his latest publication has taken up the problem of a Roman alphabet for India. He is anxious to modify the existing Roman script in some way before adopting it in India.

Indo-American Relationship

"For over a century and a half the relations between America and India have been of a profound character and have touched the very foundations of life. And I have no doubt that the attempt that is being made to-day to inaugurate an American Library Association at Calcutta is but an expression of the long-standing and ever fresh urges of an Indo-American commercial and cultural re-approachment." Said Prof. Sarkar, speaking recently at the inauguration ceremony of of the American Library Association of India.

KUMBAKONAM**Protests against Co-Education in Kumbakonam council.**

Strong protests were made in the Kumbakonam Council, against the Commissioner's proposal to introduce co-education in primary classes, and the amalgamation of schools.

Rao Bahadur Muthukumara Chettiar, a former chairman, said that Western methods of education were not suitable to Indian life and traditions. The mixing of sexes, he remarked, would tend to undermine womanly virtues.

A Committee was appointed to examine various aspects of co-education with particular reference to its re-action, on Indian domestic and social life.

KARACHI**Girls Qualifying for Engineering.**

In the history of women's education in India, for the first time two Sindhi girls are going in for an engineering course.

The girls are Miss Guli N. Hingorani and Miss Lachami N. Hingorani, daughters of a teacher in a local High School, who passed their Inter Science Examination this year.

Much interest was aroused when their applications to be admitted in F. E. (Civil) were received by the Principal of the N. E. D. College.

LAHORE**Jubilee Scholarship**

The Punjab Government have sanctioned a grant of Rs. 30,000 for Jubilee Scholarships to be distributed in the Province.

The Ministers concerned are now preparing a scheme to distribute the money effectively.

MALABAR

Leading citizens of the Malabar District have asked the Education Minister to institute the University Groups in Physics, Chemistry, Economics and Malayalam, in the Victoria College, Palghat, and also to transfer the Research Department in Malayalam of the Madras University and the Malayalam Department of the Oriental Library to the College, contending that this transfer will facilitate research in Kerala culture and art.

MADRAS**Advice to Teachers**

Addressing the Madras Teachers' Association Mr. Satyamurthi, M. L. A. pleaded for the vernacularization of education, but said that he did not intend to exclude English from the curriculum. There was no purpose, however, he said, in teaching English at all times during the whole of the week. Instead of teaching that language in an amateurish way as at present, he thought it would be sufficient to give a training in it under an English teacher for a few hours every week.

MYSORE**New members from Europe for the Indian Academy of Sciences**

Lord Rutherford, Sir William Bragg, Sir Gowland Hookins, Sir John Russell, and Professors Seard, A. V. Hill, A. Cotton, Arnold, Somerfeld, Hamslisher, R. A. Millikan, Gilbert, Louis, Vansliki, Zeman and Neils Bohar are among the members who have newly joined the Indian Academy of Sciences, Bangalore, from England and the Continent.

NAGPUR**Physical education made compulsory**

The authorities of the Nagpur University have made some new arrangements for better

attention to physical culture which are worthy of wider notice. No student of a college at Nagpur will hereafter be admitted to the Intermediate Examination unless the Principal of his college certifies that the student has prosecuted a regular course of physical education for a period of not less than one year.

New College for women

A central college for women has been started at Nagpur, the president of the board of management is Lady Gowan and the head of the institution is Miss S. Ranga Row.

POONA**History congress**

His Excellency the Governor of Bombay opening the All India Modern History Congress before a large gathering of delegates from all over India said. "It was easy, to pick out events which confirm a certain theory of life, but the historian must start from no such theories. He must not take for granted that there was a golden age in the past nor that we were working up towards a golden future. He must not accept blindly the divine right or inevitability of any institution or custom, nor sanctity of theories of the right of man, nor must judge actions and events in terms of morals or ethics. The work of the historian is merely to calculate the results of event (upon event) and action upon action."

Sir Shafaat Ahmed Khan, in his presidential address, said: "I hope and believe that a new era has dawned, an era in which India will rise to the height of her greatness and will show to the world that she is fitted to occupy her rightful place in a position of complete equality with the other nations of the world. A great deal depends on the way in which the youth of India is taught history during the impressionable period of adolescence as well as on the methods and the spirit in which historians perform their task.

"We can enable her to reach her full stature by infusing a spirit of Indian nationality into our writings, by avoiding sectional views and prejudices and by popularizing the idea of a common nationality. This is a sacred duty and I hope and believe it will be performed by us with zeal and enthusiasm

which have always characterized our best and noblest efforts in the past."

SIMLA

Advisory Board on Education

The Government of India have framed the constitution of the Central Advisory Board on Education. The recommendations of the Board will be purely of an advisory nature and will not be binding on provincial Governments and authorities. The Board will advise on many educational questions which may be referred to it by the Government and will call for information and advice regarding educational developments of special interest or value to India.

FOREIGN

AMERICA

Students strike against war

As a gesture against war and facism, thousands of students in all parts of United States responded to a call issued by American Youth and Student organisation to strike for one our at 11 a.m. on April 12. The strike was a protest against all measures leading to war (and) facism, and (in) particular against the Hearst Campaign against liberal and radical students and professors.

Professional ethics for teachers

The National Educational Association of U.S.A. has drawn up a fairly elaborate code for the regulation of professional ethics among teachers, which includes "the teacher should not exploit his school or himself by personally inspired press notices or advertisement." And also that the teacher should not act as an agent or accept a commission or other reward, for books or supplies in the selection of which he can influence or exercise the right of decision.

ENGLAND

At the recent annual conference of the National Union of Teachers in England, special attention was drawn to the need for improving the amenities of school life. One speaker said "In certain quarters much was hoped from a "NEW DEAL" for industry and agriculture. They claimed a "NEW DEAL" for education, too. So far they had a cut and some shuffling, given a genuine "NEW

DEAL" for education the future generation in this country would hold all the triumphs in its hand."

GERMANY

A new experiment

An interesting experiment is being carried out in the universities of Heidelberg and Konigsberg, (Germany), where some 20 "Worker-Students" have just entered upon courses of university study. The object of the experiment is to test the ability of intelligent young workers to benefit from university study, even, if they have had little previous education.

Restricting rush to universities in large cities

Figures indicating the maximum number of students to be admitted to each university and technical school in Germany were issued recently by the German Government. The object of the new regulations is to distribute the students more evenly in the universities, thus avoiding a rush to the universities in large cities. It is hoped that the measures will facilitate personal contact between students and professors, and will relieve the economic distress in the smaller university towns.

ITALY

Italian culture for foreigners

Due to the growing desire of students from other countries for a better knowledge of Italian culture, the Royal Italian university for Foreigners has decided to offer an extra course of lectures from October to December besides the usual lectures. Last year 31 nations attended the lectures of the Royal Italian University represented by 588 students

PALESTINE

University of Jerusalem

It has just celebrated its 10th anniversary. This university has grown rapidly in the last few years, the development being partly due to the influx of Jewish emigrants from Germany in the teaching and research posts at the university, and partly to the great increase of students. The university has developed in all directions and has a library with a valuable collection of 3000,000 volumes. All these developments have been facilitated by the generous help extended by the American Jews.

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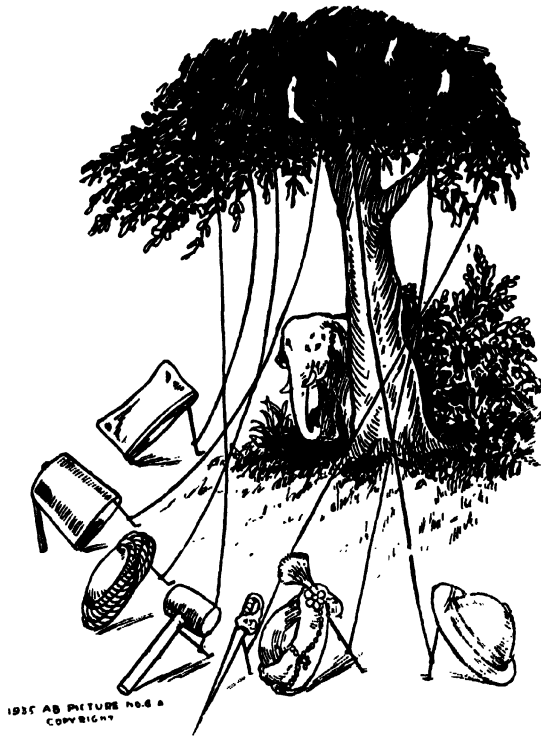
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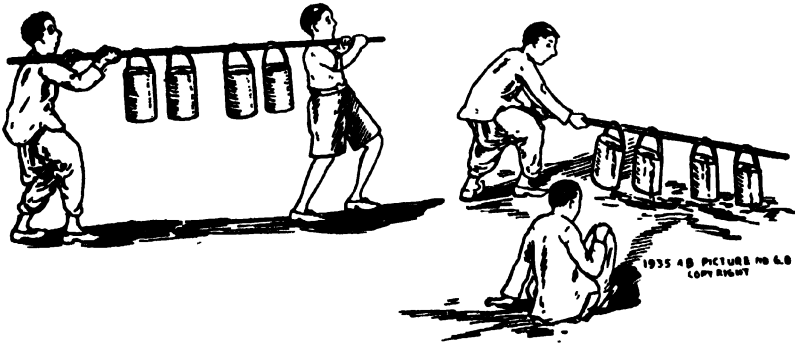
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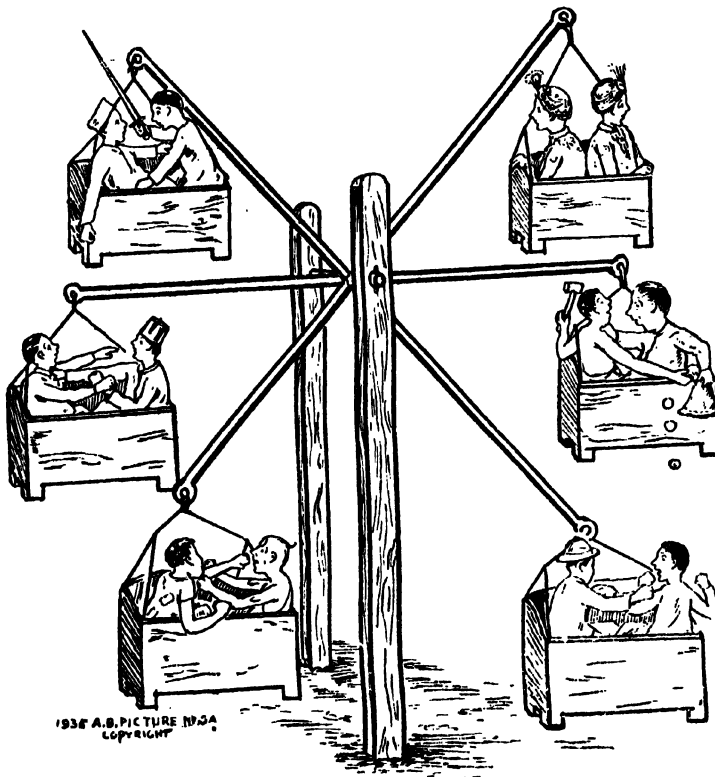
INTERPRETATION OF PICTURE V (A)

By RAM MALLIK

I. Sc. (Final) Hooghly College, Chinsurah.

Political union is a chapter unknown in India where politics is not a stage of co-operation and amity but of hopeless antagonism and diatribe. Does not the

workers for the same mother country—what can be more detestable? The miasma of pernicious events increases on in the 'Swaraj' world, but where is the



picture, focus at the embarrassing political, economical and social status of India at the present day and sniff at all the filthy drains of Indian national affairs. One cannot but shudder at the way of fighting rather at the feuds amongst the

panacea? Is it not that these deplorable problems will be better solved by human understanding than forensic expositions?

The deep significance of the cartoon cannot be doubted—a passing notice may

well be struck with how it acutely symbolizes the chaotic state of national affairs. At the very first glance one will find how curiously the men in the boxes are engaged in striking down one another and the whirligig, which even turning a full circle the crooked way of activities of the party-spirited politicians, leaves them far away from the goal, the attainment of 'Swaraj'. From molendinaceous hands three boxes are suspended on either side of the pivot of the swing. In each box we do find the representatives of two potential parties who are at daggers drawn. In the first box from the top on the left the clash between violence and non-violence is typified. The man wedded to the school of the terrorist who is at the point of reaping the pleasure of his naked sword on his brother. In the next box, the man with the Karboosh on his head probably belongs to the Muslim community and the other man is of course a Hindu and the skirmish well illustrates the most atrocious communal decision. The moment Hindus and Muslims agree to compose their differences, three-fourths of the Indian prob-

lem is solved. The change of blows that is seen in the next box, arises from the differences between a reformist and a Sanatanist as traceable from his bald head with a tuft of hair left on the crown and naked body. The economic status of India can well be discussed on a perusal over the boxes on the right. The native princes do not fall out openly but sit with backs turned to each other as if the blood of animosity and spite lurks in their veins. The struggle between the labourer and the capitalist is represented in the next box, the hammer being in the hand of the former and the purse of coins being in the possession of the latter. In the next box it is strange to see the Indian and the European engaged in a skirmish.

Any nation-wide campaign for Swaraj launched on the troubled waters of internecine disparity, violence, and selfishness must come to naught. So why not the leaders join hands together in all activities? Let every life be pawned for the good of the mother country forgetting caste, creed and colour.



Himanshu Ranjan Paramanik
2nd Year Science
Presidency College, Calcutta,
who won a prize in November



Hirali Debauath
Class X,
Pingna H. E. School
Pingna



Nirmal Ch. Roy
Class X,
H. E. School, Narayanganj,
who won a prize in May

INTERPRETATION OF PICTURE V (B)

By K. J. INASU,

VI, English School, Parur

In God's creation good and evil exist side by side and man's duty is to separate them and turn evil into good. Religion teach us this fact and we use morality as the weapon to do it. This world is compared to a log of wood. Man is created to work upon this log and to clean it off every evil.

burning houses, then it is an evil. So also great scientists have invented so many useful things. Man has invented the aeroplane. It is good for man to fly to far off places and see his brothers and sisters. But if it is used for throwing down bombs from above is it not an evil. All this will show that in everything



Great prophets and wise men in all countries speak the very same truth. The weapons with which man is to work out this are religion and morality. With these two weapons, we can make the world perfect. But thoughtless people like the monkey take off this wedge. The result is evident. He is caught between the two planks of good and evil and there is no way of escape. Fire is very useful to cook our food. But if we use it for

connected with our life in this world we must be guided by the thought of doing good. This can only come if we have religion and morality. These two represent God. This picture, therefore, conveys the clear moral that by taking off religion and morality from our lives we only get into trouble and make this world itself a hell. No one can destroy God. By attempting it we only make fools of ourselves like the monkey in the picture.

By Miss PRATIMA SEN

Matric class, Brahma Girls' School Calcutta.

Undoubtedly most of the readers are acquainted with the fable which this picture serves to illustrate. But a keen observer will at once unfold the significance lying at the background. No doubt the picture outwardly illustrates the miserable end of the mischievous monkey who had no business to pull out the wedges, but there is another hidden meaning which is intended to open the eyes of those who have no regard whatsoever for religion and morality. In this world good and evil follow parallel to each other and we are situated between

the two. They have a strong tendency to coincide and thus crush us, but like the log of wood they are kept bifurcated by the two wedges viz. morality and religion.

The monkey represents those people who pull out these saving wedges viz. morality and religion and consequently meet destruction. The picture serves to preach the importance of morality and religion which are two real body-guards of men without whose aid we cannot long advance through the dangerous journey of our life.



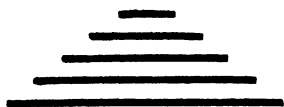
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Class IX,
Govt. Girls' High School,
Dibrugarh
who won a prize in February



Miss Meher Afruz
Class X
Govt. Girls' High School
Dibrugarh
who won a prize last month

More interpretations from each
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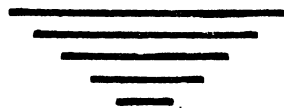
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(Continued on page 461)

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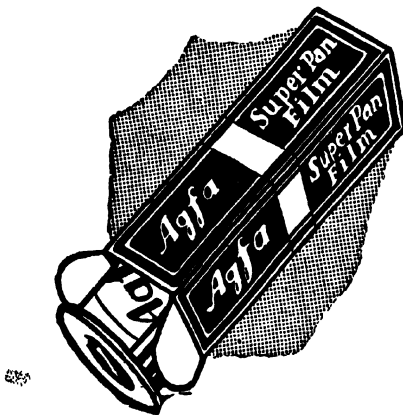


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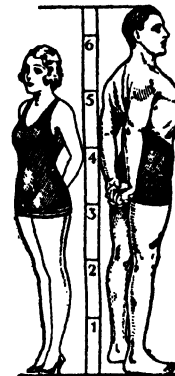
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21	5 ft. 6 in.	6 ft. 2 in.	5 months
26 1/2	5 ft. 6 in.	6 ft. 2 in.	4 weeks
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THE MODERN STUDENT

AN ILLUSTRATED JOURNAL DEVOTED TO THE CAUSE OF
EDUCATION AND THE INTERESTS OF THE YOUTH



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"To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humour of a scholar. Crafty men contemn studies; simple men admire them; wise men use them.....Reading maketh a full man; conference a ready man; and writing an exact man.

"It is a poor centre of a man's actions—himself. Wisdom for a man's self is, in many branches thereof, a depraved thing. It is the wisdom of rats that will be sure to leave a house somewhat before it fall. It is the wisdom of the fox that thrusts out the badger, who digged and made room for him. But that which is specially to be noted is that those which are lovers of themselves without a rival are many times unfortunate."

Francis Bacon,
Philosopher—England (1561-1626)

Studies in Iran

Famous Paintings of Paul Mak

Paul Mak the famous portrait-painter of Moscow has been appointed Court Painter by the Shah of Persia. Recently the Shah has decided that the official use of "Persia" must cease on the next Persian New year's day (March 21). It will be substituted by the name "Iran" meaning Ariana or the land of Arians. The following are a few of the famous paintings of Paul Mak representing old Persia.



A dweller in Iran, "Le Mullah Du Village"



"Mullah Au Nargileh"



"Les Mullahs Indignes."

Sir Oliver Lodge's Message to the Youth

Youth of to-day, you owe a distinct duty to mankind.

See that our civilisation is not destroyed. See that wars cease. Otherwise, you are betraying science and scientists. We did not devote our lives and the fruits of our minds only to help nations destroy and damage each other in a short space! The world knows too much science for its own safety. In one mad over-excited moment, it could destroy all that humanity has inherited from past civilisations.

Because your generation has inherited the inventions and new sources opened by science to all mankind, the progress of the world lies in your hands. To preserve all this is youth's duty."

Youth, begin realising the horror of war, and its stupidity, and remember also that the value of all scientific discoveries depends on the use to which mankind turns them. Wars are their negative use. And their positive could be means directed against the hostile forces of nature. By co-operation, not competition, we could overcome many problems requiring our corporate energy. And they are all worth while, for civilisation is still in its infancy. Astronomically speaking, we are recent-comers to the planet. The world will go a very long way yet. With millions of years before us, humanity has a very long future. The world is so beautiful it should have plenty for all, if used properly.

The world seems to have been prepared for the habitation throughout the



Sir Oliver Lodge, England's grand old man of Science is 84 at present. Famous as a physicist and scientist, he was the first Principal of the Birmingham university, holder of the Albert medal of the Royal Society of Arts, former president of the British Association for the Advancement of Science, the Society for Psychical Research, and the Radio Society, and Fellow of the Royal Society.

ages, of a sensible, conscientious aspiring race.

If only each new generation would take advantage of the knowledge inherited from the past, then it could recognise present problems and consciously direct its forces to the improvement of the world. In this way, each age can contribute towards making the world a happier, healthier and nobler product than evolution has ever yet known."

There is no reason why we should die as early as we do. There is still so much to do in life that the world needs everyone, no matter what his age. That is why we should disregard the usual span of life—60 to 70 years—and look forward to our 100th birthday!

Scientists are doubtful whether old age is a natural death. By depositing poison in different parts of the body, and hardening our arteries, we poison ourselves. This means we will ourselves to be killed. But this is not necessary. The man and woman of to-morrow can be young at seventy.

Science is proving that tissues need not die. Some do not, and are handed on to the third and fourth generation. It is all an immense problem and lies at the basis of life. But until we understand death, we shall not know life properly. Science will help life reveal itself still further to us with the possible findings of another world.

This will be a spiritual world, which interacts with the material one and yet is not of it.

Man is not the highest being of which we are cognizant, but a multitude of other intelligences exist—many more highly endowed than ourselves. Gradually we are realising the universe is much bigger and more complex than we thought. It may yet unfold a new world of existence to which, thus far, our senses have given us no clue.

The best of life awaits us yet. The only end of the world, I foresee, will be by man's own hand—war and high explosives. Otherwise, tremendously long future lies before us—a bright one, too, for humanity is on the up-grade.

The direct assurance we have of this fact is the amount of good people in the

world as indicated by the number of movements for helping others—endowing universities, hospitals and recreation centres.

The people who spend their energies in work of this sort are the kind that encourage humanity. They represent the faith of the nation.

Who stands in the front ranks of humanity's forward march? Women. The women of the Western World are definitely heading for progress. When I was last on a lecture tour, the fact struck me that women, more than men, were striving to be cultivated.

Husbands seemed completely engrossed in business, while wives were intent on improving their minds by reading, lectures, and reaching for higher things. A great deal depends on the feminine population, because it is in a much better position to-day.

Even the simplest woman is a power for good. At no time could we do without them. From infancy and during every stage of our development—they are everything to us. How badly off the world would be without mother-love! Now that they are getting more power, they will use it for more good.

Tomorrow hold for women everything; they haven't had a free hand yet at getting into all the professions, but will carve their niche in every one. Undoubtedly there is room for women outside the domestic sphere. They should seek it, too, for they cannot all get married. Thus far they have proved themselves especially good at literature. Unquestionably the women-movement is going on. But it is not wise to talk about it yet. Better let it go along quietly else it brings up artificial opposition.

They are instinctively against war although they do not come in contact with it, except as nurses. What an unwise state of affairs it is! First we send out men with rifles to put bullets into others, then send out doctors and nurses to patch them up and the enemy as well. Such artificial terrors have had a bad effect on man's nature. Unless we soon realise that we have outgrown wars, we will expend our resources on internal commotion and destruction instead of on life's real problems.

I want to find out where the soul is. I think it is in ether, in space, and that it alone must be the vehicle of life. When we go into matter we go into ether.

There is too much talk about death and the grave. I am absolutely convinced that human existence is not limited to the materialistic body and that it does not cease with the death of the brain.

We make too much of the brain: it is the mind, not the brain, that designs and plans. The brain is like a loud-speaker: when it is smashed it does not silence the electric waves that animated it. If we realised that, there would be much less sorrow in the world. As it is, by weeping for the person that has gone out of existence, people only lament the destruction of the instrument—the person. But he has not ceased to be—that is not true.

How much of the present scientific activity is going to stand the test of time? Much, probably, but not all. Many physical theories I have seen arise have already succumbed; others show signs of continued vitality. I shall not live to see the development of all the theories now advanced, but I expect to have some knowledge of the advances still to be made and to maintain an interest in human progress even after I have quitted this planet.

My message to humanity is that. If you have an instinct for worship, do not curb it. And realise that the universe, although far above our present comprehension, is constructed and guided by a Fatherly power whose name is Love and whose ever-believeth in Him shall not perish but have Life everlasting.

While discoursing, gravely, on the practice of virtue, Diogenes observed his auditors dropping off, stealthily, one by one: whereupon, quite suddenly, he began to bawl out some utterly ribald song, when immediately a great crowd of interested listeners gathered about him. "See," said he, stopping in his song, "how willingly a fool is listened to, while a wise man is neglected and forsaken."

Civic Functions of the School

By DR. H. L. DEY, M.A., D.Sc., (LONDON),

Reader, Dacca University

The first question we have got to ask is—Should civics be included in the school curriculum? The experiment of teaching civics in the Intermediate Colleges was introduced some fourteen years ago and it has been amply justified by the results. We venture to suggest that the subject may now be fruitfully introduced at the school stage also and our reasons are as follows: It will be agreed that the two main aims of school education are (i) to train the intellect and (ii) to give an introduction to our physical and social environment. It is for this reason that we are no longer satisfied with the older subjects of curriculum like Mathematics, History and Language. There is now an increasing demand for the teaching of the elements of Physics, Chemistry, Botany and even Agriculture as well so as to give the school leaving boys and girls an acquaintance with the physical environment, which is the prime factor in fixing the conditions of our work, wealth and happiness on earth. For a similar reason, it may be suggested that the school-leaving boys and girls should be given an elementary knowledge of the civic institutions of the country. The problems of bread and butter, of sanitation and public health, water supply and communications, of agricultural debts, and even of educational developments are all closely bound up with the right growth of civic institutions. Moreover under the Constitutional Reform Proposals, the franchise is proposed to be extended to 14 p. c. of the entire population. In the case of Bengal, it will mean an electorate of 70 lakhs of voters. The

Joint Committee have recommended that those who have read upto the Matriculation standard should be enfranchised for the provincial Legislature and that, later on, the standard should be lowered down to the middle school. Now, as taught by the history of democratic freedom all the world over, the success of democracy depends, above all things else, upon the existence of an educated and intelligent electorate: The voter must know full well what the vote is all about. Otherwise, free institutions cannot promote the common good. On the contrary, they become the means of achieving private gain at the expense of public welfare. Hence the need for providing adequate safe-guard against abuse and corruption. And the best safe-guard lies in allowing an elementary knowledge of civics to filter down to the masses through the medium of our 1200 H. E. Schools and later on, through the Middle Schools as well. This will also go a long way in eradicating the evil of communalism from the body politic. When the Hindu masses and the Moslem masses have understood the full meaning of the vote as a means of promoting their common economic interests, they will vote on an economic issue and not along communal lines.

If we are right in arguing that civics should form a subject of study at the top classes of our high schools, the question would arise whether or not suitable textbooks can be prepared for the purpose. From our experience of teaching civics at the intermediate stage, it would appear

that the preparation of simple text-books preferably in the vernacular of the province, should not be a very difficult matter. Our idea is that the teaching of civics at the top classes of the high school will be easier than Algebra and Mechanics, and certainly much easier and more useful than additional Sanskrit. In this connection, it would be interesting to know what Dr. W. Boyd has to say on the subject in his book, *The Modern Teacher*, which has been quoted with approval by W. H. Hadow, the late Vice-Chancellor of the Sheffield University, in his book, *Citizenship*, p. 200: Until 14 years, he would teach civics by direct method through History, Geography and the machinery of school life. At 14, he would begin with the question --what does the city do for us? and he would answer by explaining the facts of lightning, paving, cleansing the streets, operation of the tramways, picture galleries, and museums. At 15, he would continue the same procedure. And finally, at 16, he would give some account of parliamentary government, its organisation and finance, and its relation to local and voluntary efforts. The basic idea of the scheme, it should be noted, is to proceed from the simple and familiar facts of civic life to the more complex and unfamiliar subjects of provincial and national government.

But Civics embraces much more than a study of the structure and functions of the government. In a fuller and more real sense, it includes "public-mindedness; the creation of right attitude towards public duties; the formation of habits of helpful, constructive, participating citizenship; the development of activities which result in the effective participation in good government; the consideration and application of proce-

dures and processes which will result in the greatest good of the greatest number in all social units, big or little." There is not only a Science of civics, which can be known by study. There is also an art of civics, which can be mastered by repeated exercise. Then, again, as Lord Bryce has said, there are three great hindrances to good citizenship, namely, indolence, self-interest, and party spirit, which can be overcome only by the cultivation of "public-mindedness." And, public-mindedness involves, firstly, intelligence to understand the true interest of the community, secondly, sufficient self-control to subordinate one's own will to the general will of the group in a graceful spirit, and thirdly, a conscience which will inspire one to serve the community to the very best of one's ability. And these are virtues which depend as much on habit and exercise as on knowledge and contemplation. Modern psychological researches show that the main contour of our character is fixed at a very early age and that all good habits must be acquired in our infancy and boyhood. It is here that the school can do its best to present insistent opportunities to the young boys and girls to learn to cultivate public-mindedness, to acquire the team spirit and to be habituated to the exercise of civic virtues. Such opportunities for civic training can be increased and made effective and interesting through the organisation of school life on the principle of self-government. Dr. Georg Kerschensteiner of Munich in his book, *Education for Citizenship*, has suggested some of the lines along which such training can be given: e. g. co-operation of the pupils in the maintenance of class discipline, management of School Savings Banks by a committee of the pupils, management of the Common Room and the Library, School Gardens and School Farms; looking after the general tidiness of the Laboratory and the Workshop; the hold-

ing of social entertainments and festivals; the introduction of clubs for athletics, gymnastics, first aid, and fire brigades; boy scouts; adult education clubs; etc.

Such experiments in self-government within the school will evoke civic virtues, produce a sense of responsibility and impart to the pupils an idea of their own potential capacity and importance. And above all, they will make school life colourful, lively, exciting and interesting, and cure our pupils of that common vice of listlessness, which saps their moral fibre and makes all life dull, boring, monotonous and purposeless.

II

The last question which we have got to answer is—What should be the relation of the school master and of the school to politics? The school is, above all, a national institution. It is the common concern of all parties and groups. It must be rooted in the affection, esteem and confidence of the people as a whole. And it is essential that the atmosphere of school life must be pure and wholesome and free from the poison of political or communal partisanship. One cannot be sure that even the compulsory instruction in religion which is provided in some of our schools and colleges is not altogether destructive of that freedom of intellect, which is the main purpose of all education. In any case, the school must not be a tool or plaything of party politics, nor must the tenure of school teachers be dependent on the in-coming and out-going of parties. Perhaps it would be best to regard the position of teachers vis-a-vis politics as closely corresponding to that of civil servants. The teacher, like the civil servant, must always remain clean above the plane of party politics. He

must regard himself as an independent citizen and not as a member of any party or group. He must exercise his vote in any manner he thinks fit, without committing himself to the support or opposition of any political party. Similarly, if he is seeking election to any local body, he must stand not on a party ticket, but on the ticket of his own personal character and competence. The existence of a small group of such independent members in our local bodies and legislatures would be an excellent thing, because such a party will always be able to check the excesses of party politics and to ensure a saner and more impartial judgment on public issues.

But if the teacher must be above the plane of party politics, it does not follow that he is exempt from the duties of active citizenship. In Bengal there are as many as 85,000 villages, most of which are almost deserted villages—poor, superstitious and without any hope or interest in moral or material improvement. And there are only 1200 high schools in the Province, which alone can offer the necessary beacons in a sea of utter darkness. Therefore, the school as a whole in its corporate capacity and the teacher in his individual capacity must actively participate in all nation-building activities in the field of home industry, agricultural improvement, public health, adult education, co-operative movement, social reform, physical development—in short in all those activities which are collectively called by the name of village reconstruction. The teacher must also be a preacher in all civic activities. For, by his character, by the traditions of his profession, and by his time-honoured place as a highly esteemed and respected member of the community, he is eminently fitted to become a leading member of the civic society.

Dawn of Thought

By P. RODRICKS,

(Bombay)

Metaphorically speaking, if one were to discover himself completely isolated from other human beings and civilization, that is, so to say, left adrift amidst primitive surroundings, what would be the conclusion to be formed by a sanely responsible man under such circumstances? It would evidently be the fact that he would have to live by his own wits alone, i. e., think for himself. I have put forward this argument because it is a simple illustration which explains the foundation of what is known today as The New Psychology namely the power of Thought. As we think so we live. Greater the power of thought, the higher our living. The mysteries of life can only be fathomed by those who can think and solve them.

Now comes the problem of trying to find out the source of this mysterious power. I must say that the experiment is a delightful one indeed. It has very often a small beginning leading to greater ends. It may be in the form of a small difficulty which confronts us and having no one to consult we are forced to think out the solution for ourselves. To one who has always been accustomed to acting on the advice of others this experience will be something like trying to break a stone by means of one's fists alone. Rather a difficult task indeed. But he must try even if it be for the mere sake of trying and this trial will prove to be the beginning of a great achievement. This is the first step.

Naturally this initial success will lead to a desire to investigate the working

of what is known as the great mental plane. The mind of man is divided so to say into two planes, viz. the conscious and sub-conscious. It was formerly thought that the mind was conscious of all that went on within itself but the advanced thought of the age now recognises that consciousness forms but a small part of the total of mental processes. It has been estimated that less than 10 per cent. of the mental operations of every day life are performed on the conscious plane, the balance of the work being done in the great recesses of the subconscious. What happens is this. The conscious mind sees an object and receives an impression of that object. That impression is passed on to the subconscious mind and is retained there until recalled to the conscious when required.

This process is known to us as memory. Once we find that by this process we obtain what one might call an access to the seat of all power, it will be felt that there is a need for improving that process, in other words our memory must be sharpened by constant use. We must be able to see clearly, where before we could see only faintly. We must be able to weigh our innermost thoughts with an insight that will enable us to form the most accurate judgments.

Memory, though not a tangible thing, is elastic in its Psychological make up and can be extended through constant use. Scientists have now proved that one's brain cells may be increased by proper exercise and use according to scientific methods. Scientists estimate

that the brain contains from 500, 000, 000 to 2 000, 000, 000 brain cells, the number depending upon the mental activity of the person. Now only a small portion of these cells, however, is actively in use at any one time, an enormous reserve force being always kept for emergencies. Therefore when the brain activity is systematically increased, an appropriate stimulation of the extra cells also occurs, thereby improving the condition of one's

It would be necessary for me to mention at this juncture a few practical hints upon what one might call a mental improvement. As I have quoted once before, it has a small beginning leading to greater ends, but if I were to say that the interested person should start by studying lines after lines and words after words of uninteresting matter it would be absurd. I might as well ask him to study the dictionary by heart, which task would not only end in failure but also in disgust. Hence I come to the most important point which is, that the beginner must choose an interesting piece of literature for his first lessons, meaning one which appeals to him most; not only this, but he must also choose the most favourable opportunities regarding his moods, period of time, the surroundings etc., even going to the extent of being particular as to the correctness of his posture whilst studying. All this may sound foolish but one must not forget how foolish our motions prove to be at times. We like a certain thing one moment, which is disliked and discarded the next. Therefore it is very important not only how one starts but how one carries on the work from day to day until finally the goal has been reached.

As a method of regular exercise I would pick out the most popular past time, that is, reading. I would not lay down any special category of books to be read, but leave that to individual choice.

Supposing one were to create a habit of carefully committing to memory all the salient points in the book, he was reading and at the conclusion write out something like a synopsis of the subject matter of the book. In the beginning one would not be able to compile much but as time passed one would find that his memory had sharpened in the process. A similar process may be adopted in the case of cinema films. The plots of pictures seen, with special attention paid to the characteristics of the different actors, is not only a memory training test, but also a study in Psychology of a kind. A third and an advanced method is that of making a mental note of the books, dresses etc. of fellow pedestrians and fellow passengers and jotting down the particulars at the earliest opportunity. *Kim's Game* is also another method of memory training invented by Rudyard Kipling in his book "*Kim*". You observe a shop window full of various exhibits and after making a mental note for say two or three minutes, you move off and write down the names of the exhibits you can remember, then go back to the window and check up to see how far you are correct.

Some people are under the impression that great thoughts are the sequence of the imagination alone but little do they know of the immense labour that the master minds of history had to undergo to develop what were in many cases just mediocre mental specimens. It was by sheer effort of will power that they achieved what appears to us as impossible. Just as the mind of a child cannot be expected to function like that of a man similarly the mind of an average man is incapable of thinking like a master mind. Both of the former have to mature to arrive at a parallel line of thought with the other two. Powerful thought is the sequence of an improved mind and memory.

War Clouds

WARNINGS OF STATESMEN

War clouds are rapidly gathering in the sky. A second world war is sure to come unless the peoples of the West and the East determine not to repeat the crime of 1914. Unrest is becoming universal. Fear holds the sway over all Europe today. The representatives or dictators of every country is giving out a warning

to the world. Nations are rapidly increasing their armament strength in defiance of the Versailles Treaty and the League of Nations has been reduced to a mere pleasure conference for politicians. The only hope of saving humanity from the coming catastrophe is with the youth of the world. If only they look beyond



Mussolini

the geographical barriers that separate nations and realise once for all that peoples whether they be white, black or yellow, or German, French, Absynian,



Ras Tafari, Emperor of Ethiopia



Herr Hitler

Indian or Chinese, are all human beings entitled to have an equally free and happy life in their own places. then destruction may be averted.

"It is necessary to be prepared for war not tomorrow but today" says Signor Mussolini, Dictator of Italy.

Ras Tafari, Emperor of Ethiopia, which is the last Empire in Africa has threatened to stand against and is ready to take up cudgels against one of Europe's most military minded countries led by a genius Mussolini.

"If warlike armaments are a menace to peace, then they are a menace for all states. But if they are not a war menace, then they are not a menace for any state. It will not do for one group to represent their armaments as an olive branch of peace and those of the others as the devils wand. A tank is a tank and a bomb is a



Stalin, the dictator of Russia still believes in a world revolution

bomb. The opinion that it is possible to divide up the world for all time into states with different rights will always be recognised only by one side. The German nation

favour the present ratio principle in naval limitation which "hurts the self-respect of certain nations".



Admiral Keisuke Okada in native dress

in any case is not prepared to be regarded and treated for all time as a second class nation or one with inferior rights", says Herr Hitler, the Dictator of Germany.

Admiral Keisuke Okada, Prime minister of Japan says that he cannot



Lloyd George, the hero of the last war

"It is better to be frightened now than killed hereafter" declares the Rt. Hon. Winston Churchill (England).

"The situation is so grave that any unexpected event may have the effect of a spark creating a general explosion" says Dr. Benes, the Czecho-slovak Foreign minister.

"The tramp of one single column of infantry is worth far more than the cleverest speech of any Parliament" declares General Goring the right-hand man of Herr Hitler



De Valera

Winston Churchill

Dr. Benes

General Goring

Philosophical Approach to History

By DIPCHAND VERMA, M. A.,

Lecturer, Jat College, Lakhauti

Seldom can a graver mistake be made than is involved in the conception of regarding History as just an accumulation of so many ages and the actions of men and women, princes and people, rulers and the ruled covering the same. Nor is this mistake much rectified when an effort, supposedly according to the modern method, is made to cast in, here and there, social and economic influences which help to infuse some liveliness in what otherwise would have been arid facts, recollections of dry names and dates without any human touch, without in any way giving the dullest impression of the great historical drama that opens itself before every age and then rolls on leaving nothing except perhaps memory behind, but it needs a masterly mind and more even a masterly imagination to keep that memory green for the successive generations to draw morals from, or probably to adorn tales at a fire-side.

Effort has been made by various writers at different times to present historical facts from a certain point of view and that perhaps is the only justification or at any rate an explanation of the innumerable text books on historical subjects dealing with the self-same matter. Starting with the same matter the writer particularly emphasises certain things which dominate his mind and arrives at conclusions after his own obsessions. A devout Christian writing about the crusades or a faithful saracen giving his own version of the same phenomenon are both alike disabled to present a trustworthy account

of the event, from their religious prepossessions. An orthodox Hindu will equally do havoc when dealing with the invasions of Mahmood Gaznavi and the Muslim historians often returns the tribute by underestimating the achievements of ancient Hindus, while an European conscious of his superior complexion under-rates the entire ancient and mediaeval civilization of India, dating the incoming of the Europeans as the beginning of civilized life in an other-wise barbarous and primitive country. Facts may not be presented with such frank bias and often they are not, for an untruth would hardly be effective without some slight mixture with truth, but one can read between the lines, and on every page of the bigoted literature one can see the unhealthy prejudices of the writer himself making a mess of what might have been a systematic and scientific account of the evolution of the human drama. The other day



Dipchand Verma

Dr. Shafat Ahmad Khan, presiding over the Modern Historical Conference, made a plea for a scientific history of India and held Pt. Jawahar Lal Nehru's "Glimpses of World History" as the sample to be imitated and the plea, I think, has been made none too early. Politics may be worked to very death unless the background upon which political events are set, is firmly grasped, and perhaps a right interpretation of the history of this great land may save us from the virus of our crooked politics.

Let us try to understand the fundamental lines on which the scientific historian would have to model his work to meet the point in view. The method I have called philosophic rather than the scientific for the one includes the other. By a philosophical understanding of History, I mean, the understanding of the subject as a whole by the *a-priori* method, with due relation with the environment local as well as universal. The approach should be with an open mind, the method while sufficiently analytical to delineate all facts should not be too detached or solitary, for it would contribute towards forgetting the perspective relation of the part with the whole. The history of no single nation, still less that of a smaller unit, can be studied without keeping in view the universal and inter-national currents and cross-currents that secretly none-the-less surely influence the general trend of things and affect human evolution as a whole. H. G. Wells has in his inimitable way dealt with the world history from the evolutionary point of view, treating the various nations as so many units in that process and turning his attention now to this people and now to that according to their part in the general progress of the world. No body can deny that this is perhaps the only possible approach and as Pt. Nehru has also broadly followed the same method,

the scientific historian of India would do well to keep this constantly in view.

Nations have risen and fallen, civilizations have flourished and decayed, but the causes effecting the same from the background are so comprehensive that brief and curt aphorisms would, more often than not, hit beside the mark. Certain fundamental factors operative in the process would be obvious without much effort and the conspicuous part played by individuals or classes would also be easily noticeable, but the scientific account would demand something more than this. History deals with human nature as manifested in human deeds and thoughts and hence a philosophical account of historical events must take into account the sundry physiological, religious, moral and material influences that work upon the human frame without any obvious knowledge. Above all the historian deals with causes and their effects and these must obviously be controlled by time and space and the sum total of influence that operate upon a given people. Take the case for instance of the Greek city states or the Roman Imperialism. Each is a type for study to the Historians and it is all irrelevant to either eulogise the one or abuse the other. Each represents a particular trend in the evolution of human civilization and marks definite stage in humanity's march towards its destination. Circumstances alone account for the differences in the points of view of the Greeks and the Romans and the one would have acted exactly like the other under the circumstance of the other. As a matter of fact when the circumstances changed in the Greece world, Alexander with his dreams of the world empire was a portent of the new trend and a fore-taste of the would-be Roman power. Each event can like-wise be explained.

Early civilizations recorded by history, all arose in the Eastern hemisphere, being credited to Egypt, China, India and Persia. This is because the world under evolution first took settled form in the Eastern countries and it was there alone that the necessary conditions for a civilized life were first established. Mankind has been towards a progressive march of advancement but as the philosopher Hegel explained it later on, this process is characterised by the phenomenon of thesis and anti-thesis, progress and retrogress, rise and fall. It is just like mounting a steep hill through a zig zag path so that a traveller once near the top may have to descend for a moment to march onward once again. It is therefore useless either to underestimate the ancient civilizations of the world by grouping them under the calumny of "Primitism" or to plume ourselves by the boast of our "Modernism". The ancients did their best to solve the problems as they appeared to them, we in the modern age are also doing our level best to achieve the same. Neither deserves praise or abuse for the thing has first to be explained with reference to the environments.

Of course the thing is not at all so simple as it seems nor the explanation so easy. The paradoxes, the puzzles, the intricacies arise and these are slurred over by Historians and either not explained or just explained away. A mere reference to environment is not enough cure though it may be so fundamental. The untoward always happens which the prophet never fore-tells nor the Historians fore-see, even as people cannot yet predict of earth-quakes other idiosyncracies of Nature. Things are ofcourse accounted for once they have taken place even as the Quetta quake is now accounted for by the meteorologists. Historians also adequately explain the revolutions when they have been accom-

plished and the wars, with the only alternatives of victory or defeat, but none could have warned Napoleon of the fate that awaited him at Waterloo, for at his departure from Paris his calculation was 90 against 10. Then the rise of a movement or event may be phenomenon and unanticipated by all human ingenuity. Things in 1914 were calmer than at any time 50 years before, yet just a bullet at the Austrian Duke precipitated a great world event, not foreseen by political prophets. So may the rise of a Lenin or Gandhi be unexpected and only inadequately accounted for, afterwards.

Yet the science of history is not quite so much a shot in the dark and a careful observation may certainly guide us through the impending events. One cannot calculate percentages in a matter of human nature but the probables can easily be foreseen. No one criterion can be a safe guide for even a rational analysis will miss much that can be explained by unrational factors, human volition, passion, prejudice, bias, or any peculiar idiosyncracies. Man is still a very mysterious subject of study and so only a philosophical view of his activities as a whole can account adequately or at any rate account most for the daily happenings which are collectively called History. Aristotle warned to distinguish a cause from an occasion and so I think, a philosophical interpretation of the event will go a lot to see the root of the matter. Karl Marx by his materialistic interpretation of History just helps the philosophic historian to take note of certain dominating factors in human struggle. As a complete explanation the materialist or any other partial explanation will not explain more than a part, and for the full picture one must join the parts into a harmonious whole. That undoubtedly is the task awaiting the scientific Historian of India.

Dante—the Poet, Patriot and Lover

By BHABES CHANDRA CHAUDHURI

If it is true that modern Italy owes its life and independence to the practical idealism of Count Cavour, then it is equally true that in the field of progress Dante's contribution for the intellectual emancipation of the land was not in the least small. The Italy of Dante's time was merely what is called a geographical expression and lacked in a refined form of constitutional Government. Small states there were in plenty but then they too were constantly involved in internal feuds and struggles over one another.

"Ghibellines" and "Guelphs" were then the two rival parties prominent in the eye of Italy, the former representing the party that supported the King and the latter stood for those who upheld the cause of the Pope. It was in a noble family that fought on the side of the "Ghibellines" during the reign of Frederick II that Dante Alighieri was born at Florence in 1265.

From the beginning Dante led a somewhat lonely life. It is said that he lost his mother a few moments after his birth. So much sophistry is associated with the facts of Dante's life, that it is not at all easy to say what is definitely true and what is false.

Of the references that Dante makes in the "Vita-Nuova", it is learnt that whilst a youngster in "Jacket", he fell in love with a girl, Beatrice by name. The love of Dante for Beatrice is unparalleled in the history of romantic loves and in the immortal lines where he speaks

of her, she is referred to as an object too ethereal to be imagined and too delicate and "divinely fair" to be craved like the spirit of some most refined essence. In fact, the love of the poet for Beatrice was so profoundly deep and intensely pure that in the vast gallery of lovers perhaps, with only the exception of "Chandidas" there is hardly one worth the name, who can fairly stand a comparison with Dante.



Dante and Beatrice

When only eighteen years old Dante wrote his first sonnet in reference to his love for Beatrice. The publication of the sonnet soon drew round him a coterie of friends and admirers. But soon war broke out in Tuscany and the Poet had to leave the altar of the Muse for active service ere he completed his twenty-fifth year. Florence, the place of Dante's nativity had now been turned into a seat of great political upheaval. In 1289 the "Ghibellines" of Tuscany rose in rebellion against the Florentine "Guelphs," and were finally crushed at the battle of Campaldino.

Dante, it is said, took a prominent part in this skirmish and fought like a hero. It is also said that it was mainly through his brilliant captaincy and manoeuvring that the Florentines had a decisive victory in the battle of Campaldino. But though victory returned to the land and peace and rejoice gleamed in the creek and corner of Florence, yet a sad time now had come into Dante's life, for "Beatrice"—the delight of his heart died at that time.

Dante now turned his attention to his country, and soon became an outstanding figure in politics. He exerted great influence over the Florentine Republic and the year 1295 marks the beginning of his appearance as a speaker in the Commune when for the first time he characterised the "ordinances" as lawless laws. It may be noted here in this connection that these ordinances put some check on the nobles of the Guelph party who were then constantly breeding political discontents throughout Florence.

The year 1300 is an important period in the history of Florence. For it was in this time that two rival parties termed "Whites" and "Blacks" came into power in the Florentine state and fought hard for political power. The Pope tried his best to settle their claims

but in vain. Next came the turn of Dante, who by some lucky trick of fate got himself in the upperhand of the affair and was soon made prior of the city. In this office, Dante tried his utmost to make up the differences of the two contending parties and restore peace. For sometime peace returned to the land by the banishment of the leaders of these two parties.

But soon a dark day, seemed to be lying in wait for Florence, the history of which soon took a different turn by the invasion of Charles of Valois who on his way through Italy sacked Florence and made Dante captive and sent him to exile on unjust charge of fraud and corrupt practices. It is rather an irony of fate that very little is known of the life, that Dante spent in exile. It is said that during his exile, he was never allowed to cross the gates of Florence—the land of his dream and birth, and that the last years of his life were spent in Ravenna, where he had a large number of friends, disciples and well-wishers, who always loved and esteemed him as the best poet and man that the world ever saw. Here in 1321 in his fifty-seventh year died Dante—the poet, patriot and lover in a land of exile and imprisonment. It would perhaps, not be out of place here, to discuss something about the notion that the Poet had about the philosophy of life. Dante's idea of life is geometrically akin to an arch the summit of which has a length equal to thirty seven years. Life, that Dante plans in his book called the "Convivio" has four divisions. The first division represents the period of growth from birth till twenty-fifth year: Manhood is represented in the Second division, and covers the next twenty years; "Age" comes in the Third division and goes down the arch from the forty-fifth to the Seventieth year, whilst the remaining part of the arch represents "Senio" or old age.

The Following are some of the works of Dante :—

- (1) *Vita Nuova* (The new life)
- (2) *De Vulgari Eloquentia* (On the vulgar tongue).
- (3) *De Monarchia* (On Monarchy)
- (4) *The Divine Comedy*

Of all these books the last named one that is, "The Divine Comedy" is acclaimed on all hands as the best and the sweetest of all his lyrical compositions.

In this poem, the poet in his mental flight traverses Hell, Purgatory and Heaven, and delineates in beautiful passages the sights, scenes and people that come round him in uninterrupted succession. Here again the poet introduces us to Beatrice, but not the same flesh and blood Beatrice whom he loved so dearly in the prime of his life and invoked as the goddess of Beauty in the brilliant lines of "Vita Nuova" is not the one "whose smiles he had craved, whose beauty he had worshipped whose character he had revered."

She is now a human symbology and symbolises God or the Church. She is now a spiritual guide showing to the Poet the path—the path that leads to heaven. Like a true "Pilgrim" the poet follows the route as chalked out by his guide that leads from "heaven" to "heaven." At last, tired and fatigued when the poet raises his eyes to address a few words to Beatrice, she vanishes in the mist. In her place comes Bernard and informs Dante that Beatrice has gone into heaven.

"Where is she?" asks the poet and Bernard replies "To bring thy desire to its goal Beatrice moved me from my place, but look thou to the circle third from the highest rank and there shalt thou behold her again, seated on the throne, her virtues have given her."

"Without making answer, I lifted up mine eyes and saw her, forming to herself a crown as the eternal rays strea-

med from her. No mortal eye is so far distant from the region which thundereth most high, even if it were deep plunged in the sea, as was Beatrice from my sight."

Thus the poet goes on describing his celestial experience till his vision fades and "The dreamer wakes with the wish to do the will of God, who Himself is Love."

AN INNOCENT VICTIM OF POLITICAL SUSPICION.



This four-year old child Jincika Varossy, who had been living in Yugoslavia under the care of her grandmother, was ordered to leave the country consequent on the expulsion of the Hungarian population after the murder of King Alexander of Yugoslavia. Her grandparent was not allowed to accompany her to the boarder. A card bearing the child's name and destination was pinned to her coat and she was met at the frontier by her mother who is a widow.

Play-Spirit in Work

By J. LAHIRI M.A., B.T., Dip. Ed., (Lond.) M.R.S.T. (Lond.),

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A Philosophy of Play

Prof. L. P. Jacks of the Oxford University said the other day in a public speech, "A nation's love of play and provision for organised games furnish the real key to its creative activity." According to another eminent educationist, Dr. Cyril Norwood, formerly Headmaster of Harrow, the production of the British character rests chiefly on the organisation of games and sports in the playing-fields of the nation's schools and colleges. It is the object of this article to support this view by stating what may be called a *Philosophy of Play* with which the modern student should be imbued if he is at all to be successful in this work.

There are, in the main, two tendencies in human nature viz. conservative and creative. The former manifests itself in the child's innate love of routine and ritual and the latter in play. All forms of life from the amoeba to man are essentially creative in that it means a perpetual reshaping of what already is or has been in the natural condition of things. Although we love tradition, as revealed in the past, we also want to make a clean break from it and thus reshape the future for our own purposes. In children we find an irreverent radicalism curiously mixed up with a conservatism of the most uncompromising type.

The creative tendencies reveal themselves in 'play'. By 'play' is meant whatever is worth doing for its own sake—whatever is spontaneous, whatever is expressive of the "creative urge" in us. Thus, any kind of playful activity which

partakes of the character of play in so far as it gives the fullest scope for self-expression and development of individuality, is play in this sense.

Educational Significance of Play

Play reveals child nature. It is the only means of understanding children, who practically live in a world of make-believe, because on account of their physical limitations, they cannot come into close grips with the realities of life. Play is, as it were, the very school of infancy, childhood and even of boyhood, without the tutelage of which formal education could accomplish very little. Thus, the ingenious and resourceful teacher can so conduct a school-exercise as it will really be play. It will be also a piece of work in the sense that the child may be led on to do it over and over again but without weariness of any kind because the act is variously associated and always agreeable in new combinations with powers and instincts that are being playfully exercised.

Theories of Play

Herbert Spencer regards play from the biological standpoint and thus explains play as a manifestation of superfluous energy. This theory does not fully account for all phenomena of play e.g. a weary child forgets fatigue when the play element is introduced into a task, as in teaching. Reading, the resourceful teacher, makes it a game of the "police and the thief." Play so directs the outflow of superfluous energy as to make

the organism both physically and mentally more efficient. With Prof. Karl Groos, play is but a biological device intended to give the young practice in adult activities and thus secure for him an efficient and effective equipment for the battle of life. According to Stanley Hall, play is atavistic and reminiscent of the history of the race. Prof. Sir T. Percy Nunn, one of the most eminent educationists of the day, thinks that although it may be true to say that spontaneous play derives its typical features from the adult life of distant ages, these racial memories still reawaken in each generation as they have a direct value for the adult life of the present epoch.

Play-spirit in Work

Play may be said to have different levels in a kind of hierarchy of values. In the highest level, we have *intellectual play* which is perfectly continuous with play at the lower levels. In this level play and work become indistinguishable. There is no longer any demarcation line, for, all original and creative works have *play characteristics* and are worth doing for their own sakes e. g. the work of a

great scientist, like Einstein, or a great artist like Bethoven or a great poet like Tagore, is self-chosen. Such works are a kind of intellectual play. *A man's greatest and noblest actions are always something which he wants to do as a kind of free and spontaneous activity without any ulterior purpose.* In education, therefore, as in life, it is important to maintain the *playful spirit in all our works*, for, it is only under such conditions that there is a free play of our imagination and intellectual forces, without which no work at any level can be done efficiently. At the back of all inventions and discoveries there is present in the mind of the original worker and creative thinker this playful spirit—this joyous spontaneity in work. The manual worker engaged in the worst form of drudgery, does his job best when he sings or plays with his work. The same is the case with the intellectual thinker who is able to forge out of his brain something new and original only when he works in a playful-spirit. It is, therefore, important to bear this in mind when the modern student wrestles with his school or college subjects in attempting to acquire knowledge.



Modern Siamese girls attending a parade for beauty competition

Our Boys in the Making

By LORD BADEN-POWELL

The young man of to-day has a difficult jungle before him through which to find his way to success.

It is a tangle of difficulties such as did not exist in the early days of the last generation—at any rate to the same extent.

There were in those days paths open which have since become overgrown with a tangle of competition, of over-production, and under-employment.

At the same time youngsters in those days had more individuality allowed them and therefore they developed greater personal initiative.

Nowadays they are more crowded and brought up in the mass, with pleasures and luxuries of all varieties made the more easy of access, and where the openings to work and careers are fewer and farther between.

A tangle

The paths through the jungle are more and more difficult to find, and with such a tangle before them little wonder if apathy and despair creep in.

Temporarily alleviating measures cut little ice with them; herd instinct is apt to rule minds not trained to individual self-reliance, so the herd, where they can afford it, rush to pleasure, and, where they cannot, they grouse together in a panicky state and become the ready dupes of specious agitators.

Where is the a remedy?

All nations are feeling the strain alike, but mainly those where recent changes from traditional government give them the restlessness of internal political warfare.

In one country one sees youth movements of various kinds, led by youth, making excursions in various directions which generally lead nowhere.

In another the dictator has grasped the nettle by taking youth in hand in its early stages and building it progressively up to the adult age.

In Italy the Balilla movement inaugurated by Mussolini takes the boy—and the girl—at eight and by successive stages of recreational education, coupled with that of the schools, moulds him in body, mind, and spirit, till he reaches manhood.

Character

This training is practically that of the Boy Scouts both in its organisation, administration, and methods, but with the difference that whereas Scouting is a movement that has grown up automatically under the voluntary work and enthusiasm of the men and boys who constitute it, the Balilla is a State organisation backed by Government funds and personnel under the direct inspiration of Mussolini himself.

The organisation of the Balilla and its methods of training are practically

founded on those of the Boy Scouts, which movement it has superseded in Italy being officially recognised as a branch of the Department of Education.

This is a new departure, and one which will command the interest of many educationists about the world since it is a definite effort to make character training for modern life an integral part of the education of the young.

It recognises the fact that character cannot be taught as a lesson to a class, but must be developed from within the individual, and this largely through his own effort.

If the increasing herd instinct is to be countered it can only be through increasing strength of character in the individual.

Although the training in character, health, and comradeship is much the same in both movements, the ultimate aim of the Balilla differs from that of the Scouts in that it is definitely military, whereas the Scout training aims for making the best use of life on an improved standard of citizenship.

Highly Trained

The officers for the Balilla are a highly trained corps of selected athletes who have a flair for leadership of boys.

Would that these qualities counted in the selection of school teachers nearer home !

An apparently very minor and elementary fact common both to the Scouts and Balilla movement is that the boys purchase their own uniforms.

This means that in very many, if not in most cases, they have to find jobs of work in order to earn the necessary funds.

This in itself is of great importance at that early stage of the self-education of the youngster as it involves courage and initiative in facing difficulties coupled with a desire and energy for work.

And when his aim has been successfully accomplished the boy is conscious of having a personal achievement to his credit, which gives him confidence that if ever he finds himself in want he is capable of setting himself right by his own effort—if he works for it.

Optimism

He no longer looks weakly to others to help him out of his hope.

This is a bit of education worth all that the average school curriculum can teach him.

In the Balilla, just as in the Boy Scouts, I sensed, that cheery optimism among the lads, who had learned to look on life as a jolly adventure, recognising that difficulties were the necessary bunnies to be played out of; that clouds gathered to be dispersed so that the sun could shine again; that patient self-reliant courage, work and "stick-to-it-ive-ness" will win through in the end.

It is training in that direction, as much as in scholarship and the classics, which is needed to help our lads to find the paths to success through the jungle of difficulty which faces them to-day.

Young India—The Inner Conflict

By K. POTHAN THOMAS

The outstanding fact about young India is the greatness and suddenness of the change that is coming upon it. To some extent every generation rebels against the standard of its fathers and grandfathers. Many of the older generation are alarmed at this sudden change. But they forget that the revolt of the youth is as old as history. In fact it is only through such revolts that progress can come at all in any realm of life.

About two centuries back Modern Europe broke in upon a people who were supposed to have possessed one of the oldest civilizations in the world. The West brought in an entirely new culture of its own, and the last two hundred

years have been a period of conflict between the two. But today India is passing through the greatest crisis in her cultural history. The wave of modern civilisation is dashing against the granite rocks of ancient culture and custom.

This revolt has begun with modern education as a result of which India has come in greater contact with the progressive nations of the West and the East. The political consciousness of the younger generation in recent years have certainly stimulated it. It is plunging the youth of the nation into a new world of ideas and is bound to upset traditional behaviour. A bid for self-respect, a feverish young nationalism and a realisation



A group of advanced ladies among the untouchables



An Indian Yogi

of the actual state of the country is creating a molten intensity of feeling in the younger generation of India. While most of the elders still cling to an unintelligent orthodoxy and cherish a narrow desire for communal and caste supremacy, young India finds the much-talked-of caste and customs a stumbling block in the way of the realization of their high ideals.

Recent years have seen a more widespread and a more searching criticism of customary practices. The present conflict is nothing but the struggle between the natural impatience of the younger generation with the dulness of its predecessor. Young India is desperately tired of inequalities political, social, economic and religious whether it be the result of foreign



A Toda Hut

importation or internal growth. The youth are looking forward to a 'new world' that no longer keeps humanity subjugated under the spell of iniquitous customs and prejudices.

The new factor in the present situation is the extent to which educated youths are challenging the old system. The protest of young India today is one that seriously and sincerely made up on the ground that old customs and traditions impose undesirable restraints



Cobblers at work



Indian ladies in London selling roses on Alexandra Rose Day

upon the fulness of life and that it cramps personality in the interest of abstract rules. The startling revelation for young India is to find that idealism does not seem to have a place in the life of the nation. In business life, money making is still regarded as an obvious and praiseworthy ambition. Selfish interest plays in every activity of life. The moral code of behaviour has been

made flexible to suit the convenience of the 'privileged'. While few roll in wealth and are tired on luxuries, millions starve and die in ignorance and superstition. Idealism has become a laughing stock.

The youth of India, like the youth of any other nation, feel the thirst for service to humanity. And it is for the older generation to realize this momen-



An old husband
blessing his
child-wife

An up-country
muslim lady

A typical
Hindu lady
of Deccan



A modern fashionable — Observes puradha
lady

Enjoys oriental comfort

tous change in the outlook of young India and afford them opportunities to march safely on the road of progress.

No country has been so much misrepresented as India. While some like Miss Mayo villify India as the dark dungeon of dirt, filth and superstition,

others extol her for her spiritual attainments and her inner culture. It has also become customary to feed our children with too much of the fairy tales of our ancient heritage and blind them to the existing evils in our life. At every stage in our education, we are asked to under-



Poor women
carrying water

A Holy man with the
sacred Ganges water



A village group

stand the beauty, the simplicity, the spirituality and what not of the life of our illiterate brothers and sisters in the remote villages. And in these villages where 90 per cent. of the population live, what do we see? Not much of the modern civilization is visible to our naked eyes. But we see groups of small huts with mud walls and thatched roofs, with ill-fed, ill-clad and illiterate men, women and children who work, play and sleep with cows, chickens, goats and pigs. Men work day and night and still they do not have sufficient to eat. Women too go for work. Young little boys have to herd goats or cows, or help their parents. The tiny little girls have to

tender the still smaller children. Every one in the village has his or her exact status and duties according to age and sex. But, their equality in poverty, their daily co-operative struggle with Nature for a living and their firm faith in their destiny have made way for some order among them. Whatever be the spiritual significance of their life, there is nothing very much that the material eye could appreciate.

From these villages let us turn to look at another picture in our cities like Calcutta, Bombay or Madras. Although village life is the main part of India, city slumps are not at all peculiar to our



A Pulaya (untouchable) woman of Malabar

country. You find it more or less in all the cities of the world. But, let us look to the life of our leading countrymen, zemindars and princes. They live in palatial houses surrounded by beautiful gardens, with hundreds of servants. They wear the most up-to-date European dress and gorgeous silks with sets of jewels worth thousands of rupees. Liveried servants and Rolls-Royce cars, are as plentiful as the dust under the feet of the poor villager clotted with muck and covered with flies. Their sons are educated in England and daughters in Paris and every year they go for a change to Switzerland or Vienna. They speak less of Indian politics, but are more concerned with international politics and policies. Their women, with bobbed hair, high heeled shoes, and hand bags, are constant visitors of beauty parlours and are experts in all steps of Western dance.

Between these two extreme types, there is another class—a comparatively large section—who owe moderate allegiance to the ancient and the modern culture and who try to adopt a via media

course. At home they are very orthodox but give certain laxity in public offices, on the streets or on play-grounds. They westernise themselves while out of their homes and have no objection to mix and eat with other people. But, once inside their houses, they are very orthodox. Their women too dress themselves in fashionable saris and travel in cars sometimes with all four sides covered. It is a common practice in some places for Indians to wear half European costume and half Indian. In every walk of life and in every sphere of activity, they seem to adopt a blending of the occidental and oriental cultures.

This conflict in ideas and ideals have pervaded in every phase of Indian life. While Mahatma Gandhi and a group of enlightened men and women are working for the uplift of the untouchables, many other educated men of standing and position are quoting vedas and puranas to justify 'the ways of God to man.' Sarda Act on the one side prohibits child marriage. But even some of our enlightened men seem to be dead against legislative enactments, calculated to reform the age



A Gujerat Village



Leaders of India
in Conference

old practice of child marriage among Hindus and Moslems.

The youth of India is today in the mid ocean engulfed by the cross currents of two opposite cultures. The one attracts them with all the material glamour of a pleasurable life, while the other still holds out its subtle persuasion to continue the inheritance of centuries old spiritual life of suffering and sacrifice, of weakness and humility.

That India could rise up equal to any other nation in the world and carve out a place in all the spheres of life has been more than amply proved by the sons of the soil who are as clever as any in world. In every walk of life, we have produced men who have contributed to the progress of the world. Gandhi, Tagore, Raman, Ramanujam, Bose, Ray or Sarojini will be an asset even to the most advanced of advanced nations. Our lawyers have proved a match in argument for Sir John Simon or Winsten Churchill. The brains of our politicians are recognised as being more agile than those of any other race.

Women delegates to
the Congress

And yet this nation occupies the lowest ladder among the advanced peoples of this age. Why? The inner conflict in her social and cultural life seems to be the cause of her stagnation. Scheming politicians always harp on the theme of foreign domination as the barrier in her social redemption. We forget that we have not progressed much even in those matters in which we have complete freedom. But, have we followed up the work of the great Raja Ram Mohan Roy? Even to-day one hundred years after his death, our soccety has not advanced much further, although thinking men and reformers have insisted on its necessity. The reason is not far to seek. The inner conflict still continues and has not yet decided as to the course to be adopted. The Indian youth at every turn revolt against existing conditions, and try hard for the realisation of their ideals. But, they alone cannot work out the much-needed changes in the social order of the day. The older generation have to realise and sympathise with them instead of dignifying the objections to many a change by suggesting that they are based upon profound reasons.

Progress of Education in Africa

By PROF. S. M. CHITALE, M.A., Ph.D.

The white man's invasion has caused rapid and far-reaching changes in the Negro society. The process of

chiefs. They do not seem to have had any religion worth its name. Witchcrafts have been ruling their lives.



An open cookery class for African girls

civilising a backward race like the Africans is too difficult a task. These people have had no civilisation of their own in the past and were living for centuries in forests with wild animals and on human sacrifices under tribal

With the advent of the Europeans, these Negroes began to fly to far away forests. The first task of the White man was to make the native realise that he did not intend to destroy them but was bent upon making friends with them.



One of the neatest of African styles with hair finely braided



Hair divided with geometrical precision



An old fashioned African woman with her nose-pin

It was no easy task. The fear of each caused mutual suspicion resulting in the death of many on either side. Time has worked out miraculous changes in their lives and to-day education is rapidly spreading among the Negroes.

European missionaries were the first to establish schools for the African peoples. They wrote the first books and taught the people to read and write. Mission centres were started in various places, with schools, work-shops, hospitals and dispensaries. These attracted the natives who found them all to their

ments of education have been set up in each colony and a certain percentage of the revenue has been allotted to educational development of the native peoples. In 1923 an Advisory Committee on African Education was appointed and after two years of strenuous work they issued a memorandum in 1925. It states that the Government reserves to itself the general direction of educational policy and the supervision of all educational institutions. Even now the bulk of the schools belong to missionaries. But there are a few schools founded by Africans and a few Muslim institutions



An African woman
with her
native ornaments

Young girls with their
anklets and ornaments
announcing that they are
not yet of marriageable age.

One of the best
dressed of
negro women

benefit. It resulted in improved houses better living and happier conditions for the people. But the course in these schools have often been too narrowly vocational, in that they have been directed towards supplying clerks and teachers. The greatest difficulty in educating the young Africans was felt to remove the constant fear that runs throughout life for their ancient rituals and charms which are considered to be the only means of protecting them from danger and disease.

Government entered the field of education only very recently. Depart-

too. Freedom of religious instruction is granted to all schools. In Mohammedan communities such as in Zanzibar, the Koran is taught in schools. But in all other schools Christian teaching is given.

The education that is imparted to the young African is on Western lines. As such the young native is always in a state of confusion. For instance, when the son of a Chief spits freely in school, he is reproved and he stops the habit. But when he goes back to his father he is reproved for not spitting as it is considered unmannerly for a chief not to use his high prerogative of spitting frequently

However the present generation is in a much better position than its predecessors. Young Africans follow the road to urban and industrial centres. They learn many of the good things of the Western civilisation. Therefore, it is natural that they should carry with them new ideas when they go back to their villages.

At present there are a large number of educated Africans themselves who are taking keen interest in the education of their children. In many places Government have set up training institutions and technical schools under African supervision. The missionaries select the village teacher and make him responsible for village education. Therefore, it is he who has to bridge the gap between the teaching in the school and the life of the village. He has to conquer the fear of witch craft and charms from the mind of the villagers. These teachers being themselves natives are in a better position to influence the chiefs and elders and to show them that the school is an integral and valuable factor in village life.

Links with surrounding villages are forged through adult educational work, baby welfare clinics and school festivals. The school is becoming the centre of social activities. Plays and dramas are staged to which the villagers are invited. Marriage too comes within the purview of the schools, for young men wanting wives apply to the head.

There are few higher institutions also. The most notable among them is the Achinota College on the Gold Coast opened in 1927. In this college all sorts of education from Kindergarten to university courses are given. Girls as well as boys are educated there. Among the teaching staff there are several qualified Africans also.

It may be safely said that the white-man in Africa has contributed much to the progress of the Africans. Although at present only 4 per cent. to 5 per cent. of the children of the school going age attend the schools, there are every indication that the future holds something more hopeful to the Negroes.



A Village school in Africa

A Sound Mind in a Sound Body

By "COMRADE"

The old Roman adage of a 'sound mind in a sound body' has been proved to be absolutely true by modern science. The best minds are grown in the best bodies ; and conversely the best bodies produce the best minds. But the popular fallacy is that the mind over develops at the expense of the body. Biologists and psychologists have proved this to be absolutely erroneous.

The ancient Greeks considered external beauty as an outward expression of the internal beauty and the Spartan training for the youth was to develop the physical and mental beauty of men and women. The Greeks and Romans of the old world comprehended that mind and body were parts of one whole and that the best development of either one was possible by the harmonious development of both.

This enlightened idea of the ancients was lost in the dark ages. In India, too, in olden days physical fitness of the body was considered very important for every one. We read in the puranas, of the physical fitness of our saints and sages too. Girls were given in marriage to the young men who proved the highest physical abilities. But, to-day, we have completely lost the trace of all these good parts and activities.

Of late, we have so much neglected the development of our physical side that there is a common belief among the literate and the illiterate that very inte-

lligent persons die early. This is true, because, we allow the mind to develop without paying the least attention to our body. And a highly developed body without a corresponding mind is equally dangerous and useless.

It has been rightly said that in most of the bad type of criminals, defective development of the body is visible. In many instances, we can distinguish a cruel and dangerous man from a good one by his very appearance.

It is very essential that we should develop the body and mind from our early days. It is criminal to neglect the physical education of our children. Children with the growth of their minds stimulated by education and supported by the highest degree of physical health have a real chance to accomplish great things for the world. Every school boy and girl must be told that because of the early start of his or her physical advantages they will have the health and stamina to later carry on the studies and work more successfully.

In India, we have not yet fully realised the most important function that sports have to do in the lives of our young men and women. We are content to follow the pernicious practice of trying to develop the mind without the least regard for the development of the body. How often do we hear some of our eminent men making prophetic announcements regarding the character-

istics of the people of the various provinces. We often hear the expressions as 'Cultural Bengal' 'Martial Punjab' 'Intellectual Madras' 'Commercial Bombay'. It is absurd to divide any nation on these lines, while we give the duty of perfecting the mind and soul to Madras and Bengal, Punjab is to look to the physical development and Bombay to the materialistic. Every nation has to develop all these faculties simultaneously in every one of its citizens. It is not possible for the people of one place to devote themselves to eating and another to digest it.

It is impossible for a healthy mind to develop in an unhealthy body. It might either die early or direct itself to undesirable and dangerous activities.

Therefore, let it be a cardinal article with every young boy and girl to devote more attention to their physical development also side by side with their mental education. Teachers and parents have to join hands in this most important matter which undoubtedly is the first step in the nation-building programme.

"A true democracy, in the vigorous sense of the term, never has existed, and never will. It is against nature that the many should govern and the few be governed. A people composed of gods would govern itself democratically." Rousseau.

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Indian and Foreign Periodicals

Communalism Practically Unknown in India before the 20th Century

Sir P. C. Roy writes in *The Modern Review* for July :—

"The history of India from the 14th century, when the Moslem power was fairly established not only in Northern India but in the Deccan as well, to the dawn of the 20th century shows that communalism was practically unknown during all those long six centuries".

*

"The fact is, the Hindu-Moslem disunion is of recent manufacture or creation. Three decades ago it was scarcely known. In my days of boyhood during the Durga Pujah festival, my father, grandfather, and great-grandfather used to invite the Kazis of Gadai-pur (near our native village) to attend the Jathras and they invariably responded to the invitation. Such was the case everywhere in Bengal. Perfectly amicable and cordial relation existed between the two great communities".

*

"The contrast between Europe and India in so far as it relates to religious toleration is illuminating.

The history of Europe till lately is emphatically the history of religious persecution of the most revolting type. Not only the crusaders, spurred on by the fiery anathemas and phillipics of Peter the Hermit and the like, went through harrowing privations in their attempts to rescue the holy sepulchre from the "infidels", but cruel long-standing wars originating in religious dogmas decimated and disfigured Europe for centuries."

*

"In comparison with this dismal episode India stands out in bright and bold relief. Into the Malabar coast Mohammedan inroads could not penetrate. In this region the Hindu kings enjoyed absolute immunity—

but their spirit of toleration awakens our admiration. The Syrian Christians obtained a footing in Cochin and Travancore as early as the 1st or 2nd century. They were welcomed and offered hospitality and allowed to profess their religious practices without let or hindrance, with the result that to-day we find that fully one-third of the population of Travancore profess the Christian faith. When the Parsis, persecuted in the land of their birth, sailed to the Bombay coast, the Hindu Raja offered them safe asylum as shown above."

The Problem of Adult Education

Mr. S. Viswanath Iyer writes in *The Indian Review* of July :—

"In the first place, physical education must be attended to. The coming generation must be strong, virile and normal. Personal health, hygiene and cleanliness, sex life, its implications, perils and possibilities, all these ought to be taught. Else, we would be termed as a race of imbeciles, incapable of holding our heads in the midst of a virile population in the world.

Secondly, vocational education must be catered to. In this, they are already adepts by constant practice as the farmers, factory workers, manual labourers and clerks. But useful tips in making their professions yield a rich return or in lightening their labours will be useful.

A sort of vague general cultural education must be given. A study of the arts, the cultivation of the aesthetic taste, literature, history and philosophy, all these may be usefully taught.

Above all, social education which will fit men and women for group membership and which will forge unity amidst the fascinating diversity, ought not to be ignored by any scheme of adult education."

The women's movement in India

Mrs. Lakshmi N. Monon writes in the June issue of the *Twentieth Century* :—

"Each woman is individually and separately absorbed in the petty details of her family and finds neither time nor opportunity to think of the bigger home beyond the domestic walls. Hence organisation of women for a definite purpose has become more than ever difficult. Add to this our own backwardness, mental and physical, our inability to understand and realise how best we could improve the present : and then we have a faint picture of the causes of defeat. In these circumstances it is only natural and inevitable that the cause of women's emancipation should be sponsored by women who have leisure and have had opportunities of coming into contact with the larger life of the world. These invariably happen to be far removed from the masses in education, in their habits of life, ways of thinking and in their sympathies. Hence much of the organised groups of women in India consists of the women of the middle classes. They are condemned all over the world for their smug contentment and complacency. But to condemn their part in any movement is to misunderstand history. The middle class, the class from which are recruited our lawyers, doctors and teachers, has been a vitalising force in human progress. Some of the world's eminent writers and artists, reformers and revolutionaries owe their existence to this mass of seething discontent which society ungrudgingly educates and releases for its own advancement. So if the women's movement in India to-day is in the hands of the middle class there is nothing to be afraid of. It has happened as a matter of course as an unavoidable characteristic of historical evolution—of course that is nothing to be proud of ; nor is it a thing to be condemned—what one has to see is that this body of women as represented in our various women's organisations adopts a policy and programme which would not only enable the women to better their own position but rouse the consciousness of the large masses of our women to their own needs. If the women's movement in India does not achieve this in the shortest possible time, I am afraid it could not be doing much to fulfil its ideals."

Co-Education for India

Rev. T. N. Siqueira writes in *The New Review* of July ;—

"When we speak of co-education, therefore, we mean the education of boys and girls in the same school or institution, in the same classes, and through the same courses of study, till they are fit to enter a professional career. The training of grown-up men and women in law or medicine is not co-education, and does not, therefore, come directly into the present inquiry.

There are some apologetic advocates of co-education who admit that it has many drawbacks, but plead that it is more economical to have one large mixed school in a town for boys and girls than two small separate schools. They remember one of Lord Morley's pontifical pronouncements that 'Politics are a field where action is one long second-best', and lay the flattering unction to their souls that co-education is better than no education. This principle is morally sound only when it is a question of choosing the lesser of two good things ; but are there no occasions when 'no bread' is better than half a loaf ?—when, for instance, the half loaf contains arsenic !

Another argument which convinced co-educationists bring up is that co-education prepares boys and girls for their future life by giving them a timely knowledge of each other. It would seem, then, that so far in India men and women have lived most unhappy married lives because they were educated separately and then thrown together one fine wedding morning, and that co-education will secure that 'harmonious co-operation' which is the joy of family life. But the experience of America and Scotland, where co-education has been tried on the largest scale, does not seem to bear out this theory. Though it is difficult to obtain reliable statistics on such a delicate question, it is admitted by all educationists that the appalling prevalence of divorce and other violation of the sacred bond of marriage in these two countries is in great measure due to co-education. Boys and girls who are acquainted with one another at school will not, when they marry, have the same respect or the same exclusive attachment which marriage requires. They have come to consider a person of the other sex as companion, not as the only companion for life. The true happiness and peace of a good Indian home is known only to those who

lived in one; and whatever tourists and civil servants may write about them from their cars or dak bungalows, the Indian husband and wife love each other all the more exclusively because they never sat on the same bench or played the same games with boys and girls at school."

The author concludes

"The case for co-education is, therefore, very slender. We have shown that from the psychological point of view it is impossible really to educate boys and girls together. Co-education is no education. It may be co-instruction or co-playing, or co-debating, but it is not and cannot be co-education. For boys and girls are too different (which is not the same as unequal) to be educated together. And their differences are not only fundamental and natural but necessary to the well-being and happiness of the family, the home, and the human race itself. These differences should, therefore, not only not be blunted and erased by haphazard mixed company at school, but carefully fostered and developed and thrown into healthy relief by the natural and innocent contacts of the home. The happiness of husband and wife lies in their finding in each other, not the whole, but only half (and the better half!) of themselves.

Better no education for our women than such education. Indian women have been the pride of their sex for centuries in spite of social and educational disabilities. May they continue to be such, with the added refinement of a truly feminine education, if it can be had, but without any cheap and halting substitute!"

Some Novels of Rabindranath Tagore

Dr. Jayanta Kumar Dasgupta, writes in the *Calcutta Review* of July :—

Though it is principally as a poet that Rabindranath Tagore is known to the outside world, he has written several novels which provide good materials for a critical study. Tagore's earliest novels *Bauthakuranir Hat* (1884) and *Rajarshi* (1885) are based on history and have an historical background. He has taken the subject-matter of these stories from the local history of several Bengal districts and though in them tradition has been blended with history, the main

characters are historical personages.

Bauthakuranir Hat describes certain events which happened during the reign of Pratapaditya at Jessore. The main plot of the novel centres round his daughter Bibha who was married to Raja Ramchandra Ray of Chandradvip. This Ray was extremely fond of his court-fool whose unbalanced jokes in the ladies' apartments Pratap resented and as punishment ordered that his son-in-law should be killed. But Ramchandra managed to escape leaving his wife behind and when she subsequently went to her husband's place he refused to acknowledge Bibha as his wife. She spent the rest of her life at Benares. Such in a nutshell is the main story. The novel does not show Pratap in a good light and on the contrary probably does him positive injustice. But Rabindranath was following tradition and was not in a position to investigate the historical veracity of the matter. Udayaditya is a much better creation than his father and Basanta Ray, the aged uncle of Pratap, always ready with his sons was the beginning of the character of Dada Mahasay who comes in so prominently in some of the later works of Tagore like *Saradotsab*, (1908), *Raja* (1910), and *Phalguni* (1916).

From historical fiction Rabindranath turned his attention to social novels or more truly speaking novels in which the relationship of man and woman is prominently discussed. 'n the intervening period between the publication of the preceding novels and that of *Chokaer Bali* (English translation, *Eyesore*, 1913) he had written a large number of short stories.

Nankadubi (English translation, *The Wreck*, 1921) was published in 1906. It is a novel which aims to show the relation between man and woman in society,

Gora was published in 1909 (English Translation, 1924). It belongs to that period in Tagore's career which some of his critics regard as one of unrest and change. The publication of *Gora* was preceded by years of unrest and political turmoil in Bengal and although Rabindranath has never been an active politician, he was seldom failed to make common cause with the rest of his countrymen. In this novel he gives free play to many of his ideas about problems affecting his country."

Notes and Comments

Mussolini and the Coloured People

However much we may admire Signior Mussolini, the dictator of Italy as a genius and a reformer, we do not see any justification in the challenge that he has thrown to all coloured people. In making a spirited appeal to the white nations to help him in his Abyssinian dispute, he has unnecessarily spoken of all coloured people in the supremest terms of contempt. It has wounded the self-respect of the coloured races, whether they be Africans, Indians or Japanese. Races whether white or coloured are God's creation and there is nothing to be proud or ashamed of one's colour.

This colour feeling between races is no mysterious, almost sacred, instinct which it is impertinent to analyse. An important element in colour feeling is the sense that the culture of the coloured people is lower than that of the whiteman's and in many ways distasteful. These differences are exaggerated. Anthropology can correct this view by revealing the reasonableness, the richly human character of their old social life; and history would remind us, how recently as mankind's history goes the disgusted Romans hewed down the Druid Groves and the alters strewed with human remains.

Instead of a rational appreciation of the differences between the races it is turned into an irrational colour prejudice. The coloured people have always been regarded by the whiteman as a huge

incomprehensible, vaguely menacing black or yellow mass. But, are not these people noted for their kindliness, tolerance, humility and a great zest for life -- the virtues preached by Christianity but not much practiced by the Western nations to-day.

Then, it is nothing but a veritable feeling of superiority complex that induces some to throw out wholesale condemnation of the coloured people. Mussolini's statement is one-sided and appears much like the gladiator fight of ancient Rome when helpless victims fought with hungry lions while the victorious spectators watched the incidents with supreme delight.

Britain has a moral duty to defend the cause of the coloured people in so much as she enjoys the respect and trust of a large section of them. If she acts with courage at this time, not only could she avert a world war and justify her title as the champion of justice, but she may also strengthen her tie of friendship to her coloured people all over the world.

Unemployment problem of our Graduates

"I am an M. Sc. and I know my chemistry thoroughly well" says a new graduate. "I have been trying for a job in all the business firms of Calcutta for the last two years and I cannot get one. Yet in one day, I can prepare enough

explosives to blow up the whole of Clive Street Buildings". This is the bitter disappointment of our young men who on coming out of the Universities find the doors of employment closed to them on all sides.

The fact that thousands of young-men and women trained for professions are drifting from the colleges and universities into a workless world constitutes a very grave social problem. There are at present over a million of well-educated young men who are unable to find any use for their talents.

This problem of unemployment of our educated youths have been the subject of much discussion on the platform and in the press. Spectacular remedies and solutions have been put forward. Many advocate a thorough overhauling of the present system of education so that there may come out only a fewer number of graduates every year. Others tender the pious advice to "take any sort of work that come in your way."

The most unfortunate part of the whole situation is that our "future hopes" have begun to realise that they are unwanted members of the modern society. The university diploma has come to be the passport for unemployment and forced idleness. Unluckily, few things are harder than to visualise a place that we have not seen. Few things are harder than the capacity to put ourselves in the place of some one who is suffering if we are not suffering. If we have never been without work, we can no more realise the horror of unemployment than we can realise the horror of leprosy.

The most difficult part in a man's life is to spend his time to spare. How

tragic it is for an young man who comes out of his university after years of strenuous study, and spending a very large amount of his parent's money, to know that he has no place in the world and that all he has to do is to sit idle upon the benevolence of his relations. Therefore, if the modern world does not want them, it is nothing but natural that they should also feel bitter against the modern world.

This is the real trouble all the world over. In the Bloomsbury quarter of London to-day you will hear Communism talked by unemployed students openly and defiantly. But conditions in India are far worse. Here no one cares for these unfortunate youths. They are left to themselves to fight out this struggle.

In England and in other countries not only the governments are taking various steps to alliviate the sufferings, but even private individuals are doing their very best to save their younger generation from the calamity. H. R. H. the Prince of Wales is working day and night to alleviate the sufferings of his unemployed subjects. More than two thousand active voluntary schemes have been started in England doing valuable work in helping countless unemployed men and women.

Is it not then possible to start club and occupational centres in India? The suffering of the unemployed man is terrible. But, if he is not cared for, he might become unemployable too.

Therefore, it is high time for our rich men as well as the leaders of the country to think seriously about these problems and do all that is possible to save our unemployed university men.

Book Reviews

RACE RELATIONS

By W. D. WEATHERFORD

and

C. S. JOHNSON

(*Harrop 15 sh.*)

The book is a scientific investigation of the problem of colour as it exists in the United States and it throws considerable light on the problem in so far as it concerns the Negroes who amount to 11,000,000. Apart from furnishing a large amount of up-to-date information on the problem, the authors have reviewed the position from theoretical and practical aspects. The book offers interesting philosophical conclusions about the operation of slavery, economic status, religious affiliations, cultural development and other aspects of the Negroes since emancipation. The writers conclude that the Negro is inseparably fused into the American economic and spiritual system. The book reveals a fair and rational attitude towards the entire problem.

LOSING RELIGION TO FIND IT

By ERICA LINDSAY

(*Dent 6sh.*)

Mrs. Lindsay, the wife of the Master of Balliol in this thought-provoking work attempts to analyse the relation between freedom and law, between change and

play, between infinite variety and central peace. 'Without law there is no freedom', but she goes beyond this simple philosophical conception and tells of her own progress in understanding and holds out Christian Gospel as the source of illumination.

The book is impersonal—an essay and not an auto-biography. It is indeed an inspiring work, provided one reads it as it should be read considering sentence by sentence.

UNTOUCHABLE

By MULK RAJ ANANT

(*Wishart Books Ltd., London 7sh. 6d.*)

It is a story with an untouchable who is a scavenger as the hero, whose life is the theme of the story. It reminds one of the appalling lack of civic sense in India, but none the less it is an exaggerated account. Nor is it true to say that untouchability makes a handicap on the scavenging community only. Millions of untouchables are engaged in other trades and occupations, still they are untouchable. Besides such fallacies, the story has no realistic touch.

THE IDEALS OF EAST AND WEST

By KENNETH SAUNDERS,

(*University Press, Cambridge 10sh. 6d.*)

It is a scholarly survey of the world's great ethical systems—Indian, Chinese,

Japanese, Greek, Jewish and Christian. It reveals the greatness of the past in all its glory and links us with the future. The book is indeed highly instructive, for it reveals the greatness of the past of all nations and is a substantial contribution towards international harmony and understanding.

THE LEAGUE FROM YEAR TO YEAR (1904). (Allen and Unwin, 1s.)

It is a record of the activities of the League of Nations in 1934, and contains separate chapters dealing with Peace, Disarmament and the permanent court of International Justice. A short account of the disputes such as Chaco War and Hungarian—Yugoslav Quarrel which have been discussed in the League is also included. Various other problems with which the League deals such as minorities and mandated territories are also surveyed.

PSYCHOLOGY FOR EVERY MAN

(AND WOMAN)

By A. E. MANDER

(Watts & Co. 1s.)

In this interesting volume of the popular "Thinkers Serial", the subject has been very usefully dwelt with. The psychology of almost every phase of human activity, our basic motives, primary wants and the formation of personal character—is briefly yet clearly explained. "Many people seem to spend half their lives being unnecessarily unhappy, simply because they did not know what they really need in order to make them happy," says the author and this volume is a guide to every intelligent man for a psychological insight into human actions and affairs, for the correct understanding of which makes or mars our life and happiness.

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ALLAHABAD

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BANGALORE

Bishop's Exhortations to Indian Christian Students.

"Don't say I belong to this community or that and therefore have greater chance", observed the Rt. Rev. Bishop of Madras addressing the Indian Christian students recently and exhorted them to have the spirit of service as their ideal to give the country what it needed. The country would never let them down. He criticised the communal rotation in Government services, which though beneficial to particular communities proved in the long run highly detrimental to the fundamentals of religion. He suggested a rural uplift programme in which young men would find immense scope to serve the best interests of the country and the humanity at large.

BERLIN

Students of India meet in Berlin

Thirty delegates attended the fifth congress of the Association of Students of India and Ceylon held this year at Berlin for the first time.

They represented the 2,500 members of the association throughout European universities. Of this total, 2000 belong to universities in Great Britain, and the remaining 500 to other European countries.

BOMBAY

Petition rejected Student who failed by one mark

Mr. Justice Chitre at the High Court, Bombay, rejected the application of Keshav Sitaram Talgeri a student, asking for a rule on the Bombay University to show cause why he should not be declared successful in the Matriculation examination held in April last.

The petitioner failed in English by three marks. He claimed that as the total number of marks he had obtained exceeded 40 per cent. of the total obtainable by 2.56 per cent. he was entitled under Ordinance 162 of the Ordinances framed by the University to have 2.56 marks added to his marks in English, which should be counted as 3 marks as the fraction of a mark was, in practice, counted as one mark.

His Lordship held that in calculating 35 per cent. of the total marks required for passing in a subject, the practice of the University was to ignore a fraction. Therefore the 2.56 marks to which the petitioner was entitled should be counted as only 2 marks. He therefore could not claim to be declared successful in the examination.

CAMBRIDGE

Problems as seen by Headmistresses

"I am sure girls to-day have a much more clearly defined attitude towards marriage than the girls of our generation," said Miss G. Morgan, Headmistress of Colston's Girls' School, Bristol, when addressing the annual conference of the Association of Headmistresses, at Cambridge.

"They have a clear idea of how they are going to cope with it, and the large majority set out to achieve it. The number of marriages is, therefore, steadily increasing."

Miss M. M. Bone, of Yeovil High School stressed the need for training for international citizenship, and said that no progress could be made in this direction until the intolerable assumption of national superiority was overcome.

"The children start with the assumption that their own country is the most important, the most victorious, the most successful, and practically the only honest country in the world," she declared, "and the children's attitude to other nations is at best a sort of complacent patronage and toleration, accompanied by a conviction that the English are God's chosen people singled out by Providence to guide the destinies of the world."

Father and Daughters

The criticism that the average British father was not particularly enthusiastic about his daughter's education was made by Dr. M. D. Brock, Headmistress of the Mary Datchelor School, Camberwell, in her presidential address.

"It seems sometimes as if very few people believe passionately in education today," she said. "The average British parent accepts the fact that his daughter must be educated, but he is not enthusiastic about it, especially as he cherishes the fear—or the hope—that after he has spent his money on her she may marry."

Referring to clothes worn at school, Miss Fanner said she thought girls' clothes were far more sensible than ever before except in their shoes. They must be thankful, she said, that they were free from some traditions when they saw boys in their O. T. C. uniform, and in the deplorable silk hat, stiff collar, and tail coat of a public school. Uniforms helped to obliterate class distinction, but they had other dangers; they tended to uniformity, and it was their aim to foster individuality. It was depressing to see a

whole school in uniform, and even the variety of colour allowed in summer frocks was a relief.

CALCUTTA

New Education Policy

"The Government are about to publish for criticism and opinion a somewhat lengthy memorandum reviewing the position of education in Bengal and outlining a new policy. The underlying idea of the reorientation of policy which is suggested in the note is to bring really effective primary education within the grasp of the masses, to intensify middle vernacular education while reorganizing its curriculum to give it a definitely rural and agricultural bias, encouraging boys to stay in their villages and to turn their thoughts and ambitions towards improved methods of agriculture and standards of living and discouraging boys who are judged, unfit for it from seeking a high English and university education.

Move to Popularise knowledge of Sciences

A great step towards organised effort for bringing the knowledge of modern science within easy reach of the common run of people was taken at a meeting of distinguished scientists held in the Science College recently with Acharya Prafulla Chandra Roy in the Chair.

An association to be called the Indian Science News Association was formed with a view to "popularise and disseminate the knowledge and progress of natural and cultural sciences."

Women's Education in Bengal

That the women of Bengal are showing an increased interest in education is apparent from the almost phenomenal rise in the number attending schools and colleges.

Ten years ago there were only about 250 women studying for higher degrees. To-day the number has swelled to over 1,000. As against 1,000 at high schools in 1932 there were over 4,000 in 1933. Corresponding

figures for secondary and primary stages reveal proportionate increase.

To provide for the large number of girls attending schools and colleges there are in Bengal nearly 19,000 educational institutions catering for girls alone while there are many attending mixed schools and colleges.

DACCA

Governor's Convocation Address

H. E. Sir John Anderson, in the course of his address said. "Love of the motherland is deep-seated and urgent in the Bengali race and so insistent is it that it has taken for many the perverted form of terrorism and for many more the almost equally perverted form of anarchy in the shape of non-co-operation and civil disobedience. Both these forms of imagined service to the country are merely destructive and worse than negative, a fact now realized by the immense majority of the patriotic sons and daughters of Bengal. Thank God the realization has not come too late and though great damage has been done to Bengal that damage is not irreparable."

Speaking directly to the students, His Excellency said: "Do not be deluded into thinking, as so many young men are inclined to think, that happiness is to be got by choosing a career which offers glittering prizes, whether they be of money or of rank and position, and do not for one moment believe that it is one whit less honourable or satisfactory to live a life of usefulness and service to a small and perhaps seemingly obscure part of the community. One of the truest things ever said was that it is more blessed to give than to receive but this is only true if the giving is done in the true spirit of a gift without any thought of recompense.

"That is what true love is and what makes true love such a tremendously potent force. If you are true lovers of Bengal give to her with open hands. She needs your love, she needs your service and I can promise you this, that if you give her what she is calling for, she will without your asking or even wishing for it, repay you in untold measure in happiness contentment

and those precious gifts the love, honour and respect of those among whom you live.

"She needs village schoolmasters, she needs cultivated men to give the lead to the simple villagers in their sanitation, their methods of agriculture, the marketing of their produce and the establishment of small local industries to supply their wants. She needs men of high intellect and education to sit on the union boards and plan constructively for the improvement of the rural areas, to sit on the union benches and in the courts and see that the justice which is brought to the doors of the people is fair and enlightened, to train, inspire and lead village defence parties who will act according to a concerted strategical plan should dacoits venture to attack a village, to take the lead in forming innumerable co-operative societies for a multitude of purposes which will band the people together in small homogeneous units, working for the mutual advantage of their members.

Town or Country

"Those of you who feel that your abilities and leaning are such that you can best serve your country by aiming at Government service in its many branches, or public life, or one of the professions which can only be practised in big cities, will do right to go ahead. Others there may be who, after reflection, will decide at once that their career is to be one of service in rural areas, such as I have outlined. There will, however, be many, perhaps a majority, who will be in doubt whether to turn to the towns or to choose a life in which there will be no prospects perhaps of much more than a bare livelihood, and some of these may decide to try for a town career and find they fail.

"To those I would say turn your thoughts definitely to the countryside and prepare yourselves for a life there. To those who decide to turn to the towns I would commend the example of such men as the late Rai Bahadur Nagendra Nath Banerjee, Public Prosecutor, 24 Parganas, who truly served his country by spending all his spare time in going back to his village of Birnagar in Nadia district and in doing everything in his power for its improvement and the

amelioration of the conditions of life of its inhabitants. So many young Bengalis, when asked what they want to do in life, say service, an admirable reply if by service is meant sheba and not chakori. Whatever career you may choose, let your lives be guided and inspired by the ideal not of self-seeking but of service to your fellow men and your motherland."

LONDON

Educational Tour

Indian Girl Students in England

The party of 15 Indian women students who have been touring Europe and England on a three months' study of social and educational life, were shown over the Houses of Parliament by Mr. Isaac Foot, Mr. Graham White and other Liberal M. Ps.

During their stay in Britain the students will visit Oxford and Cambridge. The party went to Scotland and from there to France, Switzerland and Holland, where the party attended the International Students' Conference

London County Council Remove Marriage Ban of Women Teachers

The London County Council by 76 votes to 37, approved of removal of the ban on woman teachers and doctors on their marriage, which has been in force since 1923, with exceptions in the case of certain residential appointments.

MADRAS

Madras Medical College

Centenary Celebrations in October

A committee has been appointed to make preliminary arrangements for celebrating the centenary of the Madras Medical College next October.

It is hoped to raise enough money to establish a permanent memorial.

The celebrations will include an exhibition of the progress of the various branches of medicine in the last 100 years.

Fostering Research in Universities

A warning to students not to be satisfied with humdrum careers which the usual examinations opened to them was uttered by Mr. Justice H. D. G. Reilly, Chief Judge of the Mysore High Court, in his presidential speech at a meeting recently held under the auspices of the Mysore Graduates welfare Committee. Mr. Reilly put in a strong plea for research, pure and applied, and said that in the years to come when all the millionaires and philanthropists of the present day were completely forgotten, the great scientists would always be remembered and their great discoveries would always remain. Sir C. V. Raman, who addressed the gathering, said that if India was to live as a nation, it was imperative that the national leaders should foster the spirit of research not only in the universities but also in every walk of life. The undue emphasis laid on mere scholarship and on the benefits of mere absorption of knowledge should yield to an emphasis on the benefits of discovering and radiating knowledge. The intellectual indigestion produced by mere cramming and memorising with a view to crawling through the gates of a university, he declared, should go.

NAGPUR

Next Convocation on Dec. 7

His Excellency the Chancellor has fixed December 7 for the next convocation of the Nagpur university when Mr. M. R. Jayakar is expected to deliver the convocation address.

SHANGHI

Chinese Professor to Teach Americans English

For the first time in history a Chinese Professor will teach American College students English literature.

He is Dr. Y. Z. Chang, Professor of English of the National Central University.

Nanking, who has been invited by the University of North Carolina to teach at Chapel Hill as visiting professor of English.

ISSAM UNIVERSITY SCHEME

Mr. D. E. Roberts Appointed Special Officer

It is understood, Mr. D. E. Roberts, M.A. I. E. S. Ex-Principal of the Murarichand College, Sylhet, will be appointed as a special Officer to prepare the scheme for the proposed Assam University. His Excellency Sir Michael Keane, it will be remembered, referred about it in his last opening speech at the Assam Legislative Council. Mr. Roberts is now on leave at England and after the completion of his leave, he will visit some of the European Universities to see their working method after which he will come back and begin his enquiry in Assam.

SIMLA

Indian Educationists to attend World Conference

The Indian Delegation to the World Conference of Education to be held at Oxford from from August 10 to 17 was to have consisted of Mr. P. Seshadri, Principal of Government College Ajmer, Rao Bahadur Thakur Chain Singh, Education Minister of Jodhpur State, Mr. A. C. C. Harvey, Principal Government College, Ludhiana, and Mr. F. G. Pearce, Principal of the Scindia School Gwalior.

It is however now understood that owing to urgent private affairs Mr. Seshadri cannot leave India.

Rome Scholarships Calcutta and Patna Candidates

The Italian Fascist National Federation against Tuberculosis has placed six scholarships tenable at the Carlo Forlanini Institute, Rome from November 15 to July 15 next, at the disposal of the International Union against Tuberculosis, Paris.

Two candidates have been recommended from India, Dr. S. Majumdar, of Calcutta, and Dr. Nanda Lal Mukherji of Patna.

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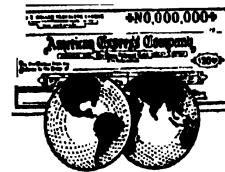
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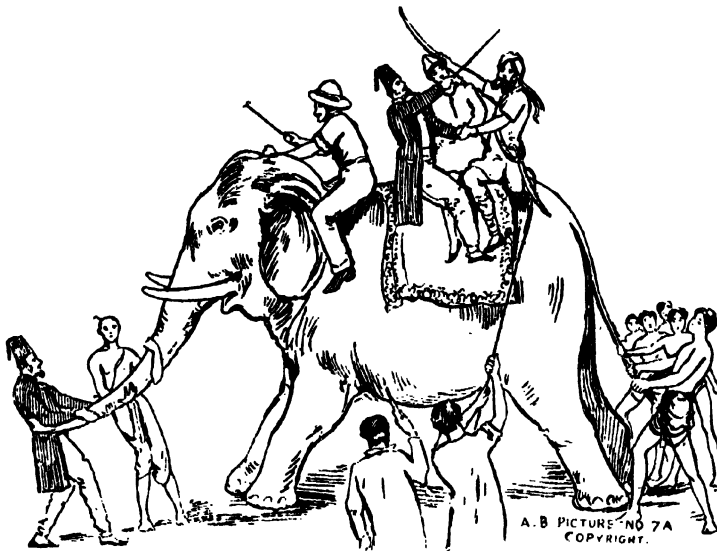
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NON-STUDENTS MAY INTERPRET EITHER PICTURE A OR B

INTERPRETATION OF PICTURE VI (A)

By Miss P. ANNANMA

III year Honours Trivandrum

Those who hold that the Republican Elephant, the Democratic Donkey, and the Oligarchic Tiger are permanent features in the political circus take but a myopic view of Indian political history. In a sense politics and political cartoons go side by side among all advanced nations.

in its full significance -mighty and intelligent yet not in the vanguard of progress. The method adopted to capture this mighty elephant presents an obviously ridiculous picture. A Hindu India, a Muslim India, a Capitalist India, a Communist India, a revolting India, a Princely India or a British India is the



A glance over our cartoon reveals many amusing ideas with a back ground of grim truth. Doubtless this picture has a bearing on India and Indian political life. The elephant represents India

sum total of the aspirations of the parties and persons who are hiding themselves on the top of the tree in their mad thirst for power. The wild elephant stands in bewilderment at the sight of the various

caps, implements and weapons.

India's political and social life to-day is in a state of utter confusion. Each party is working for power to capture the vast illiterate masses. The spectacular communal fights of to-day is nothing but the desire to capture ruling power in India by each community to the detriment of all the others. Capitalist aggression is on its upward march. Communists are contemplating a proletarian rule. The anarchist and revolutionary have not yet abandoned their pernicious doctrines. The Princes still cherish the idea of a constitution that would secure for them their thrones for eternity.

No one knows what India needs. No one has grasped the Indian psychology. We speak of Swaraj but desire British

protection from German or Japanese domination. The cry for Dominion Status is mixed up with the plea for complete independence. Our Socialism finds its strongest advocates in our millionaires, and Capitalism is supported by the hungry labourer. Violence is practised while professing non-violence. Autocratic Princes and their ministers advocate democracy outside their states. While the Indian National Congress aspires for immediate democratic rule in British India, it advocates gradual constitutional changes in the Native States.

This is the political game in India to-day. Without a semblance of national unity and co-operation, or unity of action or purpose, each community and



Miss Shova Mitra,
3rd Year Class,
Asutosh College, Calcutta,
who wins a medal this month



Miss Pratima Sen,
1st Year Class,
Victoria Institution, Calcutta,
who has won a medal last month

party aspire for power for the furtherance of their religious or political creed. The dumb millions—the huge elephant—stand bewildered. What India needs at the present moment is to spread education among her millions and to cure her of her many social evils. Educate and enlighten the country and everything

else will follow. Let each party come down from their hiding places and cast off their selfish desires for capturing power. Instead let them try together to tame or civilise the elephant so that it may do mighty deeds for the betterment of humanity. This is the task before young India.

By GOPAL CHANDRA BHAWMIK

2nd year Arts, Bangabasi College, Calcutta

This picture before us is a faithful and authentic representation of the Indian national life to-day which is unfortunately founded upon a wrong basis of inequality, hostility and divergence of opinions with the inevitable but the dire result that it is hopelessly lacking in the real unity of purpose which undoubtedly goes the length to pave the way to success—political, economic and social alike. Does not this suggestive picture hint at all these evils prevalent in the present day political life of India apart from the fact that it is in a hopelessly jumbling state? Parties reign

there—parties having cross interests and always fighting with each other for group interests with their eyes closed to the national interest.

The different kinds of head-dresses, the sword and the hammer under the tree do but symbolise in a cunning way the various parties thriving in the vast field of Indian politics. India is an epitome of the world having for her children persons of varying creed and colour countless opinions and principles. Political leaders are in most cases the representatives of these sects and even



Md. Fazalinam
3rd Year B.A.,
Islamia College Calcutta,
who won a prize in May

Kamal Narayan Ghose,
Presidency College,
Calcutta,
who had won a prize

G. P. N. Singl', Class X
S. P. Academy,
Hardi, Bihar
who won a prize in June

though they profess themselves to be the real representatives of the nation, they work in reality for their own interest or at best for the particular group concerned. Workers there are no doubt, but their work comes to no avail for, it is directed along a wrong line. There is the Swarajist, the communalist, the capitalist, the representative of the labourers as distinguished by the hammer, the Terrorist, the Native Prince and the Loyalist. But in fact they do hardly comprehend what is meant by concerted action. Danger—it

may be social, economic or political—is embodied here in the elephant massive wild which runs after them. The parties have no courage to face the situation, but hide themselves up above the tree with a desire to capture the elephant through party politics or communalist channels. Is it not suicidal to keep up the distinction between the parties when the greatest need of the hour requires that parties should be amalgamated and should form a strong body politic to solve the broad constitutional problems of the country?

INTERPRETATION OF PICTURE VI (B)

By BIMAL CH. DAS GUPTA

Mtraiculation class, E. G. H. E. School, Madhupur, (Bihar)

At the first glance of this picture we can easily draw the moral "United we stand, divided we fall."

Here in the picture the left part shows two boys undertaking a huge work



The combined efforts of several united are capable of accomplishing things, which the individual efforts would fail to do. In other words, unity is the source of the greatest strength.

We see everyday innumerable exam-



of carrying the load co-operating towards a successful close. The second picture indicates a disunion between the two boys and hence their apparent failure. The picture represents that the union of one party is its asset while the disunion of the other is its handicap.

ples proving the truth of the saying "union is strength". When the members of a family being united work in combination, the family goes on prospering successfully and withstands and overcomes all dangers that befall it. But no sooner do the members disunite than the family

THE MODERN STUDENT

goes towards a ruin gradually or abruptly. In the animal world, ant-hills and bee-hives are wonderful examples of what union is capable of achieving. Could a single ant or a single bee ever succeed in raising such a complicated structure? Never, it is only their united efforts that enable them to make such wonderful things.

In all spheres of life, union or co-operation is strength, disunion is weakness.

In a play a single man may be a marvel or a danger, but that counts little in the win of laurels for the whole team. A Laxminarayan or a Samad may be individually good foot-ballers but that is not the reason why India could have the audacity to challenge a foreign country. It was All-India Foot-Ball Association which travelled in Africa and acquired fame to the 'team' and to the mother land.

All successful works of this world, such as the victories in the war, building of nation, and of a great city are due to union and co-operation.

Taking into consideration the immense advantages of union and noticing the evils resultin from disunion it

should be the motto of our lives to remain united in family, society and nation.



Miss Mary Hamida Khatun
Class X,
Govt. Girls' High School, Dibrugarh,
who won a prize last month

By JOGENDRA NATH SAIKIA

Class X, Mangaldai Govt. H. E. School

In this world we see that those people who are strong, physically or morally achieve victory in the struggle of life. The weak are always miserable. Individually this strength depends on our care for the body and mind; but the case is not so in case of a body of some men, called society. Here our strength

depends mainly on the unity among us. Hence the maxim "United we stand, divided we fall" is rightly applicable in case of a society. So long we are bound in the tie of unity we enjoy success; and as soon as the devil creates disunity among us, we experience bad consequence.

In this picture one can easily see

how want of unity among men causes their failure in advancement or progress. Again there can be no unity among those people who have no similarity in their manners and custom—who are always suspicious, and who are easily led to believe in the wicked persons. There are some people that are in the habit

The four buckets of some valuable liquid carried by them, may be compared to a common good cause upheld by the men of a society. The man of the next step, holding the pole with the half fallen buckets can rightly be taken for a miserable fellow left by his companion when a good work for society



Md. Yunus
Class X
Zilla School Mymensingh
who won a prize in January

Satya Ranjan Maitra,
Class VIII
Raj Collegiate
School, Burdwan
who won a prize
in May

T. H. Pishori,
Pre-Matric Class
City High School Karachi,
who won a prize in May

of making differences among the men of a society. Sensible men should be aware of such evil fellows. These are the informations received from this picture. Here the two men carrying the buckets represent a society. Their dress shows that they do not agree in social custom.

Imagine his condition ! Is it not the same condition with the people who, for lack of unity, fall in such a plight when undertaking some noble work for the society ? Again the men who do not help their brothers in a good work may be compared to the pests of society.

By ALTAF HOSSAIN

Class X Ripon Collegiate School, Calcutta

This picture depicts the idea that we should always try to reconcile amongst ourselves in order to serve our mission in life. We need not fear the odds in a great task provided every one is synchro-

nized in the same tune. There lies our success, there's the secret. If we turn our attention towards our own mother land instead of feeling any pride we ought to hang ourselves in shame. There is

the Hindus, the Mahommadans and the Christian—every one trying utmost to



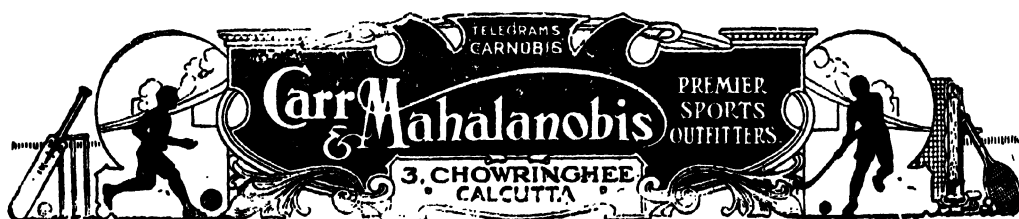
Miss S. M. Ropmay, Matriculation, Shillong High School for Girls, who won a prize in May

predominate over the other. The result is only too well-known to us. And what next? If a person asks an Indian about his identity, instead of telling that he is an Indian he will say that he is a Hindu or a Mahammadan. But on the other hand, a Japanese would in no case tell that he is a Buddhist or Christian but he is a Japanese and similar is the case with the Europeans or Americans. And why we can't say this? Because we have no courage. And why it is such? Because we are disunited. And at a glimpse at this picture we clearly understand the good result of

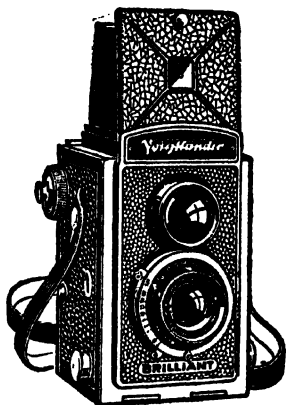
the united group and the failure of the divided one. The strength of unity is so powerful that it cannot be quickly guessed. There is a good proverb in English 'I care a straw for you'. But this trifle straw when united and turned into rope then even a mad elephant can be easily tied with it. So like this every joint and united thing leads its way and lists the top. And unity is the background and skeleton of a nation. In almost every case we can mark that the child who is not selfish or quarreling from infancy shines later. As from the very infancy he learns unity and joint work with his fellow one.



Miss Aruna Mitra, Matriculation Class, Girls' H. E. School, Berhampur, who wins a prize this month



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CALCUTTA.

The Modern Student League

We feel great satisfaction at the progress so far made with regard to the formation of the Modern Student League. In all 1700 students of either sex from the different parts have already sent in their suggestions. We have also been able to call together four meetings of the local students. It is a matter of great joy that our students have realised the supreme usefulness of such a League which brings within its fold students from the different parts.

The object of this League will be to aid the general process of mutual understanding among the students and to form a national brotherhood. Although this League has its centre of activity in India, it will gladly welcome students from any other part of the world. The aim of this League is to foster in every student genuine patriotism and true love of humanity that transcends communal barriers and geographical boundaries. Every member of the League is required to cultivate within himself or herself and to spread among their neighbours a devotion to honour, truth and a heroic outlook upon life, **and above all love for one's motherland.**

It is too early to put forward a definite programme for the activities of the League. First the League has to be organised with a large number of *really* enthusiastic young men and women and various local units have to be formed. At present, enthusiastic members are requested to form local units with at least six members in it. Every such unit must have its own secretary elected by the members. **There** should be some duties and responsibilities for every member of every unit

They have to meet together occasionally and take part in social, athletic and other activities as well as discussions. *Mutual help and love for all* shall be the guiding principle of every member. **The League will have various activities the details of which will be decided later on.** Opportunities will be given for every member of the League to come in contact with all the other members. There will be local, provincial and general meetings when all the members could meet on a common ground. **The League will also take part in various useful educational and social service activities.** It is practically impossible at the present moment to draw out a definite programme of activity for the various units and centres. It has to develop gradually.

The next step in the work of our League is to form the various units. As it is very difficult to have the secretaries elected for the various places, it has been proposed to nominate them in the first instance. But, wherever it is possible for the members to meet and elect a secretary, they are requested to do so and inform the name of the person before the 18th of August. In the next issue we hope to be in a position to publish the names of the secretaries for the various places.

The Calcutta Branch of the League was formed and four meetings were held. A large number of students of either sex attended the meetings and various proposals have been made. They have elected four secretaries for the local branch, two being for the ladies' section. They are (1) Tarapada Mitra of Calcutta University and Fazilal Imam of the Islamia College. Of the ladies' section

Miss Hemlata Bose and Miss Namita Das Gupta have been elected secretaries.

Three general secretaries have also been elected being Syamapada Chatterjee of the Calcutta University for the College section, Miss Shova Mitra of the Asutosh College for the ladies' section and Anil Kumar Gupta of the Ballygunge High School for the High School section. It is also desirable to have committee members for the central body from the various parts of India. But it is not possible to announce their names before September as we expect to organise more centres of activity.

The Calcutta Branch have also decided to organise in the first instance

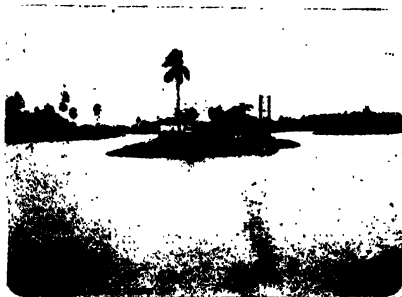
an open discussion on the subject "A national dress for India." We also offer a few special prizes to students of other parts who could send the best essays on the subject. Only members of the League are entitled to take part in this competition.

All other matters connected with this League--badge, various activities, meetings, social work, correspondence between members, etc--will be decided and announced in the next issue. Wherever six or more members could form together, they are requested to take a group photograph if possible and send it for publication. Further details will be announced in the next issue.

PHOTOGRAPHS FROM THE MEMBERS OF THE MODERN STUDENT LEAGUE



'An excursion to a village'
Photo By Nirmol Roy (Dacca)



"Ballygunge Lake"
Photo By Asit Sen (Calcutta)



"The hanging bridge over the Dhakuria Lake" Photo by Ramrati Chakraverty, (Calcutta)



"An Indian Relief map"
Photo by Asit Sen (Calcutta)

THE MODERN STUDENT LEAGUE



Some of the enthusiastic members of the Calcutta Branch of The Modern Student League and the Editor

THE MODERN STUDENT LEAGUE



Some of the enthusiastic lady members of the Calcutta Branch of The Modern Student League, and the Editor. Owing to unfavourable weather conditions it was not possible to take the photograph of the other ladies who attended the second meeting

AB. COMPETITION RESULTS

PRIZES & SCHOLARSHIPS

(COLLEGE SECTION)

1. Miss Shova Mitra,
B. A. Class,
Asutosh College, Calcutta.
—*AB College Medal*,
2. K. N. Banerjee,
B. A. Class,
University, Allahabad.
—*Brilliant Camera Rs. 22-8*
3. Miss P. Annama,
III Honours Class, Trivandrum.
—*Wrist Watch Rs. 35.*
4. Gopal Chandra Bhowmik,
2nd Year Arts,
Banghasi College, Calcutta.
—*Books Rs. 5.*
5. Probodh Chandra Mukherjee,
B. Sc. (Hons),
Dacca University, Dacca.
—*Books Rs. 5.*
6. Ayodhya Prakash,
3rd Year Hons.
St. Stephens College, Delhi.
—*Cash Prize Rs. 5.*

Delhi Government Prize

7. Md. Karim Bakhsh,
2nd Year Class,
Cotton College, Gauhati.
—*Cash Prize Rs. 3.*
8. A. Kumar,
XII Arts,
S. M. College, Chandansi.
—*Cash Prize Rs. 3.*
9. P. Srinivasan,
3rd University Class, Madras.
—*Cash Prize Rs. 3.*
10. Ram Desai,
L. C. P. S., National Medical College,
Bombay.
—*Cash Prize Rs. 3.*
11. Miss Gouri Roy,
2nd Year Class,
Bethune College for girls, Calcutta.
—*Cash Prize Rs. 3.*

12. Pritish Chandra Datta,
3rd Year Arts,
Vidyasagar College, Calcutta
—*Cash Prize Rs. 3.*

(HIGH SCHOOL SECTION)

1. Bimal Ch. Das Gupta,
Matriculation Class,
E. G. H. E. School, Madhupur.
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THE CITY COLLEGE

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The Third Anniversary and College Day of the City College, Madras, were celebrated on Saturday evening last at the College premises at the Old Corporation Buildings, Errabalu Chetty Street, Madras, under the distinguished Presidency of Sir Mohd. Usman, B. A., K. C. I. E., (Retd. Ag. Governor) and Miss R. Cowdrey, General Secretary, Y. M. C. A., Madras, inaugurated the opening of the Women's Branch of this institution.

After group Photo and prayers, the Principal Mr. K. S. R. Acharya, B. A., L. T., F. R. E. S. (Lond.), thanked the audience for their presence on the occasion in spite of inclement weather and then read the Third Annual Report of the City College, Madras. In presenting the Report he said that the College was not run on commercial basis but was conducted purely on service lines with a true missionary spirit. Their foremost aim was to give a new and rational bias to education, so that a great deal of waste now found in the existing method of instruction in Schools may be avoided and the handicap of the special requirements of our Provincial system of Education also got over. The second aim of the College said the Principal was to cure the unemployment malady of the educated middle-class in the country and to put an end thereby to the colossal wastage of energy and natural intelligence that has followed in its wake. To enable their 'alumni' to determine their careers by choice and not by chance, the advancement of the education of women in the country and the advancement of Education among adults who were settled in life were among the various other objects with which the institution was started. Finally the institution hoped to see that true mission service is rendered to the cause of the education of the rising generation. (A copy of the Report is enclosed for perusal and information)

The Reading of the Report over. Miss Cowdrey declaring the women's branch open, expressed the hope that it would be very useful and serviceable to women in the Presidency. She hoped that the education

received there would be a practical one, not merely theoretical, and that the girls after finishing their education at that college would not feel that they had completed their education but that that they have to learn many things more in life.

Sir Mahomed Usman, in his presidential address dwelt upon the chief fivefold aims of the institution recounted in the Report and emphasised the need for such an institution working with such laudable objects. He added though he belonged to the Orthodox school of thought in Education, after a brief discussion with the Principal some months back, felt convinced of the need for such an institution. He said, people who were prevented from prosecuting their higher studies either due to illness or other causes could very well take advantage of the instruction that this College imparts and thus improve their lots in life. The fact that struck him, i. e., that the College was not run on any commercial basis, but conducted on purely Missionary Spirit, and as such this College is bound to succeed. He went through the Report carefully and gave four or five examples of students, who, but for the training they received from this College could never have obtained the privileges which they now enjoy. He added that with the co-operation of the public and the students, the training in the direction outlined in the Report will be very useful to the public. "There is room for such a College as this under the sun. I have very great pleasure in wishing their institution all success and wishing the students success in life. I have great pleasure in thanking you all for asking me to preside on this occasion. I went through carefully the Reports of the College and have no hesitation in saying that institution deserve all success and will be useful to the public and will grow more and more in the future."

Mr. M. K. Krishnamachariar, B. A., G.D.A., A.M.I., R.A., D.Com., Statistical Officer, M. & S. M. Railway, a former pupil of Mr. Acharya, proposed a vote of thanks and the meeting then terminated.

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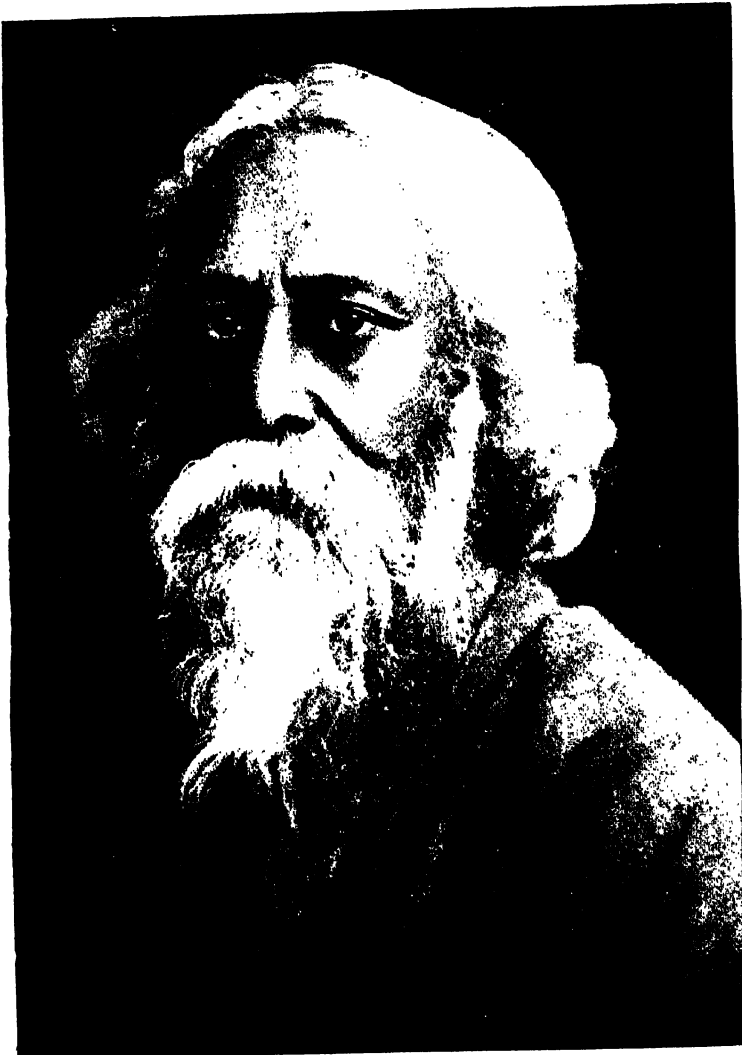
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RABINDRANATH TAGORE

THE MODERN STUDENT

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The Meaning of Santiniketan

By REV. T. N. SIQUEIRA, S. J., M. A.,

Associate Editor, The New Review, Calcutta

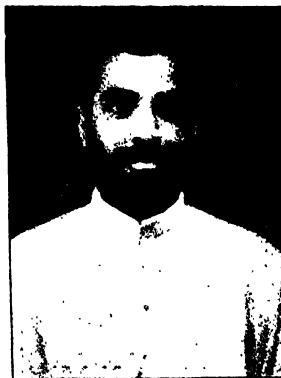
Two Jesuit priests alighted at Bolpur at 10. 25 p. m. Bolpur is a small station on the E. I. Ry. about 98 miles from Calcutta. Even by day it is not a Riviera; on a drizzling July night it is dim and gloomy. And yet almost every day in the year some visitor from India or Europe or America steps down to the stone platform of Bolpur and asks for the way to Santiniketan.

Five miles of a narrow and uneven road, first through a village and then through open country, bring you to your journey's end. It was nearly eleven when we entered the iron gate over which the name of the institution is written in Bengali. *Santiniketan*—Mansion of Peace—had been the name given to that immense property by the Poet's father who spent his last days there, freed from all worldly cares and seeking peace for his soul.

And well had the name been chosen. There was a deep hush over all those buildings; not a sound, except the distant yelp of a dog; three hundred students, coming from almost every part of India and from many other countries, from ten years of age to twenty-five, and their tea-

chers and supervisors,—all were quiet. One would not have believed that youth lived there, not lifeless, anaemic youth, but the best that India has produced—so still they were. Even the throb of the power-house was hushed at eleven, and then to the silence was added a faintly starlit darkness.

As soon as the first grey streaks of dawn appeared next morning the birds in the trees awoke. To a tired traveller it sounded as though a thousand little boys and girls had been let loose among penny-whistles and toy flutes, and allowed to



Rev. T. N. Siqueira, S.J.

sing, too, if that way inclined : I have never heard such a congregational song as that morning in the gigantic mango-trees of Santiniketan. Innumerable chirpings, twitterings, flutings, carollings, what a concert was there !

from various little cottages, silent, in light white clothes, on their way to the wells for a morning bath. There was no marching in single or double file, nothing military about these boarders. Each one seemed to know his duty and to do it.



A class of advanced studies

There was no need of a bell to wake one up after such music. If Montaigne's father had come to Santiniketan he would have found a gentler way of waking his young hopeful up than fiddling : he would have found bird-music more "natural". But there was a loud, long gong at 5 o'clock to tell the students to get up. One after another they emerged

Before I had finished my morning devotions I observed boys and girls walking across the garden with books in their hands. They stopped under a tree and put their books on a stone seat. I heard an elderly voice talk continuously : was it a class so early in the morning ? The gong rang out again. It was 6.30. Meanwhile under every large tree there



A Music Class



Art-students at work

had gathered a little knot of pupils and a teacher. The blackboard stood propped up on a stand on the ground ; the students sat on cement benches built in a semi-circle around the teacher who sat or stood near the board. There were boys and girls ; but they sat on two different sides of the *class-space* (you cannot speak of *class-rooms* there !)

After every hour the gong was struck, each time a different number of

strokes—if you know the Santiniketan code you can tell from the gong what period of the day it is. The pupils and teachers each hour move from under one tree to under another. What strikes one is the silence of the place. Though there are three hundred young people there, you hear no noise ; there is talking, but no shouting : and all this without any iron discipline.

The Library is housed in an artistic building whose front wall is covered with Indian paintings in rich colour. There are books in almost all the languages of Europe and India. Indian history and literature, of course, is a speciality of Santiniketan ; but no country or religion is neglected, except, perhaps, the religion whose very name means “universal.”

The regular classes which prepare students for the Matriculation, Intermediate and Bachelor's examinations of the University of Calcutta are over by noon. The rest of the day is given to optional subjects like Indian painting,



Some of the students of Santiniketan who accompanied the Poet to Ceylon

Indian music and dance, Weaving, Carpentry, and other arts. The Hall of Painting with its gallery of Bengali Art is a thing of beauty and attracts students from far and near.

The founder and supreme head of this immense institution—everybody there calls him Gurudev—is Rabindranath Tagore, now a magnificent old man of seventy-five, feeble in body but very active in mind, and still busy all day writing, painting, and composing those exquisite songs in which the very soul of Bengala is enshrined. All his private wealth and most of his energy has been given to the ideal of which Santiniketan is the concrete, human expression. Dressed in a long, loose saffron-coloured gown of *khadi* woven in his own hand-loom, with his silver hair and beard blown about his smiling face, he contemplates the future of a work with which he has identified himself. While other great Indians have undertaken political or social or religious work for their country, he has withdrawn from the din and the strife to devote himself to education. And this idea of education which he has expressed in Santiniketan has made him known far beyond the Himalayas.

To assimilate Western culture and

yet remain Eastern, to learn all that students are learning elsewhere in India, without being ashamed of one's country, one's social customs, one's dress and



A College Class

one's language—this, if it can be put in words, seems to be the meaning of Santiniketan. So oriental, indeed, is the very air of the place that even Americans and Europeans who come there fall victims to its charm and of their own accord adopt oriental dress and manners.

Equally characteristic of Santiniketan is a refreshing absence of that rigid and impersonal discipline which in large educational institutions makes the individual shrink into insignificance and shapes him into a lifeless, if perfect, brick. In Tagore's school every pupil counts and



Girl Students at play

feels that he counts and is made to feel that he counts. This succeeds because the students are comparatively few and select, and have come there because they wanted to come. Would it succeed in large colleges and schools where at least some of the students come because not they but their parents want them to come ?

But Santiniketan is a beautiful and original experiment. It points the direction in which India's education might have been launched a century ago, and in which, according to a respectable class

of thinkers, it should be reformed to-day. For the great educational problem for any country which respects itself is how to receive all that is best in other cultures without losing what is good in its own, to graft other scions on its own trunk instead of killing it and planting an exotic in its place. There are things in India which every impartial Indian will wish away ; but there are also things which no true Indian will wish away. Santiniketan stands for this latter ideal—with what success the future must unfold.

EUROPE AND INDIA



This Picture is meant to represent the spirit of the present age in which a serious attempt is being made by some cultural men of the East and West to know and appreciate each other. The original painting has been presented to the Indian Institute of Die Deutsche Akademie by the Artist Mr. Sekumar Deuskar

Radio in Warfare*

By Dr. N. R. TAWDE, B.A., M.Sc., (BOM.), PH. D. (LOND.), A. INST. P.,

Royal Institute of Science, Bombay

It is said that during the last War, the Battle of Jutland was brought about as a result of too much reliance being placed by radio experts on the direction-finding properties of wireless waves in the early history of radio science. It will be difficult to gauge this situation, unless we understand something about radio and the production and properties of radio waves... Many of the greatest technical advances in radio science have taken place during the last decade, and it is no wonder that the experimental stage preceeding this period, should be full of many romantic experiences in the history of the wireless.

Physical theories tell us that light like sound is a wave disturbance and is electromagnetic in nature. The radio wave is also an electromagnetic wave. The evidence for this had been conceived by Maxwell in the first half of the 19th century. The characteristic of wave-motion is that it is something which moves through space in a form which is regularly repeated. One who is accustomed to see sea rollers will not find much difficulty in understanding this. The rollers advance, each one assumes sometimes regular form and reaches the shore at a regular interval after the last. It is not the water that moves inshore but the waves. With little more imagination, we, can also conceive what 'wavelength' and 'frequency' are. The length as measured from crest to crest is a fixed quantity in such a regular disturbance. It is called a 'wavelength'. By setting our stopwatch, we can mea-

sure the number of waves that reach us in one second. This number is termed 'frequency'. By knowing the two numbers frequency and wavelength, it is but a matter of calculation to know the speed of the wave motion. The product of the two quantities will evidently give the distance over which the disturbance will travel in one second. This is the number which will indicate the speed of the motion.



*Based upon 'Radio Round this world' by Haslett.

Another characteristic of the wave-motion is the capacity of one set of waves to interfere with the other. This is best illustrated by dropping two stones simultaneously in still water at some distance apart, and imagining the pattern that will appear on the surface. Water will be seen to gather in regular tufts separated by places of depression. This is due to the so-called 'interference' of two waves. Light waves can also interfere in similar way. Two exactly similar sources of light can be combined to give a series of bright and dark bands corresponding to a series of tufts and depressions on water surface. From this practical phenomenon, the conception arose that light is a wave-disturbance.

Maxwell had predicted that any ordinary alternating electrical current is a seat of electrical vibrations and must produce radio waves. He calculated theoretically the speed at which they would move and to his surprise, he found it to be identical with the speed of light. From this fact, the wireless waves were taken to be light waves but of very much longer wavelength. In those days of rival theories, one set of scientists worked on electrical units and another on the magnetic ones; and it was a revelation, that the relation of one to the other proved to be of practical advantage.

Maxwell making accurate possible comparison of the two sets of units proved that the ratio between the two should be related to the speed of the waves. Thus we can assert that light and electricity are connected and that light waves and radio waves are of the same kind.

Hertz was the first man to verify the theoretical ideas of Maxwell in the year 1887. Subsequently as the science of experimental wireless and radio advanced, these waves were classified into various

groups according to their wavelength. The useful radio range nowadays consists of seventeen octaves composed of long, medium, short, ultrashort and micro waves. Of these, the last two are of very recent growth and have opened up a new range of practical radio. The shortest radio wavelength now in practical use is 17 cms. which is less than 7 inches. This is about 100,000 times shorter than the longest radio waves in use. These ultrashort waves have peculiarities which the longer waves do not possess. They travel very nearly in straight lines. They are only suitable for communication between two stations in which no serious obstacle intervenes. Long radio waves will pass easily through any number of buildings. But in the case of ultra short waves this power becomes limited. While Marconi has found that a wave of 50 cm. length can go through walls of brick and stone in America, steel framework buildings have proved a barrier to these waves. It is not the object of this article to say in details about the different properties of the radio waves, but to point out some of their possibilities. The possibilities range from real entertainment value to the treatment of diseases, and we shall speak particularly here about the service of radio in war.

Modern research has brought about many developments of considerable interest. In these, the ultra-short and micro waves have played a great part. In all war-time communications, secrecy is the primary requirement. The trouble about radio is that it is likely to prove otherwise. Broadcast messages can be tapped by anybody, not to speak of their source which can be located by the latest equipment of direction-finding. This trouble was experienced in the Great War, when the science of radio was less developed. The belligerent nations, England and Germany, had established a

chain of direction finding stations within their respective military zones and outside. Germany used these stations for the purpose of sending to their zeppelins, radio messages of their positions. These were picked up by English stations as well, who thus got warning of the impending raids.

Similar to above is the story concerning the circumstances leading to the Battle of Jutland referred to in the opening paragraph. Information was obtained by the British Admiralty that German fleet might be put to sea at any moment. Confirmation of this was, however, wanting. It so happened that one of the German warships equipped with radio was indulging in frequent broadcast messages. These enabled the English to locate its position. The English stations detected that the talkative ship had suddenly changed its bearing by about a degree which led them to believe that the whole German fleet was on move taking its course down the River Jade towards the sea. This was sufficient signal for the British Admiralty to give sailing orders to its fleet and the consequence was the well-known battle of Jutland.

Though the English wireless operators were, on the whole, more cautious, the mistakes were not entirely on one side. A commander of an Austrian submarine in the Mediterranean who was in difficulties about his own position, sent a dummy broadcast message which was picked up by English stations in the Mediterranean with the result that they broadcasted the position of the Commander. The information was quietly and gladly taken up by the Commander to make his own movements.

In war, all military experts insist on making use of radio for propaganda

purposes in their own country as well as outside. It is also equally realised by their Governments that they must prevent their own people from listening to enemy propaganda. This has presented a great problem to wireless experts. To solve this, mere broadcasting on the same wavelength as that of enemy would not do, neither is it desirable to give correct version of incidents to counteract the enemy propaganda of perverted news.

In naval warfare for all ordinary purposes, the long waves capable of reflection from radio mirrors constituting the ionising layers of the upper atmosphere, are the only means of long distance communication. But these being not possessed of directional properties, entire reliance on them to help the navigation for war purposes, might lead to disasters like the battle of Jutland. On the other hand, the accuracy of modern radio equipment may also lead to dangerous situations, if unrestricted and promiscuous talking is indulged in by ships. The utmost that wireless experts could do in this case is the invention of a device by which shore transmitters are able to ascertain whether the desired message has been obtained by the ship without the ship itself acknowledging its receipt. The system works thus. A number of shore stations are made to give a reply to the broadcast message. If all of them do so, then there is reasonably strong probability that the ship has also received the message.

The discovery of ultra-short and micro-waves has smoothened the difficulties of war experts a great deal. These waves cover a very narrow band of wavelengths and can be made to go only in a particular direction. Both these factors can to a great extent, achieve secrecy. But of the two types of waves, the advantages have been found definitely in favour

of micro waves, for they can be made much more directional than the other type. That they can be produced and detected by smaller transmitting and receiving apparatus, also speaks in their favour. Waves shorter than micro are the infra-red waves. These were said to have been given trial during the last War. They can pierce fog and mist and being unable to bend round the earth's curvature, have great directional properties. We cannot say at present what future is in store for them in the field of distant communication.

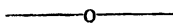
Micro-wave transmitters are generally small and easy for manipulation in the sense that they can be turned in any desired direction. This property is useful in establishing communication within a fleet scattered in a radius of 50 miles. It might happen that two weaker fleets separated but fairly close, have to meet together to face a stronger enemy. Operation of micro-wave apparatus is likely to bring them together though at the cost of secrecy. But it is better than meeting an enemy unaided.

Another possible use of radio would be to control automatically the steering mechanism of a ship from a distance. Of course, in warfare, this would mean that naval raids could be conducted without any risk to personnel. The disadvantage, however, is that the operating agency would not be able to verify whether the ship steered in this way is on the right course. It is here that the micro-waves could be put to use with great advantage, on account of their highly directional properties utilizing the new application of cathode-ray tube

The role of radio wave in military warfare has been to replace, to some extent, the field telephones which are universally used for rapid communication. In the case of a large number of military units making a move at the same time, the use of radio is most valuable for establishing rapid contact during movement. But here the waves having directional properties, such as the ultra short or micro-waves are not of much use, since the columns may not have to move in any fixed direction. Waves, which are little longer than these are therefore utilized.

The micro-wave beam, as pointed out earlier, can be made to travel in a straight line in any one direction, and the signals sent can be picked up only by persons situated within the path of the beam. A situation making these conditions possible, might arise in the case of two hill forts separated by an enemy force in the valley between, and wishing to maintain contact in perfect secrecy. This is accomplished, if the forts communicate by a pair of micro-wave transmitters since the signals are not likely to be picked up by the force situated in the valley beneath.

Such, in short are the broad outlines in which the use of radio waves in warfare is indicated. Experiments have been going on in various countries to devise pocket radio and radio vans to assist police in tracking criminals. Recent news columns lend support to the success of some of these experiments. In times to come, we may expect some further possibilities.



Municipalities in Bengal

By RAI BAHADUR G. C. SEN, B.C.S.,

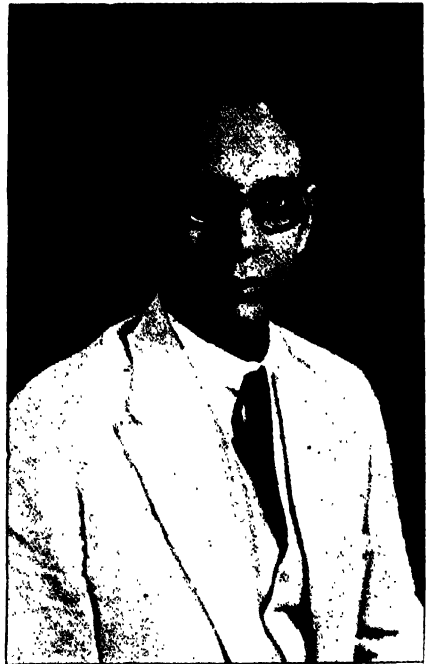
Dy. Secretary, Local Self-Government Department, Government of Bengal

It was during the Viceroyalty of the Marquis of Ripon that, following upon the promulgation by the Government of India of an important Resolution on Local Self Government, two enactments were passed into law which definitely extended the principle of Local Self Government in the administration of local affairs in Bengal. One, viz, the Bengal Municipal Act of 1884, dealt with the administration of urban "towns" on somewhat modern lines, while the other, the Bengal Local Self Government Act of 1885, set up a much less advanced form of Self Government in rural areas. It is proposed, in the present article, to describe in an outline, the constitution and working of municipalities in Bengal under the provisions of the former Act, as amended from time to time.

The Bengal Municipal Act of 1884 (Bengal Act III of 1884)

2. It can well be said that the Bengal Municipal Act of 1884 marks a definite stage in the progress of municipal government in the Province. Formerly, there were four classes of municipal "towns"—or rather municipalities of the *first* and *second* class, and "unions" and "stations"* set up under four different Acts".

Act III of 1864 (District Municipal Improvement Act) Act VI of 1868 (District Town Act) Act XX of 1856 (Town Police Act) and Act XXVI of 1850 (Municipal Act)



Rai Bahadur G. C. Sen

* "In "Unions" the Magistrate was empowered to raise the sums necessary for maintenance of the local police and for scavenging, for improvement of water supply, and road lighting, the assessment being made by the Panchayet, and the taxes collected by a Tax-collector appointed by the Magistrate".

And "Stations" were formed on the application of two-thirds of the inhabitants, and the Lieutenant Governor then appointed the Magistrate and such number of inhabitants as appeared necessary as Commissioners. The Commissioners could make rules for the appointment of necessary officers, for taxation whether by house assessment, town duties or otherwise, and for defining nuisances and penalties for their breach. They were authorized to carry out all necessary works in accordance with the rules,

In the Municipalities, except in a few cases, (in which the principle of election had been extended to some towns under the provisions of Act II of 1873) the whole body of municipal Commissioners used to be appointed by Government. The number of Commissioners varied from 7 to 30 in first class municipalities, and from 4 to 20 in second class municipalities, in addition to ex-officio members, viz, the Magistrate of the District and of the Sub-Division, and the Medical Officer of the District. The Commissioners were appointed for three years, one-third retiring each year by rotation. The Vice-Chairman was elected by the Commissioners, but the Chairman was appointed by Government. On the petition of at least one-third of the ratepayers, Government had the power to introduce an elective system, by which the whole or any number of commissioners might be elected by the ratepayers. The method of taxation and of realization of taxes, and the powers of the commissioners were practically the same as in the Act III of 1884; but the maintenance of the police force employed within the municipality was a first charge on the municipal fund.

By the Bengal Municipal Act of 1884, "unions" and "stations" ceased to be regarded as municipal bodies,—provision being made for them in the other Local Self Government Act of the period (viz, Act III of 1885),—and the distinction between first and second class municipalities was abolished. The powers of municipal bodies remained practically the same, but the most important change was that in the majority of the municipalities, two-thirds of the Commissioners were to be elected by the ratepayers, and except in a few cases in which Government retained the right of appointment; the Chairman was to be elected by the Commissioners. A noteworthy feature of the Act was that

the municipal Commissioners were relieved of the burden of the police charges.

The conditions for the establishment of a municipality are that at least three-fourths of the adult male population must be chiefly engaged in pursuits other than agriculture, that the number of inhabitants is not less than 3,000, and that the density of population is not less than 1,000 to a square mile. These conditions were first laid down in the consolidating Act of 1876 (Act IV of 1876) and still hold good under the Bengal Municipal Act of 1932 (Act XV of 1932).

Number and Population

With the growth of industries in the districts adjoining Calcutta, a number of municipalities (mostly riparian) were formed to meet the needs of the industrial and middle-class population. The number of municipalities is the largest (26) in the District of the 24 Perganas. Hooghly comes next with ten. There are a few industrial towns in the other parts of the province, such as Asansol and Raniganj in the coal mining area, Narayanganj, the centre of jute trade in Eastern Bengal, Serajganj in Pabna, another important jute centre, Mymensingh, Dacca and the important port of Chittagong. Most of the other municipalities are important district or subdivisional towns. The total number of municipalities was 111 in 1912, and it is 118 now. Of this the majority are in Western Bengal, the number excluding Calcutta and Howrah, being 75 with an average population of nearly 17,000. Howrah has a population of 2,24,873, the next largest town (Bhatpara) has 84,975, and the smallest (Birnagar) 2,341. In Eastern Bengal there are 26 municipalities with an average population of 22,000. The city of Dacca has a population, 1,38,518 the next largest town (Chittagong) has 53,156 and the smallest

(Nalchiti) 1,946. In the plains, districts of Northern Bengal, where there are no large towns, the number of municipalities is only 15, with an average population of 76,000. The population of the largest town (Serajganj) is 32,467 and of the smallest (old Malda) 2,779.

Constitution

The number of Commissioners is fixed by Government for each municipality and varies from nine to thirty. Under the B.M. Act, 1884, municipalities were divided mainly into two categories. All the Commissioners of municipalities included in Schedule I of the Act were appointed by Government. In all other municipalities, as stated before, two-thirds of the Commissioners were elected by the ratepayers and one-third appointed by Government. The proportion of salaried officers of Government appointed as municipal Commissioners could not however exceed one-fourth of the total number of Commissioners elected and appointed.

The Vice-Chairman was elected by the Commissioners, while except in the case of certain specified municipalities (included in Schedule II) in which Government appointed the Chairman, the Commissioners were given the power to elect their Chairman from among their own number: subject to the vote of two-thirds of the Commissioners present at a meeting, they had the option of requesting the Local Government to appoint the Chairman.

For many years, a large proportion of municipal Chairmen elected and appointed, were officials, and the position at the end of 1915 was as follows :—

Elected non-official Chairmen	...	75
Elected official	„ ...	8
Appointed non-official	„ ...	10
Appointed official	„ ...	19

In 1916, Government decided to extend the privilege of electing their Chairmen to 11 municipalities which were included in Schedule II. In 1932, before the new Act came into force, there were only five municipalities in the plains which had Chairmen appointed by Government, and of these, only two were officials.

There was no separate provision for the representation of minorities, or industrial interests or of labour, but their adequate representation was secured by the exercise of Government's power to appoint one-third of the members.

The recent amendment of the Act (Bengal Municipal Act, of 1932) has introduced important changes in the constitution of municipalities.

The elective principle has been introduced in all municipalities and the proportion of elected Commissioners has been increased from two-thirds to three-fourths in ordinary municipalities and to four-fifths in the case of a few important municipalities such as Howrah, Dacca and Chittagong. Only in the case of a municipality newly created and constituted under the B. M. Act, 1932, do the Government reserve the right of appointing all the Commissioners for a period not exceeding one year.

All Chairmen are now elected by the Commissioners, and it is only in the case of failure to elect a Chairman within the prescribed period that Government can intervene and appoint one. The election of Chairmen is no longer subject to the approval of Government. Two other innovations have been introduced, namely—

(i) the provision by rule for the representation of a minority community by reservation of seats for it among those to which Commissioners are to be elected, the number of seats so reserved being in

accordance with the proportion borne by such community to the total population of the municipality according to the latest census; and

(ii) provision for separate representation of industries and of labour employed therein, either by increasing the number of appointed Commissioners, or by constituting separate industrial constituencies for the adequate representation of such industry and of labour on such basis as may appear to the Local Government to be expedient.

Franchise

Under the old Act (Act III of 1884) any adult male person who was resident within the municipality for twelve months and had, during the year immediately preceding the election either paid not less than Rs. 1-8-0 (Rs. 3/- in Howrah) in rates or taxes, or paid or been assessed to income-tax, or paid not less than Rs. 20/- as rent, or possessed certain educational or professional qualifications was entitled to a vote. No person could stand for election unless he was himself entitled to vote.

The new Act has considerably extended the franchise. For the first time women have been allowed to vote and stand for election as Commissioners. The payment of any sum in respect of municipal rates now qualifies for a vote, and the Local Government has power to fix and modify the minimum amount of "fees" and "taxes" the payment of which, (except the cart registration fee) also qualifies for a vote. The educational franchise has also been considerably lowered, and any person living in a holding in respect of which municipal rates have been paid, who has passed the matriculation examination or any other equivalent examination is now entitled to be a voter. On the other hand, under the new

Act, payment of rent does not qualify for a vote.

In 1927, the proportion of voters to the general population in municipalities outside Calcutta was found to be 8.1 per cent. A considerably larger proportion of the inhabitants must have been enfranchised under the new Act.

Elections and Election Disputes

For the purpose of election the municipalities are divided into wards; and voting is by ballot. Elections are held on the basis of joint electorates, with reservation of seats, if any, for a minority community. When seats are reserved for a minority community, such seats are allotted either to some existing ward or wards, or a special ward or wards, formed by a grouping of the existing wards.

The electoral roll is now prepared by a committee consisting of the Chairman and two Commissioners.

Detailed provisions have been made in the new enactment against the commission of corrupt practices during the course of the election, and the right of civil courts to interfere in elections or to delay the formation of municipal boards by the issue of injunctions has been definitely barred. A special procedure for the prompt disposal of election disputes has been prescribed. Any dispute arising out of the election of a Chairman or Vice-Chairman is now referred to the Local Government, whose decision is final.

Tenure of Commissioners

The tenure of the office of a Commissioner, whether appointed or elected, was for three years. The tenure has, under the new Act, been extended to four years. It includes any period which may elapse between the expiry of the

period and the date of the first meeting of a new body of Commissioners.

A Commissioner vacates his office if he does not take an oath of allegiance to the Crown within three months of the date on which his term of office commences. An elected Commissioner is liable to be removed by the Local Government on the ground of misconduct in the discharge of his duties, if his removal is recommended by a resolution of the Commissioners passed at a special meeting called for the purpose and supported by the votes of not less than two-thirds of the whole number of Commissioners. In certain circumstances the Local Government may *suo motu* remove any Commissioner. In either case, before a Commissioner can be

removed, he must be given an opportunity of being heard.

Tenure of Chairman and Vice-Chairman

An elected Chairman or Vice-Chairman holds office for four years from the date of his election. An appointed Chairman holds office for such period not exceeding four years as the Local Government may determine.

An appointed Chairman may be removed by Government at any time. An elected Chairman or Vice-Chairman is liable to be removed by a resolution of the Commissioners in favour of which not less than two-thirds of the whole number of Commissioners have voted at a specially convened meeting.

(To be continued)



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When the Queen Loved

Ry Miss P. HANNA, M. A.

In these days of doubt and divorce, of atheism and Bolshevism, we fail to understand the full significance of the purity of love of a queen who wept all her life for the loss of her dear husband.

Over 2000 years Queen Artemisia had proclaimed to generations and generations of humanity her intense love for her husband, King Mausolos. About 300 years before Christ, there reigned in Caria, a country in Asia Minor, a King named Mausolos. Although very little is known about him, it has been said that he was a very good and wise ruler of his country. He was very much devoted to his wife, Queen Artemisia, whose intense love for her husband has found expression in one of the most wonderful monuments of the world. The early death of the king plunged his wife into a sea of sorrow. Although she continued to rule the country after his death, she became so sad that she was unable to do anything but weep over the loss of her dear husband, in whose daily companionship she had been exceedingly happy. As a token of her intense love for her husband, she decided to devote the rest of her days and all her wealth and energy to the erection of a monument in his memory.

Artemisia wanted something extraordinary that would give a fitting outward expression for her great love. For this purpose she called to her court the best architects and sculptors from all parts of the world and commanded them to design a most wonderful and beautiful monument, without the least care for the money or labour that will be required in order to carry out their plans.

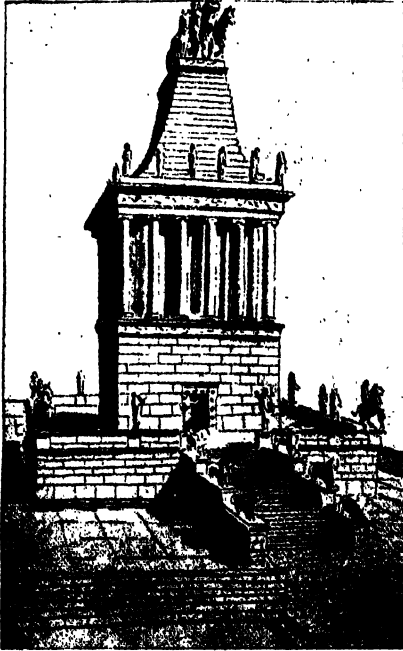


King Mausolos and Queen Artemisia

When the design was completed, the queen chose the middle of a wide street in the centre of the city of Halicarnassus as the site for the monument. Four of the best known artists of the day undertook to do each side of the memorial—Bryaxis working on the North side, Timotheus on the South, Leochares on the West and the great Scopas on the East.

These artists worked for years and the Queen watched its progress with the greatest interest. Unfortunately she did not live to see the work completed. But

the great artists continued the work until they had entirely carried out their magnificent ideas. It was so beautiful that the monument was considered as one of the wonders of the world.



The monument erected in memory of Mausolos by his sorrowful Queen

[It is one of the Seven Wonders of the World]

Although there remain now but broken pieces of this fine structure, we know of the original design from the writings of Vitruvius, a Roman architect

and from those of Pliny, the historian. This monument rose to a height of 140 feet from the ground and its greatest circumference was 460 feet. It was divided into five principal parts.

At its bottom was a basement made of blocks of greenstone covered over with marble, with groups of statues all around, and in the very middle of this chamber the body of the King was laid, after which a huge stone was put over the entrance to keep away thieves. Over this was built an enclosure which had thirty-six columns, between each of which a statue was placed. A splendid frieze, which was coloured in red and blue, and described combats between the Greeks and the Amazons, those women warriors who fought so fearlessly, crowned these columns. A pyramid, consisting of twenty-four steps, came above the colonnade and this led up to the pedestal. Ancient writers have remarked on the clever arrangement of these steps, for they have the effect of being suspended in mid-air.

Some of the treasures of the tomb of Mausolos are in the British Museum. But the memory of this magnificent monument built by a broken hearted Queen will not perish. "Mausoleum" itself has come to mean a tomb of very great size and beauty erected as a memorial.

How did Trams get their name ?

A man named Outram was the first to suggest that wheeled vehicles might be made to move along more easily if smooth tracks were laid down for them. The lines or tracks so laid were known as the Outram Way, later shortened to tram-way.

Who invented figures ?

It is believed that the figures were originally invented by Indians. The Romans adopted it and taught it to all countries they conquered. The Roman numbers, were built up by a combination of the seven letters: M, D, C, L, X, V, I. Thus 1935 would be MCMXXXV. But after the Crusades the European countries found a less complicated system adopted by the Arabs from the Indians and since then this system has gradually come into universal use.

John Masefield*

By AMAL KANTI MAJUMDAR, M.A., B.L.

The coming of the Georgians has ushered in a new age for English Literature. This age may be described as an age of interrogation and experiment. Almost every form of literature—the poetry, the drama and the novel has undergone a change. Whether this change is for the better or for the worse time alone will show. Victorian ideals lie shattered and broken under the pressure of Georgian writers. The stream of poetry too, has taken a new course. Though poetry still derives its inspiration from almost the same sources yet in its mood and atmosphere it has travelled far from the world of Victorian decency and decorum. Three things, Socialism, Imperialism and the Great War, have given birth to a good deal of new kind of poetry. Robert Bridges, though he belonged to the Victorian period, lived under the shadow of the Victorian world. He was more inclined to abandon himself to the graceful ease and dignity of classicism. He was succeeded by John Masefield as Poet-Laureate in 1930.

In the realm of Georgian poetry the figure of John Masefield stands out most prominently. He is more than a poet—a novelist, a playwright and a critic. He has touched every form of literature with power and grace. But it is his poetry which is especially read. He has no academic learning to be proud of. But his prose-works including his criticism show the range and the extent of his studies. Moreover, he has been greatly influenced by the thought-currents of his



John Masefield

own time. The life of Masefield is interesting enough. It helps us very much in understanding the nature and quality of his poetry, which is based on varied experiences gathered from the obscure corners of human life. He was born at Eedbury in 1874. Son of a Solicitor he went from King's School, Warwick, to the Conway Training Ship. As a young-man he grew weary of life and served a

* An appreciation of his poetry

time at sea before the mast. He had at the time neither friends nor money. Necessity for bread drove him in to many adventurous episodes. He joined the White Star Liner as 6th officer but gave up the sea on reaching America. For a short spell he was poet-boy in a New York dinking den. Some of his narrative poems reflect the bitter experience of his New York days. In 1911 he was given a warm reception by his many New York admirers.

What gives Masfield a prominent place in the poetry of to-day is a vein of sturdy realism that runs through all his poems. Masfield does not deal with romantic heroes and heroines but with workers, sailors and farmers. In other words his sympathy is on the side of those people who earn their daily bread by the sweat of their brow. Thus in his poetry there is no room for princes and prelates, lords and ladies. In the poetical preface to his "Salt Water Ballads" (1902) he expresses in glowing words his poetical mission. "The Everlasting Mercy," "The Window in the Bye-Street" and the "Daffodil Fields" are marked by an intense feeling for the humble life of the common folk. "The Everlasting Mercy" strikes a new note in modern poetry. It reveals the longings of a confirmed drunkard for divine love and mercy. The transformation of Saul Kane is brought about by a Quaker-lady who "allured him to brighter worlds and led the way". It opens to our gaze a new "vision of life."

"The Daffodil Fields" is a pathetic-tale of love lurking in the lives of rustic people. Rye-meadows Farmhouse and its delightful surroundings, the death of its master Nicholas Gray and his intense longings for his absent son, the depth and breadth of Mary's love and the fight between Lion and Michael for the possession of Mary's heart—all these have

been depicted with wonderful power and vividness. Full of sweet human pathos, the poem abounds in minute details of rural life, the vast, expansive sky, the low hills of grass, and the murmuring brook babbling away the self-same song :—

So the night passed ; the noisy wind
went down,

The half-burnt moon her starry track-
way rode

* * * *

And down the valley, with little
clucks and trills

The dancing waters danced by
dancing daffodils.

Masfield derives much of his inspiration from the sea. "The Salt-Water Ballads" and "Dauber" indicate the extent to which he was influenced by the sea and sea-life. "Dauber" deals with the fate of a young artist who went to sea as a sailor before the mast. The poem is filled with the witchery and wonder, the beauty and the sorrow of the sea in all its mood. "It is" says Hamilton "a soul's confession—an acceptance of life on life's terms." "The Salt-Water Ballads" is the purest Kipling slightly exaggerated and embroidered with quaintness." It is couched in the most technical language. "Reynard the Fox" (1919) gives us an insight into another aspect of his poetry viz, his love of open-air life. It is a glorification of English country side with its fields and pools and jolly love of sport. The poem is written in a terse rugged language and the reader is at once reminded of Chaucer, "the first warbler" when he comes across a series of character sketches even from the very outset. But at times it is decked out with beautiful imageries which shine like so many bright gems.

"Lellingdon Downs" (1917) which consists of sixty poems, discloses the

intellectuality that has crept into his poetry. Some of the sonnets contained in this volume deal with the nature of human life and the human soul. The first poem begins with the lines :—

So I have known this life
These beads of coloured days
This self the string—
What is this thing ?

Masefield is essentially a poet of real life. If we go to him for pleasant things we are sure to be disappointed. His poetry gives us lurid pictures of human poverty and degradation powerfully

portrayed against a back ground of nature. "Sea Fever" which expresses his longings for the sea is a genuine lyric. With the possible exception of Joseph Conrad he is the greatest living artist of the sea. "Tewkesbury Road" is a fine expression of his vagabond spirit. Masefield's claim to fame rests mainly on his longer narrative poems. "The Everlasting Mercy" is his greatest triumph. It will find a place in the list of the best English poems. What position Masefield will finally occupy in the roll of English poets may be difficult here and now to determine. Time after all is the best critic.

—:0:—

ABYSSINIA

By J. C. R. ALLEN

The Italo-Abyssinian dispute is taxing the brains of statesmen all over the world. It is probable that Italy's action might cause a second world conflagration.

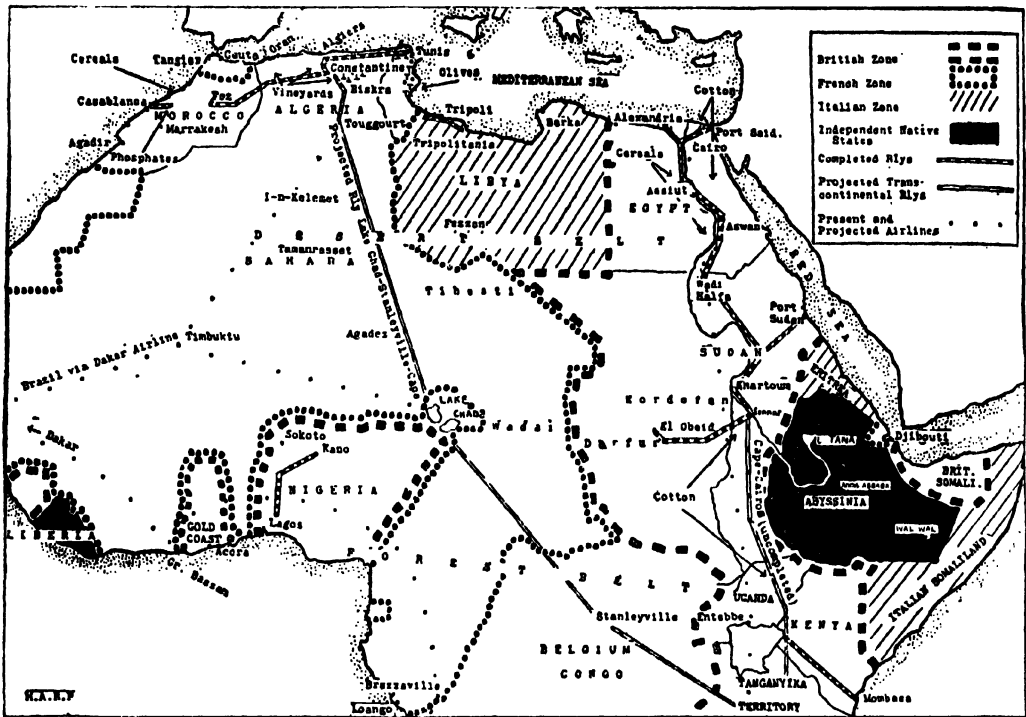
"Why should Italy wage a war against Abyssinia and where on earth is it" is the question that the ordinary man in Europe, India and the far East asks. Little do people know about this country in East Africa. Fifteen millions, is the guessed estimate of the population of Abyssinia—or rather Ethiopia as its inhabitants prefer it to be called. Abyssinia is the only Native State of Africa which has been able to retain its independence. It is a marvellously beautiful country with a very healthy climate. Physically the Abyssinian is a fine type—tall and well built and probably the most intelligent of the African natives, but arrogant and proud. The present ruler of Ethiopia is King Ras Tafari Selassi I

"King of Kings, Conquering Lion of Judah, Elect of God and Emperor of Abyssinia."

Abyssinian independence has been recognised by the European powers and she is a member of the League of Nations.



Ras Tafari, Emperor of Ethiopia



[Review of Reviews London]

Italy and Abyssinia in Africa



An Abyssinian Town—Sokota in Lasta, Northern Abyssinia

ABYSSINIA

Most of the Abyssinians are Christians who belong to the various denominations. Some belong to the Catholic Church and others to the Abyssinian Church. The language of Abyssinia is the Hematic language also called Cushitic.

The majority of the people live in small huts with mud walls and thatched roofs. There are very few roads except in and just outside of the few towns. People go from one place to another either on horses, mules or donkeys. There is only one railroad in the whole of Abyssinia. It runs for 300 miles—from the sea level at Djibouti, the port of French Somaliland, up 8,300 feet to Addis Ababa, the Capital town.

The Abyssinian wears three garments—all three white. A shirt, pyjama trousers, tight below the knee, and a "shama"—a shawl about 3 yards long made of woven cotton which looks like muslin. He throws this over his shoulders and it falls in beautiful folds and is more artistic than useful.



In Abyssinia plaintiff and defendant in a law suit are chained together to give them a chance of settling the dispute out of court.



A Muslim boy of Abyssinia

A man's status is determined according to the number of servants following him when he goes out riding or walking. It is considered low class for any one to walk alone, more especially for a woman.

The Ethiopians eat raw meat, in consequence of which most of them suffer from tape worm. Their women are better covered than men and they eat less raw meat. They have fine features and are good-looking. They too prefer white dress to coloured ones.

Food products of the country are amazingly cheap. An ox can be bought alive for 8 to 10 rupees and a live sheep for a few annas. Eggs and chickens are also in plenty. But there is no fish or very poor fish and only poor vegetables and very little fruit.

Life in Addis Abbaba is not so primitive as is imagined. There are magnifi-

cent motor cars and some good buildings too. The Abyssinian is a good fighter and it is to Abyssinia's credit that she had on a former occasion defeated the Italians at Adowa. Despite his ancient lineage the Abyssinian has remained uncultured and there are neither arts nor crafts to mark the development of this land, over which Europe seems to plunge into a disastrous war.



A typical Abyssinian boy



A typical Abyssinian man

RENUNCIATION

By D. W. H.

When I am done with wordly things that blind me
Like a swift light that flashes and is gone,
Deep in a forest the long, slow years will find me
Waiting for the twilight, listening for dawn.

I shall have time to see a fern uncurling
Its emerald fingers like a child asleep;
To watch gold fireflies, gypsy-hearted, swirling
In beauty that the night alone may reap.

I shall have time to hear the scarlet sobbing
Of shattered roses on a frosted bough;
To hear the breath of early Autumn throbbing
In every grass I trample lightly now.

Then shall I know, and let my heart run over
With secrets that shall open like a flower,
And I will lie in deep sweet-scented clover
And count the shining minutes of each hour.

Youth Must Learn to Lead

By K. POTHAN THOMAS

Youth of today, you are to be the leaders of tomorrow. The country is ready to accept your leadership, and therefore prepare yourself for it. India needs more than anything else leaders—both men and women—of courage and character in every walk of life and in every sphere of activity.

Leadership has been an important factor in human history and it is obviously so today. Much good can come out of a correct leadership, but it is also capable of incalculable harm in the hands of wrong persons. There is a natural instinct for leadership which we could easily note even in young children. In play grounds we often see boys waiting for some one to take the first step. This instinct we see in the grown-ups too. Certainly leadership is a natural phenomenon in human life and a very important one. The instinct of leading and following are deep-rooted in the very nature of man. This natural instinct must be developed early enough on right lines and then we will have the perfect leader.

There are two kinds of leadership viz, *personal* and *institutional*. Institutional leaders are those who are recognised as such by virtue of their office. A king, a bishop, a mayor, a principal or a headmaster can rightly be called an 'institutional leader'. In these cases society obeys and respects the institution rather than the individual who occupies the post. It is the office that carries the

weight more than the man who occupies it. But if the institutional head is himself a natural leader, then the society derives much good out of his leadership. In many instances some of these institutional heads have to force their way up from among the masses. But in others, they are hereditary. Sometimes even a man of mediocre personality can exercise a big influence if he occupies a well-recognised institutional leadership. History also records instances of the great harm done to nations and societies by some of the institutional leaders who were quite unsuited to their position.

The best living example of an institutional head who is also a natural leader is His Majesty King George V. The Throne of England commands a very great influence today because it is occupied by a man who has in himself all the essential qualities of a natural leader.

But where the office is filled by appointment or election, only those men are selected who show signs of the qualities of leadership. Therefore, even for those persons who are born to hold offices of dignity and honour it is necessary to have a training in leadership.

Next we come to the most important form of leadership—personal. These kind of leaders must possess extraordinary personal abilities. They must be capable of inspiring confidence and devotion in their followers. Caesar, Napoleon, Lenin,

Mussolini, Hitler and Gandhi are all men of dominant personality, who have a gift of authority. They beckon and others follow. The leader needs to be self-assertive, swift in decision and must be ready to shoulder responsibility. Very often a leader of this type could not see both sides of a question. Intellectual ability is not a very essential requirement for a leader of this type. But he must be a man who could inspire his followers to do what he says. That is only possible if he is capable of conveying his convictions to his followers. The best leader is the one who appeals not only to the emotions but to the mind also. He must reason with those who differ from him.

Leadership is not confined to the political world alone. You find it in almost all spheres of human activity. In the religious and social world leaders have worked out miracles.

Personal leadership in most cases brings the leader to the forefront and he achieves office.

Since leadership is so important to the human race, it is desirable that we should give opportunity for leadership to our young men and women. More than any other country in the world India requires a large number of men and women with the gift of leadership. In our society authority is most often bound up with caste and privilege and as such no scope is given to the majority of men, and hence much good potential leadership is often lost. At present, there is a move in this country to abolish the artificial restrictions and barriers that stand in the way of the progress of the nation. But, that is not enough. We should give positive opportunity to our youth. Schools, colleges, municipalities and legislatures, all require men and women with capacity for leadership. There are other

innumerable associations and voluntary organisations that require proper leaders.

The healthy life of the community necessitates good leadership as well as loyal following. The standard of a community can more or less be judged by the standard of its leaders. Therefore it is highly necessary that there should be strong men of character to lead us and thus guide the onward march of the nation.

The leader is always a man of the people and for the people. Therefore, he is a man who dedicates himself for the good of his fellow-beings. Thus service and self-sacrifice are the foundation-stones on which good leadership rests. Every youth ought to be given the opportunity to train himself as a leader thereby imbibing those good qualities of service and self-sacrifice. It would make him self-reliant and self-confident and above all fire him with ambition.

Today a good deal of potential leadership is either not recognised or is rejected. The principle of self-leadership must be inculcated in every young man and woman early in life. It will not only lead to formation of character and individual success in life but it will be the greatest asset for the nation.

The Modern Student League is an attempt to awaken the dormant qualities of leadership in the youth by providing the possibility of a practical training in leadership. Youth must be lead by youth. There is probably nothing so educational as the consciousness of a duty and a responsibility however small these may be. It awakens in every boy and girl a feeling of social responsibility and a desire to live for the good of the community. Self-sacrifice and service will be their ideals and while learning to control others they will learn to control themselves.

Mass Education Movement in China

A LESSON FOR INDIA

Many of the readers of this magazine may be interested to know of the stupendous effort that China is making to force her way to the front rank among the modern nations. The Chinese are working very hard to improve their country, concentrating largely on improving com-

cannot get at these people. Therefore, a movement was started to spread education in the villages.

The credit of this great Mass Education Movement in China should go to Dr. James Yen. He for the first time



A Chinese monk with his rosary

A Chinese coolie with a bowl of rice

munications, building up village life and above all spreading education among the masses.

In China the majority of the people live on agriculture, in the villages, and the different parts of the country are terribly cut off from each other. As such the splendid new Chinese universities

realised that most of the books that had been written for the Chinese people had been written in a special literary language which ordinary people could hardly understand. Moreover, the people of different parts of China talk quite different languages. A man from the north and a man from the south could not understand each other. But, since the

Chinese writing stands for ideas rather than for sounds all could read the same writing. So it was difficult to give up characters and take to a phonetic system. Add to it there was another difficulty as there are some 40,000 characters. It was the greatest achievement of Dr. Yen and his helpers to choose about 2000 characters. They have published already more than 300 Readers, on all kinds of subjects and each one of them is not to cost more than half an anna.

In every village the organisation manages to find somebody who can read and write or who will learn to do so, and he becomes the teacher of the rest. During winter when work on the fields is slack, the teacher (of course a voluntary worker) gathers round him the village children and even old men and women and teaches them to read and write. It has been found that after a second winter's course most of the students learn to read. Some one in the village will offer a small room or a hut for these students. Some one else will give a little oil for lighting it. They borrow or make a few rough benches. The people gather in these places in the nights or when without work. There you have the simple village school of the people. The popularity of this system of village education may easily be gathered from the fact that over ten millions of the Readers have been sold in a short time.

Teaching the villagers to read and write is not the only programme of the Mass Education Movement. In every village attempts are being made to start co-operative stores, and social service organisations. Young girls and old women form themselves into women's associations and are doing regular propaganda against gambling and opium smoking. They also collect money for national and social work. To celebrate



Chinese students in London listening to a lecture at China House

the use of the Western Calendar instead of the old Chinese way of reckoning time they have a great festival on New Year's Eve.

Agricultural education is another important item in this movement. The Chinese are very good farmers but they suffer terribly from worn-out stocks and old fashioned tools. They are most conservative too. But, now in every village people are taught about agricultural improvements and experimental centres are opened to try better kind of seeds or new breeds of fowls or pigs.

The most important work is the health work. There are only very few scientifically trained doctors in China and the difficulties of going from one village to another stand in the way of getting proper medical aid for the people. So the Mass Education Movement insists on its scholars to undertake a very elementary health service. They choose one of their number who goes for a fortnight's training in such simple but important matters as the treatment of sore eyes, first aid for simple wounds, vaccination, the protection of well from surface drainage and so on. One of his main duties is also to see that more serious

cases go to the nearest Health Centre for proper treatment by a doctor. The health workers are also keeping a record of births and deaths in the villages. For this work they get no payment beyond some presents at Christmas.

The Mass Education Movement has already produced much tangible results in Chinese Villages. What India needs at the present moment is educational and social work in the villages. The text books for the young students are very costly in this country. Government and



A fashionable young Chinese lady in her riding costume



Anna May Wong, the famous Chinese film star

the leaders must join hands in producing and distributing books in the villages and organising village schools, night schools and health centres. The educated young men and women of India can do a good amount of service to the country by organising night schools and health lectures. Women's associations have to be formed in villages and small towns to combat the existing evils in our society as child marriage, purdah and drinking. If not to the West let us at least turn to the East and learn what they are doing to save their country.

Indian and Foreign Periodicals

Abyssinia

In an interesting article entitled **ABYSSINIA—The League on Trial—The Review of Reviews**, London, observes :—

"If Signor Mussolini is driven by the exigencies of the Italian internal situation to seek spectacular victories against a weaker foe, the remedy lies to our hands. We hold the key to the Red Sea. Our legal position with regard to the closure of the Suez Canal is doubtful. Its statutes say no word of warships, declaring it to be open to all ships of all nations, and in 1904 Russian warships used it on their way to fight Great Britain's Japanese allies. But whether our highest moral sanction be the Covenant of the League or national interest, it is clear that insistence on the juridical position of the Suez Canal can be nothing more than a legal quibble at best, and a cowardly evasion at worst. We may be sure that Asia and Africa are watching the situation carefully. They know that Great Britain has taken a firm diplomatic attitude towards Italy. If she then allows the Italian dictator to work his will on an independent Oriental country, they can come to only one conclusion that Great Britain is afraid. The bearing of such a judgment on our Oriental possessions needs no comment.

A firm stand against war at Geneva might drive Italy out of the League. Many regard that as sufficient grounds for inaction. But the League must take the risk of losing recalcitrant members, and there is every reason to suppose that a victory for peace in this matter would strengthen the prestige and power of the League enormously, quite irrespective of the attitude of Italy. Italy's

membership has not been conspicuously valuable in the past. The price we must pay for keeping her at Geneva may well be too high."

The School As An Agency in Rural Uplift

J. M. Kumarappa, writes in *The Modern Review*, for August, : —

"It will interest our readers to note that neither among Federal educational officers nor among teachers does one notice much concern regarding the elimination of illiteracy, a matter so absorbing in our own country. Instruction on the fundamentals is, of course necessary in the rural schools for children and for the adults who desired it in and out of school hours. Nevertheless, they seem to consider the elimination of illiteracy at the present stage as more or less incidental to the main purpose. But adult education has a special meaning in Mexico. From the beginning of this movement, it was recognized that if the school concerned itself only with children, then it would not realize its ends in as much as an inert community would soon undermine what the school might do for the children. For, the child on his return from school would naturally adopt himself to the low standards of his unchanging environment. So the school had to provide for the uplift and enlightenment of the adult also. To change the social and economic life of the adults of the community, night sessions are held in all rural schools. Instruction here is not of the conventional type. The Night school is, in fact, a meeting place for the men and women folk. They meet there, talk and sing, listen to talks on their country and

other countries ; they discuss matters of common interest, local problems, health campaigns, community projects. The teacher provides them entertainment, discusses methods of improving their social and economic conditions and ways of preserving the cultural traditions of the people. Thus along with the education of the children, they carry on a programme of adult education to broaden their outlook and stimulate their interest in community improvement."

The Santiniketan School of Art

Benode Mukherjee, writes in 'The Visva-Bharati Quarterly :—

"What is known as the Neo-Bengal or Tagore School of Modern Art has undergone considerable change in the course of the last few years. This change is so directly related to Rabindranath's institution at Santiniketan, in particular to the Arts Section of that institution, that it is not possible to discuss the Art of Modern Bengal to-day without constantly referring to that centre of art-activity.

This new change, however, for which Santiniketan is to be held chiefly responsible, has not been either arbitrary or eccentric. It is, itself to be traced to the earliest tradition of the Renaissance Movement in Indian Art, and has therefore to be understood in relation to that tradition.

Broadly speaking, it might be maintained that while the earlier group of artists led by Abanindranath Tagore looked for their inspiration chiefly to Mythology, History and ancient and contemporary literature, the impulses to the later group of artists have come from a different source.

The modern art movements in India may be said to have been inaugurated by the late E. B. Havell. Although this movement was intended to be primarily aesthetic, it could not help being nationalistic, in as much as a conscious and deliberate attempt had to be made to revivify Indian tradition. It was through the writings of that great Englishman that we were made aware of the vast

significance of the Indian art and its ideal. And although Havell's own ideal of art got mixed up with the new vision he held up before Indians, the valuable service he rendered in releasing the art of our country from its caves and its museums was such that no Indian artist can be too grateful to him. But Havell, in explaining the ideal and the aesthetic enjoyment of this art, had necessarily to take the help of Indian religion and literature. It was this necessity ideological rather than aesthetic—that explains the influence of literature on the pioneer group of our artists.

The pioneer genius who gave form, shape and character to this new ideal was Abanindranath Tagore. Even before Abanindranath came under the influence of Havell's guidance, his mind had been nourished in the atmosphere of the literary renaissance which had already swept over Bengal. In fact, the lyrical element in his art is to be traced to this influence. It was Abanindranath who first created the taste for our Indian Art. But, although undoubted master of its technique, he created through art what he felt through literature ; so that the new art came to have a definite bias. This sort of interpretation of the ideal came in later times to stand as an obstacle. To Indians the ideal appeared as a mystic one. And the appeal to the past that it implied evoked an emotional response in them in which the aesthetic significance of the art (which Abanindranath had successfully cherished in his own art) was likely to be lost. In any case it was dangerous to attach art to a movement that was, in its nature, popular. Those were the days of the Swadeshi Movement when a definite patriotic complex was created in the minds of the people so that everything that could be called genuinely Indian came to possess a psychological value, not necessarily proportionate to its aesthetic significance. The movement launched by Havell and Abanindranath was easily carried along to success on the waves of this patriotic fervour. If we go through the discussions which the protagonists and critics of this art-revival had at that time, we can learn in what light this new movement was welcomed."

Our Educated Unemployed

Rev. T. N. Siqueira, S. J., writes in The New Review for August :—

"To prove that unemployment does exist among the educated in India would be to imitate the parson who in a Christmas sermon laboured to prove with many texts from the Fathers of the Church that Christmas was a season not for grief but for rejoicing. It is difficult to obtain correct figures; but we shall probably not be far wrong in saying that more than a million graduates who are able and willing to work are unemployed in India to-day. There are hundreds of applicants for every vacancy that occurs in any department of Government. One is chosen; the others proceed to knock at the next door...

But what is more important than the fact of unemployment is its *cause*. It is a mistake to put it all down to the present depression. For the direct effect of the depression has been to throw industrial workers out of work, and India has very few large industries. Europe and America, and those countries of Europe especially which are mainly industrial, have a far greater proportion of unemployed *workmen* than India. Why has India more *educated* unemployed? The hope of obtaining employment in Government service, the rush of people of moderate means from the country to the town because an agricultural life no longer satisfies their needs, the inability of industry to absorb those who are trained to it, the fewness of posts suited to the educated,—all these causes have been peculiar to India and have combined with world-wide factors to make the problem more acute here than anywhere else. Of these the most important cause is probably the general movement of Indian life from the country to the town which was due to the increase of population and the want of a corresponding increase in the means of subsistence in an essentially agricultural society. How often does it not happen that of a family which lived on its few acres of land one son alone now remains to look after them and all the others have migrated to the nearest town there to be educated and later

on employed in an office or on a railway? With the continuance of Vedic methods of cultivating and manuring the soil, the income from land has become far too meagre for an increasing population; the standard of life risen through the introduction of improved communications and Western inventions, without a corresponding rise in income.

* * * *

Restriction of entrance to the university is, therefore, not a cure. Neither is an arbitrary raising of fees less unjust so long as the expenses of the management remain the same. An absolute restriction of the number of students to be admitted to the university—technically called the *numerus clausus*—has, therefore, been suggested. This restriction has been made in Germany by a law which orders each university to admit only a certain number to its courses. Thus between 1930 and 1934 the number of undergraduates in Germany fell from 30,000 to 15,979 and in 1934 only 40.37 per cent of those who were 'eligible' were allowed to enter the university. The German Government has also made one year's military service or work in a Concentration camp a condition for admission to university degrees.

Well-intentioned educationists, who are conscious of the poor physique and the lack of practical knowledge of the Indian student, have advocated a *numerus clausus* of another kind for India. They want a year or two of military training in the University Training Corps or of practical training in village uplift or in manual work like carpentry, spinning, and weaving, and elementary engineering, to be made compulsory on all those who wish to enter a university, so that, while the number of graduates will be kept down and their usefulness to society increased, there will not be so many of them who must either be clerks or starve.

A change of outlook, therefore, is the fundamental need of India to-day. She has gone her traditional way from the days of the vedas down to our own time, without adapting herself to changing circumstances, bowing

low before every blast 'in patient, deep disdain' submerged by every invader, conquered, exploited, yet somehow surviving...Now she has come to the parting of the ways. She can no longer solve all her problems by 'plunging in thought'. Is she, as Sir C.V. Raman asks, to live as a nation, or to die? If to live, how?

The answer to this question is also the solution of the problem of unemployment. But it is much more difficult and complicated than would appear from the sleek and off-hand pronouncements of popular lecturers. One promises his hearers that Swaraj is the magic herb that will cure unemployment by its very touch. Another assures his audience that India should be industrialized if she would live. A third proscribes a return to the simplicity of the golden past when a few paternal acres were enough for a whole joint family to live on. All these are partial cures. India is now in a dilemma; if she remains agricultural, she cannot keep pace with the rest of the world; if she becomes an industrial country, she will have no market for her goods unless her own standard of living is considerably raised. India is too westernized to-day to be satisfied with the *ancien regime*; but, on the other hand, she can never be a fully industrial country like England or Japan, not that resources are lacking, but because there is no demand for the industrial products which she would have to export in exchange for foreign machinery and capital.

* * * *

No thoughtful man, therefore, holds that there has been an 'over-production' of gradu-

ates in India. There can never be too many of them. To quote Dr. Gilbert Fowler again, 'the graduates of India are the true wealth of India'. The League of Nations Committee, too, of which we have already spoken, is opposed to a reduction of their number. But every well-wisher of India desires a change in their quality. There is too much sameness in them. A greater variety would be a gain to the country and a substantial solvent of unemployment. For if they were from the very beginning of their school career given a taste for manual work, a number of them would find other professions more suited to their talents, and all of them would acquire a greater sense of self-help and dignity of manual labour, so that there would not be so much crowding of the same official careers as there is now. Sir Mirza Ismail makes the same suggestion: 'What is wanted is a comprehensive, well thought-out, and graded scheme of vocational education. The young must be diverted after every stage of general education—primary, middle and high school—from pursuing the straight path that leads to the university into the parallel paths of vocational training. This vocational training may be different in country schools and town schools, and in various districts, according to the different surroundings in which the pupils live and into which they will soon be absorbed. In Bengal, for instance, they may be taught jute and iron manufacture, in Bihar the mining industry, in Coimbatore the ground-nut industry, in Malabar the industries connected with the coco-nut, in Central India the sugar industry, in Bombay the cotton industry.

"Great ambition is the passion of a great character. He who is endowed with it may perform either very great actions or very bad ones; all depends upon the principles which direct him". Napoleon Bonaparte.

Book Reviews

WARREN HASTINGS

By MERVYN DAVIES

(*Nicholson and Watson. 25s*)

Warren Hastings, the first Governor-General of Bengal is perhaps the most controversial figure in all history. Mr. Davies in this new biography aims to give a new interpretation to Hasting's contribution. 'Perhaps the greatest service Hastings rendered India', he justly observes, 'was in giving the first impetus to a new outlook on the part of the British rulers towards the country they governed. He did this, not by tightening the grip of Britain upon her, but by sublimating the early sordidness of that grip'. Britain and India alike are indebted to Hastings. 'The wealth of India was poisoning the stream of English life.... Unchecked greed threatened to destroy both the victim and oppressor. Britain was saved when Hastings attacked the evil at its source. To India likewise he was a benefactor because he saved its civilisation from a state of collapse'.

Equally with Edmund Burke, Hastings was an expression of the growing humanitarian spirit of the age. To Burke, however, 'the Hindus were a backward race', while Hastings held 'that the institutions of the East were as much entitled to respect as those of the West'.

E. M. J.

THOMAS MORE

By PROFESSOR R. W. CHAMBERS

(*Cape 12s. 6d.*)

The subject matter of this book is one of the most striking figures in English History. Thomas More has been canonized recently. Professor Chambers in this book gives the political changes of the early Tudors and of the revolution in the economic life of the country. In the encroachment on the rights of the peasants St. Thomas More sympathised with them and the pages of *Utopia* were his answer to the rulers. There is no doubt that this book is a store house of learning and wit.

GOPAL KRISHNA GOKHALE

By E. L. TURNBUL

and

H. G. D. TURNBULL.

(*V. Sundra Iyer & Sons Trichoor, As. 14.*)

This is a biography of the Great Indian patriot Gopal Krishna Gokhale. It is written in simple English for the students in the junior classes. The authors seem to have had opportunities of knowing Gokhale personally. Herein lies the great charm of the book. Such books are highly useful to give the rising generation some knowledge of the great men and women of our country. The

book has been made more charming with a forward by the Rt. Hon'ble V. S. Srinivasa Sastri. It is a book that every young boy should read.

THE NEW REVIEW

(EDITED By REV. M. LEDRUS, S. J.)

(Macmillan & Co. Calcutta, Yearly subscription

Rs. 12/- Single copy Re. 1/-)

The August number of this new

journal contains very interesting and informative articles written by eminent men. The New Review has been in existence from the beginning of this year and within so short a time it has established a position for itself among the monthlies of this country. The variety of topics and its interesting presentation make it a pleasure to read it. This journal aims at appreciating all that is good and beautiful in the Indian culture. We wish it a long and useful career.

A Book That Every Educated Youth Should Possess

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INDIA TO-DAY

By K. POTHAN THOMAS, EDITOR OF THIS MAGAZINE

This book is specially written for the student community. It depicts in clear and simple english, Indian life in the Provinces, States and among the different communities so as to give the young reader a general idea about the present condition of our motherland. There will be several attractive illustrations also.

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Notes and Comments

The Student Body

It would be interesting to know the attitude of the students in those places where communal fights take place. As far as it goes it is natural for a son to join his father's side. But on such occasions do the students take sides and fight against one another?

When communal and caste conflicts come the students probably break up into sections representing their interests at home, ignoring their class interests as members of the student body. If such things happen within the walls of schools and colleges, then we are well nigh on our way to destruction. It is not surprising that the idea of a national brotherhood has not as yet made much headway on Indian College campuses. It is true that the modern students hate communal and caste prejudices, but have they formed themselves into a powerful body to stand against this national catastrophe? Is there a student class in India and if such a class actually exists, does it possess sufficient unity and strength to combine in opposition against communal or caste fights?

Radical organisations and secret propagandists are regularly knocking at the doors of our academic institutions. It is the duty not only of educational authorities but even of the students themselves to stand against these subtle forces. Exploitation of the student community is the real danger to-day. It

is for the students themselves to realise the great danger caused to individuals as well as to the nation and above all to the student body, by their active participation in undesirable activities. But they have not thought the subject through far enough to discover why the possibility of such exploitation exists.

There is nothing more nobler for man than to be patriotic and devote himself for the good of his country. But militant nationalism is indirectly an expression of the student's lack of faith in himself to do constructive good in later life. Intelligent students know that they can be of greater service to their country in future life if only they concentrate on equipping themselves with the necessary qualities for leadership in their college days.

The student body, if they only stand united above communal and municipal politics and devote themselves to their studies and social service activities, then they will have laid the foundation for a glorious future for our motherland.

Therefore, what we require is a student body in this country capable of looking after the interests of the student community. If such a body comes into existence, it can save a large number of innocent and well-meaning young men and women from the clutches of secret and unhealthy organisations. Above all it will be a potent force for the good of the country.

Teaching the Parents

It may sound very offensive if we were to say that most parents in this country ought to be taught how best to look after their own children. Home life of the pupil is more important than anything else, and that the school while it supplements, cannot replace family life as the natural and proper atmosphere in which the young human being has to be reared. The home is the centre of childhood and the future of the child depends to a great extent on the training that it receives in its early life.

In India, ordinarily a child is put to school between the age of 5 and 7. In most cases insanitary conditions at home materially affect the physique of the children. The child is forced to go to the school and it obeys for fear of punishment. Like the homes, many of the schools for the children are in insanitary places, badly aired and deficient in any adequate scope for healthy play. Parents and teachers often fail to notice the defects of the children. Children are sometimes kept in the schools for long tedious hours without even allowing them to play.

In illiterate families not only the child's physique is damaged but very often its mind is also poisoned. Parents sometimes take delight in the lies that the child is capable of uttering. Obscene words and indecent habits are inculcated at tender ages. If only many of the illiterate parents are taught about the tremendous consequences that would result from such a life at home, it would do them and their children much good.

In most of the advanced countries of the West, there are nursery schools for children from the age of three. Nursery schools are one of the best methods of preventing mental ill-health in adult life. In these schools the teachers not only look after the physical

and mental improvement of the children but they are brought up under a very healthy atmosphere. Unfortunately in India, we have no nursery schools. Even rich and wealthy parents entrust their children to the nannies or ayahs, or to the private tutors. They forget that the child has to grow in company with other children under an ennobling atmosphere.

Therefore, it is an urgent need today to teach the illiterate parents the best way of bringing up their children. Social organisations of men and women can do this work in the villages and small towns.

The Late Sir Deva Prasad Sarvadhikari

We express our profound sorrow at the death of Sir Devaprasad Sarvadhikari, one of the illustrious sons of India. He had devoted a major portion of his life to the cause of education. The great services that he has done to the country are too well-known for enumeration here.

Sir Devaprasad was an enthusiastic supporter of this journal and he was also one of its regular contributors. We join with our countrymen in offering our sincere condolences to the family of the illustrious deceased.

The Postal Department and Ourselves

It is a most regrettable fact that a large number of the copies of the August issue have been taxed 3½ As. per copy by the Calcutta G. P. O. despite the fact that the proper postage was paid and the magazine was accepted by the local Dharamtala Post Office. We are enquiring into the matter and the higher authorities of the Postal Department have assured us, that they would do the needful. This action of the G. P. O. Sorting Department has caused a great financial loss to us. But as the matter is still under enquiry, we do not wish to make any comments now. However, we hope to enlighten our subscribers about it, in our next issue.

INTERPRETATION OF PICTURE VII (A)

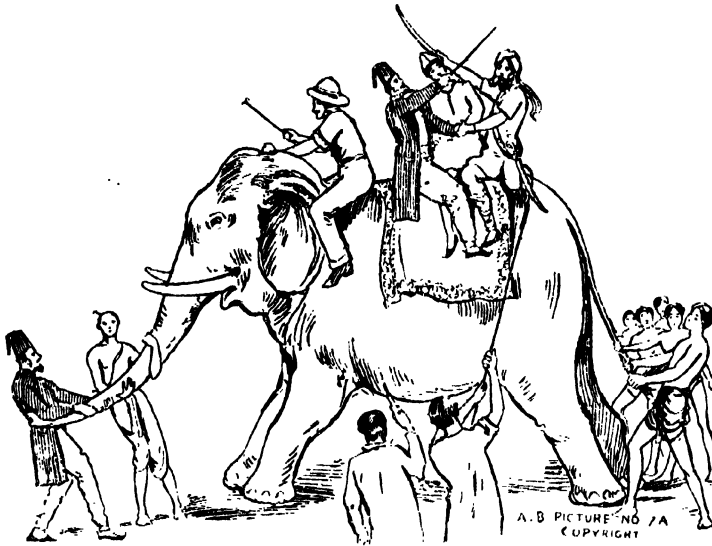
By SHYAM KISHORE LAL SRIVASTAVA,

B. A. Final, Allahabad University, Allahabad

"Not only 'unity' but a feeling of 'oneness' is essential in Indians."—Mrs. Naidu.

What a pathetic and thought-provoking cartoon we have in this issue. Tears must gather in the eyes of a sympathising youth having a detached view of life and

who are virtually the commanding authority in the country. The Mohamedans, Hindus and Sikhs quarrel, rather fight, each for power and right, and consequently India as a whole suffers, as the saying goes "when two kings fight it is the poor grass that suffers most". The



one thoroughly, conversant with the significant meaning of 'liberty, equality and fraternity'. Here is a true picture-representation of the real prevalent situation in India—a continent, in itself with so many people of different and diverse castes and creeds and communities, having different and antagonistic principles and views, aims and ideals. The master of the animal with a goad in his hand is one standing for the British nation

orthodox Muslim and the orthodox Sanatanist would not let the animal go ahead. But they pull in different directions. The revolutionary would aim at the very ruler, for such is their creed and aim. The masses, ignorant, illiterate, conservative and superstitious would catch the animal by the tail and would not let him progress onward. He is in a fit of delirium—quite at a standstill.

India is passing through a very critical situation in her history. The greatest stumbling block in the way of India's progress is the grinding poverty of the masses—poverty which finds no parallel in the history of the world. This chronic poverty lies at the root of our social degradation and national decay. Peoples in general and the Socialist and the so-called Swarajists in particular, crave for Dominion Status—true Independence. And in their struggle for their ideal they blame and decry the commanding authority over them for nothing. Little do they ponder over the inward communal tensions and discords and dissensions that make the greatest block in the progress of the country and countrymen. The sad happenings and riots at Karachi, Ferozabad and recently at Lahore present a pitiable sight of our 'retrograde and retrospective' march towards progress. The poverty of the masses as aforesaid, the ignorance and illiteracy among the dumb millions form the difficult and insurmountable obstacles. They would follow the beaten track blind-folded and in perfect darkness led by the tail.

So there may be born many a Gandhi, Tagore, Raman, Ramanujam, Bose, Ray or Sarojini to prove an asset to the most advanced of advanced nations. The scheming politicians, the socialist or communalists, may harp upon the theme of foreign domination as the barrier in the country's social redemption for many

more years to come. But unless and until the inner conflicts and communal and social as well as sectarian strifes are not eliminated totally and unless and until the two great communities live in perfect amicable and cordial relations and make room for union and co-operation—unless the ignorant masses are improved and made literate—the attainment of the most-desired and long-cherished ideal—Swaraj—is an impossibility.



Miss Renuka Acharya
I. A. Class, Rajshahi College,
who won a prize for the
Educational Competition in May

By A. P. MATHAI

IV Year Honours, Loyola College, Madras.

Of the several "AB" pictures I have seen, no other picture startled me so much as the present one. One gazes on with open mouth wondering how one is

safe in the India of to-day, a representation of which we get in the picture, which to say mildly, is a faithful portrait of mother India to-day. How apt the re-

presentation is! Elephant is the most sagacious of animals, and so was India. What exactly is the phase of the Indian problem that this ingenious picture presents?

"The best corrupted is the worst." Similarly we can say, the greatest fallen is the lowest. India—what glorious reflections, what mighty events, what lofty thoughts, does that name conjure up in the minds of her beloved children! Men have seen India eminently enthroned and, knowledge and wisdom radiating from her. In the wheel of fortune India once was highest, but as the wheel rotated India's position began to move, but fortunately for her somebody came to lead her aright, and to check her downward course. He guided her through critical periods of her history, and still he guides her properly.

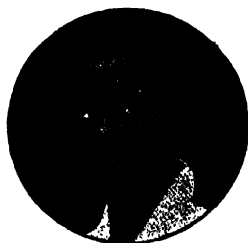
The mahont should not only guide the elephant, but in guiding the elephant should also look to those, if any, mounted on the elephant. In the picture, there is perpetual unrest and deadly strife among the riders of the elephant.

"Progress" is the watchword of the knowing mahont, but he will not goad the animal to a deadly speed. Some who are impatient of the slow progress of the elephant want it to go quicker and pull it by its trunk thereby causing its front legs to slip forward. Others who do not at all want the animal to go forward try to stop it by pulling it by the tail. Its hind legs are not steady and the poor animal is not only in an awkward posture but in a dangerous position too. The animal is a huge one and when once it falls to the ground, its getting up will be rather difficult. A third party who also really have an interest in the animal and the riders thereof act like malicious strangers one trying to shoot down the mahant, another trying to pull down the party on the elephant.

The Hindu and the Mussalman, India's advanced people, want a sudden leap. The "India Bill" is not sufficiently progressive for them. They want a speedier solution of the whole Indian problem, so that India may at one jump reach the forefront of free nations. But they forget that progress is essential for



Brij Nandan Varma,
Matriculation class,
Town High School, Monghyr,
who won a prize for the
Educational Competition
in May]



Benoy Kumar Mitra
Class IX,
H. E. School, Jhenidah,
who won a prize for the
Educational Competition
in July



Bimal Ch. Das Gupta
Matriculation Class,
E. G. H. E. School, Madupur,
who won a medal for the
Educational Competition
last month

their welfare, and that their refusal will result in disaster to the country.

Those who have some sway over the country are not at peace among themselves. This by itself is sufficient cause for alarm. Add to it the terror employed by those "unthinking men" is like oil poured over fire. They will destroy the country, they will create unrest among its people, beginning with those in high places.

A sudden leap may be dangerous ; a stand-still is shameful : internal feuds are destructive. Let us proceed slowly, then at least we will be sure of our way. Progress of a nation is not accomplished in a day or two. "Slow and steady wins the race." By trying to be too hasty we endanger our mother country and when once she is fallen our position will be unredeemable. If only the brave sons of renowned India realised what it is !

By PARIMAL ADHICARI

4th Year B. A., Ashutosh College, Calcutta

The picture with which we are concerned today, presents before us a very amusing scene, but the grim truth which we may call the bitter sting underlying this picture is not to be ignored. In this cartoon the cartoonist is depicting the present condition of India relating to her political, economic and social progress. If we take the huge elephant as India, we will understand in what cir-

cumstances she is now lying. The quarrel among the Native Princes, the party-strife, the communal feeling, terrorism, the different views and opinions of the party-leaders—all these things become the natural barrier to her national progress in relation to other countries.



Miss Kamala Nag,
1st. year, I. A. Class, Ashutosh College,
Calcutta, who wins a prize
for the Educational Competition
this month



Miss Uma Banerjee
2nd Year Class,
Bethune College for girls, Calcutta
who wins a medal for the Educational
Competition this month

We see in the picture that she is under the British control. The Native Princes are in strife for securing the highest position in the political field. They do not seem to realise that it is not the only thing to achieve the so-called powers but they have got other things to do in order to have this huge elephant tamed.

Next we see that two persons are dragging the elephant by the trunk in opposite directions. This shows the inherent communal feelings among the members of the different religious sects. The orthodox Hindus and the Mahomedans are always alert to have the welfare of their respective religions. The Mahomedans try to establish their religious rights and cherish the idea of converting all the Hindus into Mahomedans. They think they should rule India once again as the ancient Mahomedan Emperors did. On the other hand the Hindus try to establish their power with the same force and strength. Probably some of them even wish to see all India of one Hindu religion. The Hindus and the Mahomedans grudge each other and become furious as grinning lions when interests of one are curtailed to some extent for the other's cause. This bitter communal aspiration for power is one of the striking causes of India's misfortune.

Thirdly we come to the modern leaders who think themselves the sore-

directors of India in her political field. They oppose one another and cut each other's throat to save guard their place on the back of the elephant. They cry for 'Swaraj'—they cry for 'Dominion Status' behind the screen, truly speaking, only to make them renowned and prominent in the public eye. If they are required to come forward to take the risks of responsible duties they will be nowhere. They base their leadership on communal grounds.

Lastly we find two young men standing on the ground—one with a revolver in his hand. They both represent the leaders who advocate terrorism in securing 'Swaraj'. According to their views nothing can be done without the help of terrorism. But every one knows very well their works—their progress and their fates. They think that India will be independent and they will get everything if they can manage to wipe out some of the innocent people from the public life. Is it the proper way to get India free from her bondage and thereby make her prosperous in every respect like other independent countries?

So it is clear that the elephant India being teased by all these so-called leaders from different directions remains stand still. She is now quite helpless regarding her political, economic and social progress. Poor India! She is now confused and bewildered.

INTERPRETATION OF PICTURE VII (B)

By Miss SHAMSI KHANAM CHOUDHURI,

Class X, Govt. Girls' School, Sylhet

The picture vividly indicates the different stages of our life. Here, the huge mountain with the flag of success on the top represents the world.

The very beginning of our life is with our mother. Our first glance over this planet introduces us with the heavenly image of our blessed mother, and this is why, here she stands at the foot of the mountain with her babe. Her devotion for our welfare knows no bounds and her love can only be compared with that of Heaven. We are then brought in touch with our father who supplies us with all our requirements. He toils on and on for our maintenance. During this period that is, childhood, we enjoy a care-free and sheltered life. Our parents look after us as far as their ability allows them. Thus we remain under the united care and affection of our parents till we are worthy enough to manage ourselves in the hurley-burly of the world. They place us on the second stage of our life with their own hands to display our own part because "the world is a theatrical stage on which every one is to play its own part".

There, on the second stage, we are thrown in a vast unknown and unacquainted world. But however difficult and dangerous the path may be, we are to elbow our way through, and we are to display our own ability.

In this new world we are blessed with our teachers to give us instruction. In order to reach our goal, in order to gain victory, we must follow their wise counsel. We should study attentively the foot prints of the great souls who are bodily dead but spiritually alive. We

must learn how to climb the ladder carefully. We should gather knowledge and experience in order to get rid of awful



fall. We must know that we have been sent here to stand on our own foot—there is none to carry on our burden because every man in this world "has his own burden to carry on" and he is so busy with his own duty that he has no spare time to attend on others. Moreover the path to humanity, the road to success is not strewn with roses but is full of dangers and difficulties. Therefore in order to surmount these difficulties,

in order to face these dangers we must make ourselves fit for altered circumstances. We should make ourselves fit to climb up the steep and high rocky

mountain. There should be a firm belief that the best weapon that can help us all through our way is knowledge, and the blessing of Heaven.

By ANIL KUMAR GUPTA

Class X, Ballygunge Govt. High School, Ballygunge, Bengal.

This picture aptly describes the way to success. So many of us desire to succeed, but just a few of us ever get to the top.

The first step up the ladder of success is when our parents bring us up, and having educated us to some extent, send us on to acquire more knowledge in schools and colleges. Our parents are our greatest benefactors. It would be superfluous to point out in detail the benefits we receive at their hands. All they have, they freely give to us, and it is for our cause that they work like galley slaves year after year. All their aims, all their hopes, and all their efforts are centred on us. It would be the basest ingratitude on our part not to try to make some return for these favours and benefits.

After the first step, we prepare ourselves in training for the practical duties of manhood. This turning point in our life may be termed "our student-life". In this period we are educated by our painstaking teachers and professors, who have the same great motive as that of our parents,—to train us in order that we may be able to be successful in life. After we have gained sufficient knowledge we climb yet another step up the ladder leaving behind us more debts to repay.

Ultimately we come to the last step, to climb which requires *personal merit*. If we have been diligent, persevering, studious, and painstaking, we will

experience but little difficulty in reaching the top, and thereby not only earning what we set out for, but also repaying, to some extent, the debts we have incurred on the way up.

Thus we see that this instructive picture shows us that if we are good, honest, consistent, grateful and of an ambitious nature, we are bound to be attended by success. All that our parents teach us and our professors enlighten us about, make easier, later on the glorious road to success.



Anil Kumar Gupta

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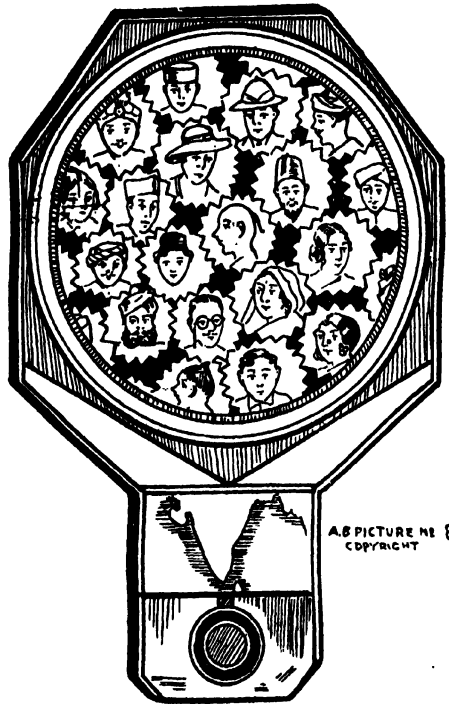
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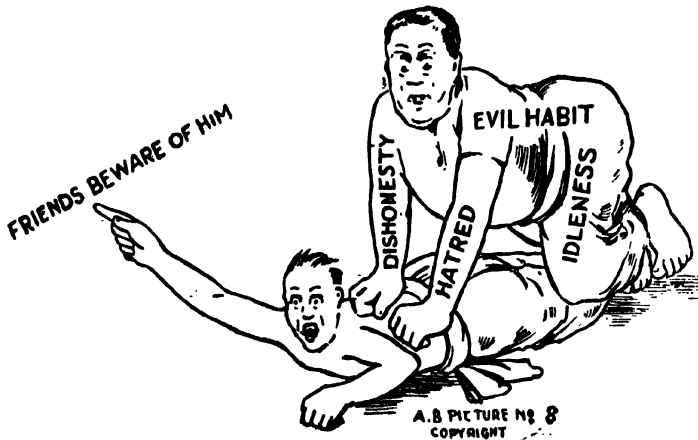
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The Student World

BOMBAY

Value of Degree—

Bombay Governor's Address

"I take a high view of the duties and responsibilities of a university and I should regard it as a misfortune should it become merely an institution for the production of B. A. s. The true object of the university is not the success in passing the examinations but the encouragement of deep study in the subject for the attainment of real knowledge and consequently the training of mind." said His Excellency the Governor of Bombay in the course of his address at the convocation held recently.

While recognising the examinations as a necessary evil, His Excellency thought that they should be kept in a secondary and subsidiary place. By this he did not mean that the standard of university examination should be lowered but on the contrary would urge on the raising of the standard of degree examinations, thus making the degree hallmark of learning and scholarship.

His Excellency referred to the influence of university on unemployment and said that there were several unemployed among the graduates who were not prepared to take agriculture or any other work except clerical works. Therefore it was a sheer waste of money and time on the part of the students and the university to give university education to the boys equipped with less intellectual ability than would ensure a reasonable chance of employment in the occupation demanding graduates' training.

CALCUTTA

University in Air—Chinese Scholar's Ambitious Plan

Fired with a burning ambition to educate his fellow countrymen, a young Chinese scholar, Mr. I. J. Chang is on his way to Santiniketan to see Dr. Rabindra Nath Tagore. Mr. Chang is the organiser of the remarkable wireless educational scheme in Shanghai which he calls his "University in Air." For sometime past Mr. Chang, who received his education at the Harvard University of America, has been giving instruction to about 1000 Chinese students through microphone talks at a Shanghai wireless station. By this means those who can afford to buy a radio set can learn and study, while the poorer class have found avenues of learning through sets installed in public halls and under the auspice of social organisations like the Y. M. C. A. or Y. W. C. A. He has, furthermore, made arrangements by which students can by telephone or by correspondence to the broadcasting station, ask questions regarding the talks, they have been listening to. These are replied to immediately. He is now anxious to broaden the scope of his talks by broadcasting every day for two hours records of lectures on educational, philosophical and scientific subjects by experts from all quarters of the globe. These records will be translated into Chinese before being broadcasted. He appeals that an attempt should be made all over the world to get these records translated into the various languages. Thus, by means of radio, an unique international Institute for advancing the cause of science and culture can be brought into existence.

Calcutta's Nominations to the Empire Universities' Bureau

The annual general meeting of the British Empire Universities' Bureau will be held on September 28 when members of the Executive Council for 1935-36 will be elected.

Of the 18 universities in India only eight are members of the Bureau. Each of this has a representative in the Bureau to look after its interests and from among these eight representatives the member-universities in India elect three to the Executive Council.

The university of Calcutta's representative in the Bureau is Sir William Greaves, an ex-Vice-Chancellor, and he together with Sir B. N. Mitra (Madras) and Sir S. Radha Krishnan (Andhra) are Calcutta's nominations for the three seats in the Executive Council to which Indian Universities may elect members.

School of Indian Architecture

Mr. Syamprasad Mookerjee, Sir P. C. Ray, Mr. J. C. Mukerjee, Mr. Percy Brown, Mr. A. K. Fazlul Huq and Mr. M. R. Atkins have issued an appeal for funds for the proposed School of Indian Architecture of which Mr. Siris Chandra Chatterjee is the sponsor. In the course of the appeal they state "there is no institution in modern India where youth can obtain proper training, either theoretical or practical, in this complex subject. The very descendants of traditional architects and craftsmen, owing to their deplorable ignorance of the history and the spirit of Indian architecture and owing to lack of proper education, have failed to develop their indigenous architecture and have introduced ugly and hybrid styles unfaithful to Indian traditions."

"A school of Indian architecture is going to be established under expert direction and control. May we therefore seek your valuable co-operation and active support in our scheme?"

Problems of Education.—Criticism and Suggestions invited by Government

The following communique has been issued:-

The Government of Bengal (Ministry of Education) are gratified at the reception which the resolution on School Education has received in the press and from public generally and at the discussion which it has provoked on the problems of education. In certain quarters, however, the resolution has been taken to be the final decision of Government on the subject. This is not the case. Neither finality nor perfection is claimed for the tentative views of Government. Their only object is to try to evolve a rational scheme of education. The scheme as adumbrated in the resolution has been set out for criticism and discussion and Government will formulate their final views after consideration of criticisms and suggestions which are received. The Ministry will, therefore be grateful if the discussion is directed towards helping Government to arrive at the most satisfactory solution of the problem.

The resolution then outlines in detail under several heads the tentative proposals.

INDORE

23rd Session of Indian Science Congress

The 23rd Session of the Indian Science Congress will be held in Indore from January 2nd to 8th next. The Maharaja Holkar has consented to be the patron. Sir U. N. Bramachari will be the president.

A reception committee has been formed with Dr. P. C. Basu, Vice-Chancellor, Agra University, as the Chairman. Sectional presidents will be as follows :—

Dr. T. Royds, Director, Kodaikanal Observatory will preside over Mathematics and Physics section. Dr. P. C. Guha, Professor of Organic Chemistry, Institute of Science, Bangalore, will be the president of the Chemistry section. Mr. A. K. Yagha Narayan Aiyer, Retired Director, of Agriculture, Bangalore, will be the president of the Agricultural section.

LAHORE

Technical Course—Punjab University's New Scheme

The Punjab University, in co-operation with the Forman Christian College, Lahore, has decided to start from October next a new course leading to the degree of Master of Science in Technology.

The course, which is designed to supply the technical training necessary for modern industry, will be limited to technical subjects, and will include chemical engineering, chemical technology, commercial economics, the elements of electrical and mechanical engineering, a general study of several industries and a detailed study of one industry. The study of these industries is to include not only plant, processes and raw materials, but is also to include a study of their commercial possibilities. Attention will also be given to the food industries, as it is felt that an adequate, varied and cheaper food supply will serve as a great asset to the industrial development of the province. Admission to this course will be limited to those who have passed the B. Sc. Honours school examination from either the university, chemistry or technical chemistry schools. The equipment available for this training compares very favourably with that available in first-grade institutions in England and America,

LUCKNOW

New Educational Fellowship

An account of the work done by the U. P. group of the New Education Fellowship during the first year of its existence is given by the General Secretary, Dr. L. K. Shah, in his annual report,

The Fellowship, says the report, came into being on March, 1, 1934, following a lecture on the aims and ideals of the New Education Fellowship delivered by principal Harvey of the Ludhiana Government College in Fairfield Hall, Lucknow. Mr. A. H. Mackenzie inaugurated the U. P. group and an executive council comprising Dr. R. P.

Paranjpye, Sir Syed Ross Masood, Mr. J. C. Powell Prince, Dr. L. K. Shah and Prof. Mukherjee and Prof. B. N. Jha (treasurer) was formed. This was followed by the opening of an educational exhibition of new sporting materials, pictures and paintings and books on new education, collected by Principal Harvey during his tour on the continent.

In order to make a vital and definite contribution to the educational thought and practice of the province, committees were set up to study the problems of (1) examination (2) mental measurement (3) teaching of languages (4) vernacular literature and (5) reorganisation of secondary education. The report of two of these committees one on examinations and the other on reorganisation of secondary education, appeared in the first number of the New Education.

A proposal to hold an All-India New Education Fellowship conference, in conjunction with the All-India Secondary Education conference is under consideration. It has also been decided to hold next winter an educational conference, of which an educational exhibition will be a feature.

MADRAS

Meyer Foundation Lecture—Need of Economic Planning

In his concluding lectures under the Sir William Meyer Foundation at the Madras University, Dr. Radhakamal Mukerjee of the Lucknow University emphasised the importance of social reform, economic planning and conservation of natural resources in India.

Ancestor worship, universal marriage and the desire to bear and beget children which has been transmuted into religious sentiment among the Hindus have all to be discarded. Polygamy among the Muslims in India has become an economic misfit and menace due to the heavy population pressure and must be abolished by legislation. An Aryan religious sentiment like ancestor worship among the Hindus or ancient Semitic tradition of multiplicity of wives which may have been

appropriate for roving and fighting pastoral races, are anomalies and anachronisms in modern over-populated India and must sooner or later be abjured. Social reform, land reform, education, diversification of rural employment, encouragement of thrift through the establishment of village credit institutions, removal of the isolation of the villager and his acquaintance with urban amenities—all these must be made available for the Indian masses in the second half of this century in order that they may have more capacity and leisure for political and cultural progress.

NAGPUR

Delegates to Congress of Universities

At a recent meeting of the executive Council of Nagpur University Dr. Sir. H. S. Gour and Prof. Moghe of the College of Science were nominated as delegates of the University to attend the next quinquennial Congress of Universities of the Empire to be held at Cambridge in 1936.

Famous Professors Invited

The Council agreed to participate with other Indian universities in inviting professor A. C. Ward, the foremost placobotanist and vice-president of the Royal Society, London, to deliver a course of lectures at the University.

It was also decided to co-operate with the university of Calcutta in inviting Prof. Naguchi, a well known Japanese poet, who has been appointed as a special University Reader by the Calcutta University, who will deliver lectures on "some aspects of Arts and Literature of Japan."

Compulsory Physical Education

The Executive Council of the Nagpur University has prepared a scheme of compulsory education for students of the intermediate classes in Nagpur. Under this scheme no student of a college in Nagpur will be admitted to the Intermediate examination, unless it is certified that he has prosecuted a regular course in physical education for a period of not less than one year or that he has been playing regularly one or more organised games of the college.

PATNA

Unemployment problem—Intelligence Officer appointed

It is understood that the Government have created the post of an Intelligence Officer for the purpose of solving unemployment as far as possible, and established an Information Bureau where a register is maintained of the prospective candidates with a science or technical degree or diploma, with details of their qualifications and experience. When vacancies in Industrial concerns are notified to the Bureau, they will be duly advertised and registered candidates who are suitably qualified will be advised by the department to apply for them. It is the view of the Government that the candidates of the province with the necessary qualifications fail to secure employment in the industrial concerns of the province because they are not in touch with them and are often unaware of the existence of any vacancies in them for which they can apply.

SHILLONG

Proposed Assam University

The committee of action of the Assam University League has formed a sub-committee to draw up a scheme for the proposed Assam University which will be discussed at the next session. Plans, policy and methods of the proposed University were discussed and these will be embodied in the scheme which, when completed, will be forwarded to the Officer appointed by the Assam Government for enquiry.

VIZAGAPATAM

Should Universities be Abolished ? —An Interesting Debate

There was a crowded gathering at the University College of Arts, Waltair, on Aug. 5, when a keen and lively inter-collegiate debate on "That University Education in India has proved a failure and therefore all the Universities in India including the Andhra University should be abolished" was held under the auspices of the Andhra University Students' Union.

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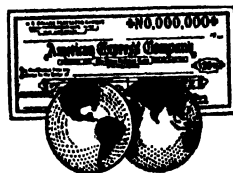
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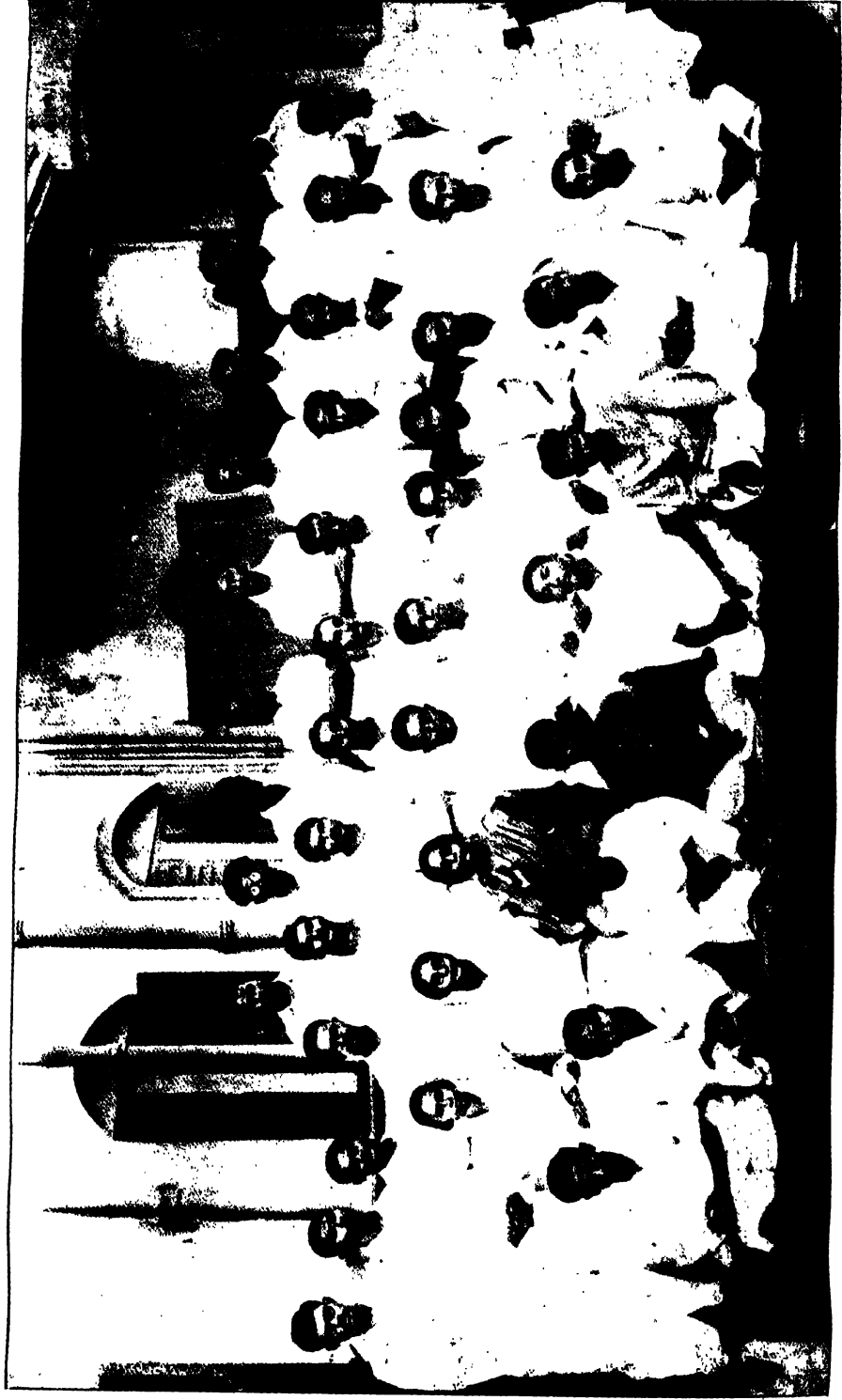


The Committee Members of the Boys' Section of the Calcutta Branch with the Editor



Some of the enthusiastic members of the Girls' Section of the Calcutta Branch of the Modern Student League

THE MODERN STUDENT LEAGUE



Some of the active members of the Calcutta Branch of the Modern Student League with the President, the Editor, and the Local and General Secretaries of the Girls' and Boys' Sections.

The Meaning and Purpose OF The Modern Student League

By THE EDITOR

Now that the Modern Student League has come to be an established fact, it is necessary to place before the parents, teachers and students the meaning and purpose of this League.

The principal object of this League is to prepare present-day Indian youth more adequately for the society in which they will participate responsibility when they leave school or college. It is based on an educational programme that directs its attention not only to matters of a pedagogical nature but also to the most profound considerations of the history and policy of this nation, in its world setting to the relation of school and society, to the conflicts and tensions in culture and social relations, to the meaning, purposes and potentialities of Indian life.

The basic idea of this League is to aid the general process of mutual understanding among the younger generation of this country and to form a national brotherhood that would enable them to come in closer contact with their brothers and sisters in the different parts of India, and the world. An all-India student body transcending all class, caste and provincial barriers, is the urgent need of the day. It must be clearly understood that the Modern Student League is strictly non-political and non-sectarian. In England, America, France, Germany, Japan and other countries, there are similar students' organisations doing

immense good to their student communities. I am glad that the students of India have also realised the supreme need for such an organisation and it is really gratifying that within so short a time more than 2500 students have joined this League.

The working of this League has been designed in a unique manner so as to give splendid opportunities for each member to develop the latent faculties in him and to prepare him for the coming trials, opportunities and responsibilities. It is calculated to foster in every member a passionate devotion to *honour, truth and above all a heroic outlook on life*, which are so essential for individual as well as national success.

To encourage the cultivation of many-sided individualism for the development of individual ability, inventiveness and enterprise and to utilise them for the benefit of the society, is one of the important objects of the League. Therefore, the members of this League will form themselves into units of six students. A local unit will start with six members and as soon as it has increased itself to 12 members, a separate unit will be formed. Every month the unit will elect one of the members as the secretary for the month and every member has to become the secretary in turn. The secretary will be the leader of the unit for all practical purposes and he is to be respect-

ed and honoured by all the members of the unit. The secretary of the unit will have to lead an ideal life as the leader of his group. He will receive the salutation of the group, whenever they meet. Once a week the members of the unit will meet together in the play ground or at any other place and two of the members will speak in English or vernacular about the subject announced in the magazine for the month. The secretary shall note down the summary of the speeches and forward it to the Central Office. Every member of the League must take part in sports or games and he should also cultivate a hobby. It should be the proud privilege of every member to safeguard the honour and prestige of his unit. They should be the ideals for other students as well as other units. When there are more than one unit in a school or locality, all of them shall join together and form the local Branch. They will elect one among them to be their local secretary.

In these units every student gets the opportunity to train himself as a leader of the group. There is probably nothing more educative as the consciousness of a duty and a responsibility however small these may be. While learning to command, he will realise what it is to obey. In modern civilization life is based on choices made by individuals alone or in groups involving conduct, creative activity, loyalties and obligations. One of the fundamental purpose of this unit system is the creation of rich, many-sided personalities equipped with practical knowledge and inspired by ideals so that they can make their way up and fulfil their mission in later life. Fire every child with ambition in its early life and give it sufficient opportunities to emerge its individual personality in small groups, then it is bound to grow up as a very useful member of the society. Herein there are ample chances for even the dullest and the most shy to come to the front ranks.

Another aspect of this unit system is to develop in the members, organising capacity and a social outlook. Early in life he begins to feel that he is an important member of a unit which is part of a bigger organisation. He would learn more of life from his contemporaries than from the pages of his books.

Above all it makes the young member self-confident which is essential for his success in life. These units will be a potential factor in instilling into every member a consciousness of self-respect and thereby respect for others.

The various units will form themselves into a local branch. The members of the local branch will meet together once a month or once in two or three months according to their convenience. And when the League is sufficiently organised there will be general meetings of the entire League. It is also proposed to encourage literary, scientific and sports activities by organising prize competitions and thereby stimulating creative and original thinking on the part of the members.

It is highly desirable that the local units should work under the guidance of the principals, headmasters and teachers wherever possible.

There are to be separate units for boys as well as girls and when there are sufficient number of units of both sexes in a place general meetings of all the units may be called together under the guidance and supervision of some Principal or Headmaster. It should be the endeavour of every member of every unit to safeguard the prestige of his unit.

This League aims at developing each of its members to the top of his or her talent. The inspiring idea is that every member should aspire to the highest and noblest in life and at the same time

realise their social responsibility. They will, through this League come in contact with students not only of the different localities of their own provinces, but of the various parts of India and even students of other countries. Opportunities will be given for the members in the different parts of India and other countries to exchange their ideas. Details about it will be published in the future issues of this journal.

Members of different units will visit one another whenever possible. If any member of one unit or branch happens to visit another town or village, the members of the League in that particular place shall try to extend their help to him in all possible ways. As for instance if a member of the League from Bombay happens to come to Calcutta, he will be welcomed by the members of this place and they may render him all possible help. It would be even possible for some of the members to accomodate their friends for one or two days. Thus the members of this League will have a large number of friends all over the country ready to help one another.

The various branches or units of the League will undertake educational tours and also invite men of eminence for lectures on interesting subjects. The Calcutta branch has already considered the desirability of visiting Santiniketan and seeing our great Poet and his educational institution. It may also be possible for the League to approach Governments, Railway Companies and others for concession to students in the matter of educational tours organised by the League.

It may be possible to organise work camps and holiday camps, picnics and social gatherings for students. But, all these will have to wait until the League is fully organised.

India is in a process of transition and the function of this League is also to provide for the young people to understand the new social values and the new social relations. Therefore this League will be another step forward in university education as applied not only to intellectual workers but to the leaders and foremen of the nation in all its profession.

This League, over and above its activities in the advancement of culture and self-training, will be a unifying force for students of all castes, and communities and of different provinces and States in order that by their meeting, discussing and working together the differences that exist between them may be--if not totally done away with--synthesised on a higher plane.

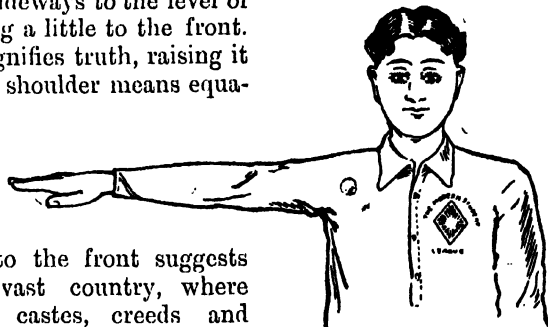
The proposed student League is bound to safeguard the interests not only of individual students but of the student class or student body. We all know too well how exploitation of the innocent student is going on in every country by scheming and self-seeking individuals and organisations. Many brilliant students who would otherwise have been the gems and jewels of India have been lost to their families and to the nation for want of proper guidance in matters of common interest. This League will be able to exert a most salutary influence for good not only for the student body of India but for individual students as well.

A well-organised student body can not only protect student interests but it may be possible to make definite advances also. Student exchanges between various countries and universities is a sure possibility. Helping the needy and poor students is also a laudable work that may be undertaken without much difficulty.

In many places they can undertake social service activities such as night

schools, health speeches etc. to enlighten their illiterate brothers and sisters. These kind of activities will have a double bearing on them. While trying to teach others, they learn themselves better and early in life the love of the neighbour will dawn in their minds. The little geography, history or science that they study in the school, if repeated outside to illiterate neighbours, will be of mutual advantage.

In this connection it may not be out of place to say a word about the form of salutation. The Calcutta Branch of the League have adopted an interesting form of salutation for the members. The right hand has to be stretched sideways to the level of the shoulder pointing a little to the front. The right hand signifies truth, raising it to the level of the shoulder means equa-



lity and pointing to the front suggests progress. In this vast country, where there are diverse castes, creeds and communities each having different forms of salutation, this suggestion for a common form of salutation for the members of this League seems a very praiseworthy one and I hope the members of the League in the various parts will also find it interesting to adopt it.

In order to distinguish the members of the League, it is highly desirable to have a special badge. Almost all the students have suggested the same idea. The badge will have the figure of the sun as on the cover page of *The Modern Student*. The badges will be supplied to Students from the Central Office.

It has been also decided by the Calcutta Branch that, to cover the cost of the badge and other incidental expenses, every member should pay As.8 as entrance fee. This is also the desire of a large majority of students who have sent in their suggestions.

Since the various local units require some financial help in the beginning, it has been suggested to bring out a publication entitled "India To-day" and that the sale proceeds of it should be given to the various local units of the League.

As to the various other details, the resolutions passed by the Calcutta Branch will be helpful to the members.

The members of the League are requested to form their own units or local branches. The first secretaries may act as such for three months until the League is fully organised. As far as possible a list of the names of the members in each place will be sent to those who are elected as secretaries or who offer themselves as secretaries. It is a students' organisation and therefore students themselves must organise this League.

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The Modern Student League News

Several pages of this magazine will be reserved for the League news, correspondence, photographs from members, questions and answers, etc. The League news will have its own editors one for the college section, one for the high school section and one for the ladies' section.

The Calcutta Branch of the League was able to call together a general meeting of the girls' and boys' sections, on

Sunday the 18th August, at 2-30 p. m. in the hall adjoining the Office of *The Modern Student*. Large number of students of either section from the various Colleges and Schools of Calcutta attended the meeting. The Editor, our President, was voted to the chair. Mr. Sayampada Chatterjee read out the following resolutions, passed by the committee of the Boys' Section.

The Comilla Branch of the Modern Student League



From Left to Right : Rafiquiddin Ahmad, Mirza Rashid Ahmad, Deb Prosanna Banerji (Secretary)
Md. Saad, Jagat Bandhu Deynath, Nirod Chandra Paul,

1. The members shall salute one another when they meet together in meetings, with their right hand (signifying truth) stretched sideways in a level to the shoulders (meaning equality) and pointing a little forward (suggesting progress.)

2. Every member shall have a badge with the figure of a sun as on the cover page of *The Modern Student*. To defray the cost of supplying badges and

6. To undertake a trip to Santiniketan to see the educational institution of our Poet Rabindranath Tagore.

7. To have social gatherings and sports.

8. To conduct educational tours.

9. To invite prominent men and women to speak on educational subjects.

The members unanimously accepted these resolutions. The president, then



Mahatma Gandhi at Gauhati Photo by Chittesh Das Gupta 2. "Nilagiri"—Simaltola Photo by Nirmal Chandra Sinha (Calcutta) 3. Basistasram of Gauhati Photo by Chittesh Das Gupta (Mangaldoi)

other incidental expenses every member shall pay As. 8 as entrance fee.

3. That the members should address one another as 'brothers' and the lady members as 'sisters'.

4. To take an oath as follows :—

'On my word of honour I promise to be faithful to the League, truthful and patriotic.'

5. To promote mutual co-operation and good-will among the members by rendering such help as (a) accommodating members who come from distant places and (b) visiting members who are sick, and rendering similar acts of help.

spoke in detail about the objects and activities of the League and exhorted every member to take an active interest in this League which has been started as an all-India effort for the benefit of the student community. Then Messrs. Syampada Chatterjee, Fazal Imam, Anil Kumar Gupta, Shanker Chakrabarty and Misses Shova Mitra, Hemlata Bose and Namita Das Gupta, made very interesting and inspiring speeches about the activities of the League.

It has also been decided in the meeting to have a debate competition on the subject "A national dress for India."

[This debate will be held in a college hall or public hall under the auspices of some

prominent men. Three gold medals will be awarded to the best debators—one for the college section, one for the high school section and one for the girls' section. Only members of the League are allowed to take part in the debate. All those who desire to compete are requested to send in their names before the 10th of this month. The date, time, place and the name of the President will be intimated to every local member by separate notice or announcement in the local papers.

Another medal and five prizes will be awarded for the best essay on the subject from members other than those of Calcutta. Essays should reach this office before the 25th of this month.]

After a vote of thanks to the President, and the League salutation, the meeting terminated.

It must be particularly mentioned that the success of the general meeting was greatly due to the enthusiasm of the

general secretaries, local secretaries and the committee members. The ladies' section will also decide on their particular activities within a short time.

In various other places members are making efforts to form the League units and branches.

Now that Calcutta has given them a lead, we hope other centres will take up the work in right earnest. We shall be glad to receive photographs of the various units and branches for publication.

We are also glad to have received a photograph from the Comilla Branch and we congratulate Mr. Deb Prosanna Banerjee who has been elected the secretary. Attempts are also being made to form branches in Bombay, Lucknow, Allahabad, Madras, Trivandrum, Bangalore, Peshawar, Rangoon and other important centres.



1. "The Grazing field" Photo By Barin Roy (Sunamganj) 2. & 3. "At Breakfast" Photos By Surandranath Dey (Birbhum) 4. Dharmasagar—Comilla Photo By Deb Prosanna Banerjee (Comilla) 5. Benares Photo By Bimal Das Gupta (Madhupur)

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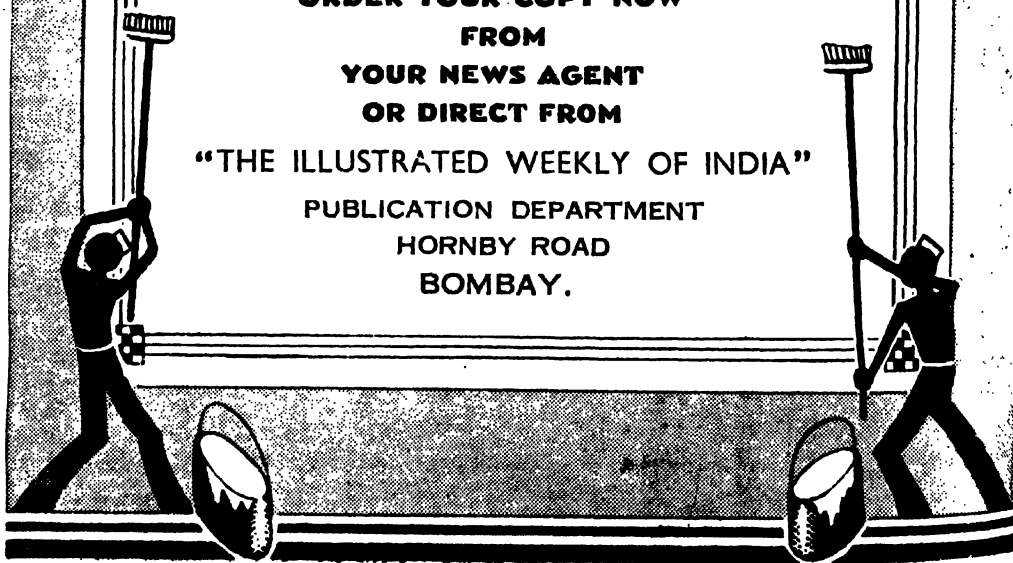
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AB. COMPETITION RESULTS

PRIZES & SCHOLARSHIPS

(COLLEGE SECTION)

1. Parimal Adhicari,
4th Year B. A.,
Asutosh College, Calcutta.
—*AB College Medal.*
2. A. P. Mathai,
4th Year Honours,
Loyola College, Madras,
—*Brilliant Camera Rs. 25.*
3. Miss Uma Banerjee,
2nd Year Class,
Bethune College for girls, Calcutta.
— *AB. College Medal.*
4. K. L. Oomen,
F. Commerce Class,
University, Bombay.
— *Wrist Watch Rs. 30.*
5. Sham Kishore Lal Srivastava,
B. A. Final,
Allahabad University,
—*AB. College Medal.*
6. D. N. Prasad,
2nd Intermediate Class, Hyderabad,
—*Books Rs. 10.*
7. Miss Kamala Nag,
1st Year I. A.,
Ashutosh College, Calcutta.
—*Books Rs 5.*
8. Md. Saad,
2nd Year Arts,
Comilla Victoria College,
—*Books or Cash Prize Rs. 3.*
9. S. Shyam Kishore Singh,
I. Sc. 2nd Year,
Cotton College, Gauhati.
—*Cash Prize Rs. 3.*

10. Purna Chandra Chattopaddhaya
1st Year,
Ripon College, Calcutta.
—*Cash Prize Rs. 3.*
11. V. J. Nabira,
1st Year Arts,
City College, Nagpur.
—*Cash Prize Rs. 3.*
12. Paral Kumar Sen,
2nd Year Science,
St. Xavier's College Calcutta.
—*Cash Prize Rs. 3.*
13. Probodh Ch. Mukherjee,
2nd Year B. Sc. Hons,
Dacca University,
— *Cash Prize Rs. 3.*
14. Suresh Saran Agarwala,
XI Science,
S. M. Intermediate College,
Chandausi.
— *Cash Prize Rs. 3.*
15. Golam Quadir,
1st Year Science,
M. C. College, Sylhet.
— *Cash Prize Rs. 3.*

(HIGH SCHOOL SECTION)

1. Anil Kumar Gupta,
Class X,
Ballygunge Govt. High School
Calcutta.
—*AB. High School Medal.*
2. Miss Shamsi Khanam Choudhuri,
Class X,
Govt. Girls' School, Sylhet.
—*Medal.*

3. V. K. Sivasdas,
Matriculation Class,
E. H. School, Munambham,
*Scholarship of Rs. 5 per month for
3 months.*
4. Subodh Ranjan Barua,
Class VIII,
Habilashduip H. E. School,
Chittagong,
—Watch Rs. 6.
5. Miss Jnanada Chowdhury,
Class IX.
Govt. Girls' H. E. School,
Dibrugarh.
—Books Rs. 5.
6. V. K. Kumar,
Matriculation Class,
English School, Perambaor,
—Camera Rs. 10.
7. Miss Beena Roy,
Class X,
Kamarunesa Girls' High School,
Dacca.
—Book or Cash Prize Rs. 3.
8. Thomas Barnabas,
S. S. L. C. Class,
B. E. M. High School, Manglore.
—Book or Cash Prize Rs. 3
9. Sankar Nath Banerji,
Class IX,
H. E. School, Munshiganj
—Cash Prize Rs. 2.
10. Animesh Lochan Chakraverty,
Class X,
Indranarayan Academy, Bilaspur.
—Cash Prize Rs. 2.
11. Ram-Connell Marak,
Class IX,
H. E. School, Goalpara
—Cash Prize Rs. 2.
12. B. K. Chatterji,
Class VIII,
Govt. Inter Collegiate School,
Allahabad
—Cash Prize Rs. 2.
13. Miss Manoshi Saha,
Matriculation Class,
G. H. E. School, Satbaria
—Cash Prize Rs. 2.
14. Amal Kanti Ghosh,
Class X,
Government High School, Jorha
—Cash Prize Rs. 2.
15. S. M. Ataul Huq,
Class IX
High English School, Feni,
—Cash Prize Rs. 2.
16. Rabi Rai,
Class X,
Zilla School, Barisal
—Cash Prize Rs. 2.
17. Khagendranath Sarma,
Class VII,
Govt. High School, Nowgong
—Cash Prize Rs. 2.
18. Virchand Bhaichand Shah,
Standard VI,
Municipal High School, Nandurbar
Khandesh
—Cash Prize Rs. 2.
19. Kalidas Bhattacharyya,
Class X,
Zilla School, Jessore.
Cash Prize Rs. 2.
20. A. S. Choudhury,
Class X,
Zilla School, Mymensingh.
—Cash Prize Rs. 2.
21. Md. Nuzrul Hussain Hazarika,
Class IX,
Govt. Aided High School, Nazira.
—Cash Prize Rs. 2.
22. Kumud Ch. Rajkhowa,
Class IX,
Govt. H. E. School, Sibsagar.
—Cash Prize Rs. 2.

THE MODERN STUDENT

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The World Fifty Years Hence

By PROFESSOR A. M. LOW



What sort of a world will our sons and daughters inherit? What further amazing developments shall we ourselves see in our own lifetime? What will the world be like forty—fifty—sixty years hence?

To peep into the future with a reasonable amount of accuracy isn't so difficult as most people imagine. Human progress can be plotted like a graph on a business chart. Consult it and you see its steady upward curve across the years. Use common sense and a little imagination, and—with the knowledge of what has already happened in the past thirty

years—you are able to sketch its dizzy climb into futurity.

To-day we congratulate ourselves on the efficiency of electric light, which is perhaps one of the most important things in our civilisation. Yet the efficiency of light at present is only about five per cent. This means that of every hundred shillings you spend on illuminating your house something like ninety-five are wasted.

Sixty years from now the world is certainly not going to put up with a state of affairs such as this. Electric light, if it will not be 100 per cent. efficient, will at least be somewhere near it. That will be one big change. And think what it alone will mean to the world's comfort and convenience.

Progress is largely governed by man's craze for speed. And as speed generally increases, so will the tempo of life keep pace with it.

For instance, the man of the future—used to doing things in a hurry, master of machines that will carry him everywhere at hundreds of miles an hour—will be far

more intolerant than we are of wasting time.

Think of the thousands of hours and the millions of pounds which are lost every year to us through fog and bad weather. Think of the delays we have to put up with, the dislocation of traffic and so on.

Our children, in the world in which they will live, will change all this. Fog will be a thing of the past. Weather will be regulated like a tap.

Covered streets dotted with lights like huge artificial suns may not come within the next sixty years, but they will come in time. And with them will come illuminated curbs, so that driving is easy, and acres of roof landing places so that aeroplanes will be able to come down right in the centre of the big cities.

Tube stations will become underground cities as bright as day; that oft talked of tunnel under the Channel will

be built, and will ultimately be developed into a fast tube to Paris. So it will go on.

Television, of course, will be as much a commonplace as wireless is to-day. As to the future of radio—well, sixty years from now our sons and daughters, calling each other up on their powerful pocket sets as they walk about the street, will be amazed at our backwardness.

Noise? Yes, the man of the future, with his sound-proof cities and special rubberised pavements, will have conquered noise.

To-day we think far more quickly than we did fifty years ago. Fifty years hence we shall think—and act—far more quickly than we do to-day.

Practically every great invention, you see, owes its inception to man's attempt to wipe out time and distance. It is all a matter of "speeding up."



Professor Low with the Audiometer which he invented to photograph noise

Accustomed to travel hundreds of miles an hour, able to talk to the other end of the earth in a few seconds, the man of the future will be impatient of everything that goes slowly. I doubt very much if he will waste much time over his food. Highly concentrated tabloids, swallowed as he speeds along, will replace our own leisurely lunch and dinner.

To save time he will probably be electrically massaged and refreshed during his sleep. A wireless alarm set to signals to suit himself will replace the old alarm clock. On waking, he will switch on his directional wireless and get the world's news. Then he may take a peep at his television screen and see what is happening on the other side of the earth.

Next he will dress. But his clothes will not be the constricted garments we wear to-day. They will probably be light one-piece suits which will be electrically heated in winter to keep the body at a certain temperature and ward off chills.

In fact, winter will lose most of its terrors for our man of the future. Giant sun ray lamps and special heating systems will see to that.

He will go off to his office in his electrically driven, electrically heated car.

On the way down he will probably have a chat with his clerk by radio, and so arrive primed with the latest happenings of the day.

If life in 1985 or 1995 is going to change to this extent for men, what of women?

First of all, the sex of all children will probably be determined before birth.

Cooking, as far as housewives are concerned, may well be a lost art. For the chances are that food will be cooked at service depots and sent in to order. Automatic servants, of course, will do the housework and furniture will be reduced to the minimum. Round walls with no corners will do away with dust.

Thus the woman of the future will have far more time on her hands than the woman of to-day. Better educated, better read, taking a bigger and bigger share in political and business life, she may become the true apostle of progress.

Perhaps in the world of the future we shall have carried our craze for speed and brevity so far that we shall have invented a special clipped speech to save time.

Inter-radio communication may result in languages of all nations being partially blended so that we can all understand each other irrespective of nationality.

Women of Padaung

THE BRASS-NECKED LADIES

The Padaungs are of Mongolian extraction and live in the remote foothills far to the north of Mandalay. The tribal custom of stretching the necks of female children and encasing them with spirals of heavy brass has existed for so long that the Padaungs themselves cannot tell how or when it originated. All they know is that the length of the neck is the criterion of feminine beauty, and the girl who wears the most brass has the highest prospects in the marriage market. The mothers perform the ritual upon their

These rings are clamped together by a small spiral coil worn at the back which serves to force the main collar upwards and which is detached to allow the wearer little freedom when sleeping. But no part of the collar is ever removed, and the women cheerfully go through life with a burden of at least 45 lb. round their necks and probably another 10 lb. in the form of similar coils on their legs. Incidentally they wash their necks by pushing wisps of damp straw round the inside of their collars, pipe cleaner fashion.



The Padaung ladies who visited London

daughters in secret and the method is never disclosed. Apart from physical distortion, the process is apparently a painful one, for the collar is a continuous spiral of solid brass which presumably must be heated in order to render it sufficiently pliable to be wound round the neck.

From time to time as the girl grows up a new coil of greater length is substituted. Finally, a number of additional rings are added to the lower part of the collar, which sits upon the shoulders.

Mr. Howard Y. Bary, an American who visited their villages 300 miles beyond the nearest railhead, states that he found Padaung women all wearing these lofty collars and yet going about their daily work without the least sign of discomfort. By making gifts of axes, knives coloured cloth and silver coins he eventually persuaded three of them to accompany him to civilisation, together with two of their men-folk. Mu Kuan, the youngest, aged twenty-four, is considered

the belle of the trio as she has the longest neck ; she is married and has brought her husband with her. The other women are Mu Proa, aged twenty-five, unmarried, and Mu Ba, aged thirty-eight, a widow. Maung Sari, another who speaks a little

Padaungs are notoriously fond of gambling, however, this last pastime has to be restricted. They are also fond of collecting small silver coins, which they wear as ornaments at the ends of long chains attached to their ears.



The Padaung ladies at the Telephone

English and acts as interpreter, completes the party.

The "Giraffe women" are obviously proud of their long necks, and take a delight in displaying them to visitors. Whilst in the fun fair they pass their time in playing with coins, drawing pictures, and occasionally in playing western card games which they have learned. As the

They have come to England from America where, incidentally, one of them was X-rayed. The photograph revealed that four of the vertebrae normally belonging to the thorax had been drawn up into the neck and that the thorax itself had become distorted, causing the upper part of the lungs to collapse. Yet all of the women appear to be quite healthy and happy.



Mu Kun, Mu Proa and Mu Ba playing Cards

Are We Masked Beings?

By BHABES CHANDRA CHAUDHURI

The popular notion about man is that his appearance is but a reflex of his personality or in other words his face is the mirror of his mind. That is, his look, gesture or physiognomy reflects the characteristics of his nature or personality; A careful search into this notion-inference of one's trait of mind, reveals in major instances, facts that tell just a reverse tale. This means that the psycho-analysis of mind shows that appearance is a deceptive factor in evaluating the property of one's character, and the notions about one's own acquaintances that one is apt to hold on first sight are not only trite or vague but even baseless or unfounded too. We come across a lot of men in our daily life, some of them may be known or some unknown, while with some we may have frank talks or discussion somewhere in the tram-car or in the office, in the Railway station, cafes or on the play-ground. But the knowledge we thus derive about our friend's nature through mixing, playing or gossipings is indeed of too dubious a kind to reveal even a just and correct idea of his hidden nature or character. The clean-shaven healthy looking gentleman in a neat suit who is eyeing you from behind a pair of gold-rimmed glasses from a cosy corner of your Bus, may appear to you to be either a Barrister or a Business magnet of the Clive street! And the bilious-looking gentleman in soiled shirt seated by your side belching out smoke from the fag-end of his "Bidi", may seem to you to be a mere clerk! But if you are earnest about your observation

even to the extent of ascertaining the exact antecedents of these two different men, you will, I am sure, discover to your utter surprise that the figure of your fan, you imagined to be either a Barrister or a Business magnet in the Bus is a simple type of a canvasser and your clerk an eminent merchant sitting on a "gaddi" in the Burra Bazar! Verily there is hardly anything more deceptive than human appearance.

The saying that face is the mirror of mind, was perhaps invented first by



Bhabesh Chandra Chaudhuri

the cartoonist or the caricaturist. He created and adopted a characteristic mode or technique to vent the peculiar oddities or foibles of his fancied object in peculiar garbs. Thus he imagined that to be a poet or a philosopher, one must needs have a grizzly beard, dishevelled hair or sprinkling moustache; to be an artist one should have an air of carelessness with loose long neck-tie or to be a professor he must be so posed as to appear a little inwardly clam and outwardly emotional. Thus through the humorous sketches of these men we have imbibed such a preconceived notion about a poet, philosopher or artist—and that too has been ingrained in our nature, that when we happen to come by them in real lives, our fancies appear quite chimerical and are dashed to pieces! The reason being this that everyman has at least been endowed with a double personality. The gentleman of your office with whom you are merrily working on the same desk and whom you have probably taken a fancy to as being the most simple natured and fair-spoken, on inquiry it may be seen that his behaviour or appearance has taken quite a different shape under his domestic life. The explanation of this is perhaps that personality is not one and the same and that the way he is behaving now or the peculiar appearance he has put on under this circumstance, changes as his environment too changes. There is an old adage that says that a man is known by the company he keeps, in other words the character of the man is almost the same as that of his associates. This maxim is only true under exceptional cases. For, we may talk a good deal or work long hours together in the same office with a partner, even then we may be quite in the dark as to his personality or character. He may be affluent or rich and free at home but not so in an office. Hence whatever he does in the office, he does so under restraint and hence any good or bad notion that we may

entertain about his character or personality, is in all fairness far from the truth. Because, as per the atmosphere of the office, our partner has so developed a personality that may best suit his convenience, and hence he is behaving as the office wants him to. Thus it would be wrong to judge his character so long as he is under the cloak of his office. Any opinion, we are inclined to entertain, therefore, respecting the character of a man of our own feathers, when scientifically analysed, reveals but the enigma that what we have known of him is merely a guess-work of his exterior wherein shines buried his personality like a pearl in an oyster. Hence the exact character of him may not tally with those of ours though we may happen to be the associates of the same office. Such a notion about him, therefore, applies more with regard to his false personality and serves but in no way a correctitude of his inner man. But when the partner has left the office and is quite at large, his behaviour or manner may appal you not a whit less!

With the restraints of office being gone for the time being, he behaves now in a free-and-easy way talking in a live mood with his select group of friends. He is now spontaneously glib and naturally less artful and may be unbosoming his secrets that may have equally surprised his boss or office partners! Herein you may have the possibility of having an inkling of his true colour that he is now probably showing out in the act of making a clean breast of his pent-up feelings. Mind can only speak to the mind and this is only to a great extent true in solving the nature of his character from similar circumstances. Indeed, company that a man keeps, is not always guarantee to warrant a free and frank confession of his mind. There are companions and companions, just as there are friends and friends. Hence the friend—the right sort of friend

who I mean is a bosom one is under all circumstance the ideal type to provide you with satisfactory result. Pick out that man with whom he is always thick in weal or woe, danger or distress and you have discovered his type of character or personality at once! If his friend is frugal, he is never spend-thrift, if he is sober, your friend is never boisterous, if a drunkard, he is never a temperate. Being of like nature and habits herein lies a true clue into a correct understanding of your friend's character or personality and provides scopes for unravelling his angularities, foibles and parts. There is another reason besides the above. We know that where love is thick, the mind is naturally thin and hence we are never at all hesitant or apologetic to vent before our bosom friends an incident or a secret of our inner life the similar sweeping confession may have evoked a rill of taunt from our office partners or play-companions.

This dual aspect of man that makes him look so different in different stations of life, is always a diurnal phenomenon of of his life. As we grow, we hide our personality under a close cover and plume on in a false mask. To the generality we appear in a theatrical air of this mask, who cannot in any case know the true nature of our personality that lies far deep under the cover.

It is therefore obvious that in our daily round of acquaintance-pickings, we can know them as much little as we would the character of an artist from his cartoon!

There may be a beautiful companion in our midst who may surpass a shavian as a wit—whose charming manners, sparkling humours and heartfelt talks may have the effect of producing us into his gay companions! But mix yourself up with him quite homely and you discover

that his joviality is but a mask to hide the sorrows of a deep-seated mental agony!

Just turn your attention to school boys and see how calm and quite do they keep in the class—as if they are probably the gentlest and the civilest creatures ever known! But what a contrast becomes their behaviour when on the play ground!

Here they have dropped the mask of "gentility" and are romping, rolling and shouting as free, natural and healthy boys as they are. This difference of their behaviour at school and play-ground is much the cause of an ingrowing dual personality in them. The question therefore is what may be the obvious purpose that is being served by this puzzling instinct of man? The only reply and that too again requires qualification is the fact that but for this property much of our ills would not have been checked from catching contagion nor humanity saved from its subhuman obsession. Man's behaviour would have lost a lot of its novelty were he not endowed with a faculty that could of its own self-induction switch its true personality off or on the undesirable or desirable object. In the absence of a like elastic propensity, monotony or inanity follows neither can we leave an impress of us on others. Besides, life too, without a changeable personality would have meant a lot of nonsense living! A cat never tires of purring, neither is a rat sick of gnawing. Similarly, a linnet sings the same song and pecks the same berry and never knows of any monotony. It never refuses the fruit because it is brown or tart but all the same it takes that to its fill!

But man? He wants more! He is sick of his bread he took yesterday and wants jam or jelly to-day, otherwise he can't eat even a morsel! In a word, man the off-spring of an ever changing nature wants to see or feel a change round him!

And because of this changing personality and fastidious nature he has unravelled the mystery of nature and explored different avenues for his intellectual joy.

It is obvious therefore, that man is so conditioned in life as to behave like a masked being and hence it is not easy enough to know him from his appearance only.

In other words, there exists as much a difference between a masked man and

his face as there lies between his appearance and personality. And had there been no such difference to the country, a major portion of us would have been shifted to the lunatic asylum long ago!

Surely, because of this masking propensity of man, he has not only been the most mysterious of beings but has created a lot of arts and sciences that are likewise as beautiful and profoundly deep as to lie buried in an everlasting mystery!

THE PRINCIPLES OF PHOTOGRAPHY

By CLAUD HARMS, (DR. J.R.S.)

It is due to photography and to the process of reproduction based upon photography that we are able to-day to have our actual daily happenings so easily reproduced and that everything which appears to us interesting—whether daily episodes or observations we are making in our natural surroundings or with human beings—can be illustrated in such a marvellous manner. It is therefore certainly not uninteresting to consider in a short abstract the principles on which photography is based.

To produce an optical picture a simple box eventually in the form of a cigar case is sufficient; the front wall of this box to have a tiny hole while the opposite wall will be replaced by a matted glass. If we want to capture a view with this 'camera' we direct it with the opening in front to the object we intend to copy. Each point of this object (which e. g. can be a man) is sending light rays through the opening which are falling in straight direction on the matted glass (Picture No. 1). As the rays which originate eventually from the head of the man are falling in an inclined position—up to down-

ward motion—through the opening they will continue in exactly the same direction until they touch the matted glass; while again the rays originating from the feet of the man will continue falling on the matted glass in a down to upward motion. The result is as already observed by practically everybody that such an object is reproduced on the matted glass in a reversed position, i. e. standing on the



Dr. Claus Harms

head. The picture so obtained will be lighter and sharper by fitting into the opening of the box a glass lens. So we obtain of course in a very primitive make-up a type of camera which to-day in an improved form is being used as 'BOX' Camera by many people for photographic purposes.

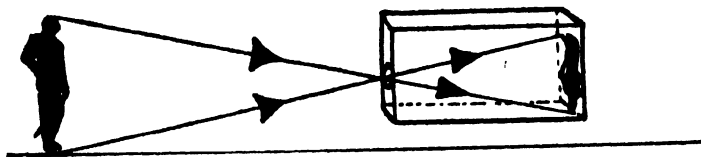
How primitive such a camera is will be intelligible in case we are putting side by side with it a modern camera which is fitted so to say with all up-to-date equipments. Please inspect a modern plate camera as per sketch 2. You will find instead of the straight wooden box with lens irremovably fixed a movable leather bellow the front portion of which is connected with an assembly holding the shutter and the lens (such an objective is

$$=F = \frac{13.5}{3} = 4.5$$

which is also expressed as $F = 1:4.5$.

"Focus" is the distance between the objective and the ground glass while focussing on far distant objects (this focussing is called 'focussing on infinity'). In case therefore an objective has focus of 13.5 cm. it means that far distant objects lying at 'infinity' will be reproduced sharply on the ground glass if the distance between the objective and the ground glass is 13.5 cm.

It will be apparent that not all objects reproduced on the ground glass are 'sharp' but only some parts of the object which are lying in a certain distance parallel to the

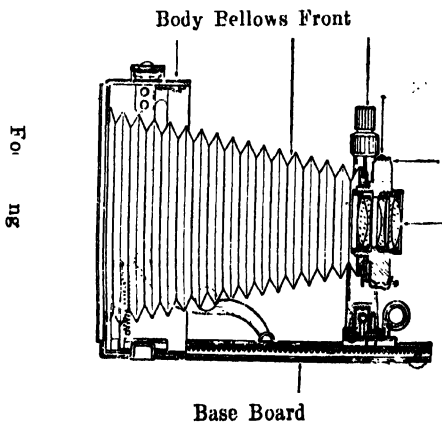


a combination of several lenses to meet the optical efficiency). The shutter allows light rays to pass through the objective whereby the volume of rays one intends to allow to go through it can be regulated according to one's own desire.

The end of the leather bellow is fixed into a solid box to take up the bellow plus the objective and the shutter in case the camera is not being used and to that end the above-mentioned matted glass or 'Ground Glass' as it is called normally, is fitted on which the light rays falling through the objective are reproduced and on which as already explained the objects (buildings, persons, landscapes, etc.), are being seen upside down.

The luminosity and focus of the objective are of outstanding importance for the sharpness and clearness of the picture. The luminosity is the proportion of the opening of the objective to the focus i. e. in case of an objective with an effective diameter of 3 cm. and a focus of 13.5 cm. the luminosity of the camera is

surface of the objective. All other objects lying before or after the distance referred to appear more or less indistinct. This is explained by the fact that the light rays originating from the objects lying nearer or farther will meet behind the objective in different points so that consequently one of the rays will be sharp here and the other there. One has therefore to move the ground glass more to the front nearer the objective

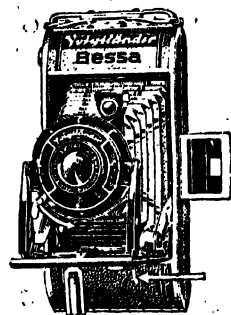


in case one intends to photograph more distant objects or away from the objective for the photographing of nearer objects according to the space one intends to reproduce sharply. By studying carefully the picture on the ground glass one ascertains when the object in question is appearing sharp. Actually of course one is not moving the ground glass backward or forward but the bellow together with the objective which of course is giving the same result. This explains also why the leather bellow has been so constructed as to permit of expansion as well as contraction.

Some of our readers may enquire regarding the reason why in so many photos the objects are appearing equally sharp although they are lying eventually at quite a good distance from each other. The reason may be for instance that one has used a camera with very small focus viz, 3.5, 5, 7.5 or 10.5 cm. In case of a shorter focus the area reproduced on the ground glass is rather small, but on the other hand the depths of focus is rather deep as the points are lying very close to each other where the light rays originating from the various objects to be photographed are meeting behind the objective. Cameras possessing longer focus viz, 13.5, 15, 18, 21 cm. and so on reproduce the objects far bigger, but have a very short depth of focus so that with a luminosity of 1 : 4.5 and focus of 15 cm. of a lens only those objects are appearing sharp on which the camera has been directly focussed by adjusting the bellow with the lens. There exists now another possibility to obtain a sharp fore-and-back ground viz, by the stopping down arrangement. This stopping down arrangement being a ring composed out of a number of leaves serves to reduce the objective. The stronger we reduce the smaller therefore will be the opening of the objective and the angle of the light rays falling through the reduced opening of the objective. No matter whether they are coming from the nearer or from the farther distance, they all have to take the same way. The points on which these rays are appearing sharp are now lying so close to each other that at a certain medium focussing all objects close or distant to the camera appear to the eye

as sharp and are also actually reproduced sharply.

The smaller now will be the opening of the objective due to stopping down the darker is of course the picture (the smaller the window, the darker will be the room). This explains why in case of a small opening of the objectives due to stopping down one has to expose very long. The higher, however, the luminosity is i.e. the less we actually



Roll film Camera

stop down, the shorter will be the time of exposure on account of good volume of light entering into the camera. It is therefore necessary to find the correct adjustment between the necessary depths of focus (to be obtained by stopping down) and the necessary time of exposure (which is generally influenced by the moving of the object itself).

The ground glass of a camera which enables us to observe our objects and focus on it does not give us the final picture. We therefore have to replace the ground glass by a photographic plate as soon as the focussing has been done properly. The photographic plate is a glass plate covered with a fine bromsilver layer which is extremely sensitive to light. They are manufactured and packed in rooms into which no daylight can penetrate. To get these plates ready for the photograph they are placed in a dark room into a protecting case—the so-called 'metal cassette' which is closed by a removable slide. In the dark room only a weak red light is permitted as the normal so-called orthochromatic photographic mate-

rial is very little sensitive to red light rays. After removal of the ground glass the entire metal cassette will be inserted into the camera, the slide taken out and the shutter of the objective opened for a certain time so that the light rays will fall through the objective and the bellow on the photographic plate and reproduce on the sensitive layer a picture of the objects which have been focussed sharply before. After closing the shutter of the objective the metal cassette is being closed by inserting the slide and withdrawn out of the camera in which now the ground glass is again fixed. The plate will be taken out of the metal case only in the dark room again in the presence of a very weak dark red light. So far no picture will be recognisable on the plate. This picture will appear only by means of a chemical process while developing the plate. It is placed in a bath containing a certain number of chemicals in a given proportion. All parts of the plate which had been touched during the exposure by the light rays will be blackened by the developer. Those parts which obtained less light will be blackened correspondingly less, while others having received more light will turn black more intensely. As soon as the developing has been finished the best degree of blackening being obtained, the plate is put in a so-called fixing bath with the intention of retaining the condition of the plate so far obtained by the development and make the layer non-sensitive to light. As soon as this has been finished the plate has to be placed in a flowing water to wash out the chemicals yet sticking to the layer.

When studying at day-light the ready developed plate one sees a true picture of the object photographed showing even the minutest details, this picture, however being "negative". Since those spots touched by strong light rays are turning deep black while those affected less by the light rays show also a lesser blackening, one will find for instance, that the light sky having sent strong light rays on the plate, is black, while dark trees, dark architectures, etc. sending out less light on the plate are appearing light. A black spot would appear white in the plate, a light face, hands, etc. however

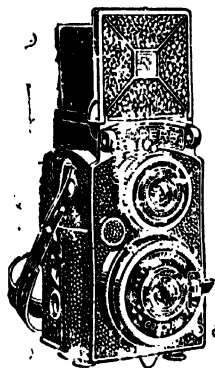
dark. To obtain now a 'Positive' picture i.e. a true reproduction of the object taken, the negative plate will be copied. One takes a piece of photographic paper covered with a bromsilver layer similar to the plate, places it directly against the plate and allow light to fall through the plate on the paper for a certain time.

While developing the paper the same will happen as before with the plate—dark places will appear light and light places dark. As the sky on the plate is dark it will be reproduced light on the paper since only little light can fall through on the paper. The trees which were light on the plate will turn dark on the paper, the suit will now be really black, and the face light, etc. On account of this reversion we are receiving so a 'positivo' picture.

The above explanations have been made on hand of a plate camera. There is another type of camera which is to-day particularly appreciated, the rollfilm camera (Figure No 3). It is constructed on the same principles, only the ground glass is not provided. The distance is being focussed according to a scale in feet which either has been fixed on the baseboard or on the ring of the objective. It is therefore necessary to estimate the distance and then focus according to the scale. Since thus one does not get any control by means of the ground glass, one uses either a so-called Brilliant view finder or wire-frame view finder. The name 'ROLLFILM' Camera indicates that not the photographic plate is being used as the negative material, but a film which is being supplied in a roll and is being inserted in the camera. Hereafter the camera is closed, the film transported by means of an outside knob so that the first portion of the film is placed there where in the plate camera the ground glass and the plate respectively are inserted. Then the exposure is made in the same manner, the film transported by means of the above-mentioned outside knob so that the next portion of it will be ready for a further exposure.

Photography has developed enormously during the last decades. While in previous years exceedingly heavy, big and un-handly

cameras had been used, those of to-day are light, small and handy, and can be kept without difficulty either in the bag of the lady or coat pocket of the gentleman. A further improvement has been made by combining the advantages of the plate camera (focussing by means of the ground glass) with those of the rollfilm (light weight of the negative material, low cost, simple, speedy and handy). The results are the so-called mirror reflex cameras where the rollfilm is being used as the negative material, while on the other hand a ground glass has been provided on which



Reflex Camera

the object can be properly focussed and controlled before and during the exposure exactly. This type of camera now so popular all over the world, has on the top of the objective a second objective which is showing the object on the ground glass (Figure No. 4).

Similar to the progress in camera construction also the negative material has been improved considerably. Originally very little sensitive it required long time of exposure (up to several minutes!). Besides the layer used consisted out of a very coarse grain so that the pictures appeared incoherently. Furthermore they were also not anti-halo (i.e. white spots appeared on the pictures in

which the contrasts of light were very strong viz, photos made against the window, against burning lamps, etc.). The negative material produced to-day allows very short exposures ($1/25$ th or $1/50$ th parts of a second) even on dull days or at evening hours. It was also possible to produce a considerably finer grain of the sensitive material so that one can now make enlargements of sizes not imaginable previously. Even strong contrasts of light are being reproduced by a special layers applied on the back of this new negative material.

In the beginning the negative material was sensitive mainly to blue and violet rays. Yellow, Green and particularly red were not correctly reproduced. They appeared too strong while the blue was reproduced too light. Also here the photo chemistry has achieved improvements so that to-day it is possible to reproduce the colours far better. This is particularly the case with the so-called 'Pan' material which enables a very good reproduction of the red rays and which is specially suitable for exposures at artificial light. The colour photography has progressed to a good extent as well although due to the complicated handling and high cost it cannot be used by the general public. There can be no doubt that in future it will be possible to produce coloured photos and—what is far more important—coloured copies of these photos with the same simplicity as we make to-day our black and white snaps.

The re-discovery of the Infra-red photography during the last years has aroused great interest. This photographic material is sensitive to the Infra-red rays which the eye cannot see. Infra-red plates enable therefore photographs of objects many miles away where our eye due to the mist lying in the distance cannot see in spite of the most powerful field-glass, since the Infra-red plate is piercing this mist.

Municipalities in Bengal

II

By RAI BAHADUR G. C. SEN, B.C.S.,

Dy. Secretary, Local Self-Govt. Department, Government of Bengal

Conduct of Business :

The Municipal Executive.

The Act lays down that certain matters,—generally matters of interest or importance—shall come before the commissioners *at a meeting*. All other matters can be disposed of by the Chairman—who is the head of the municipal executive,—or the Vice-Chairman who has the power to act for the Chairman during the latter's absence or incapacity and to whom certain powers of the Chairman are usually delegated. The new Act provides that in the case of municipalities the income of which is above one lakh of rupees a year the Local Government may require the Municipal commissioners to appoint an Executive Officer. Where such an officer is appointed, he acts as the principal executive officer of the commissioners; and the commissioners at a meeting may then delegate to him all or any of the powers vested in the commissioners under the Act; whereupon the Chairman ceases to exercise the powers so delegated to the Executive officer. In all other matters, the Executive Officer acts under the direction of the Chairman through whom he remains responsible to the commissioners.

For the transaction of business, the commissioners are required to meet at least once in every month, and may meet as often as required.

On the requisition of not less than one-third of the whole body of commis-

sioners the Chairman, or in his absence, the Vice-Chairman has to call a special meeting. In default, any three commissioners may call a meeting on seven days' notice.

The Chairman, or in his absence, the Vice-Chairman, or in the absence of both, a commissioner chosen by the other commissioners present presides at every meeting.

Standing Committees

The new Act empowers the Commissioners at a meeting to appoint standing committees to whom any of their functions, powers and duties may be delegated from time to time.

The members of each standing committee are elected by the commissioners at a meeting from among their own number. Outsiders may also be appointed as members subject to the condition that their number does not exceed one-third of the total number of members of the committee.

All the proceedings of any such committee are subject to confirmation or modification by the commissioners at a meeting, unless in special cases the commissioners at a meeting otherwise direct.

Functions

The old Act (of 1884) distinguished between "municipal Regulations" dealing with simple measures of sanitation and improvement or public convenience which

were in force in all municipalities, and "Special Regulations" relating to important administrative provisions which applied only when expressly extended by Government to any municipality. For example all municipalities were authorized "to maintain and construct roads and bridges, primary schools and dispensaries, to carry out measures of elementary sanitation including the provision of water supply from wells and tanks, to cleanse streets and public conveniences, and to require the removal of nuisances on private premises". While duties which could be laid on municipalities under the "Special Regulations" or powers which applied when expressly extended, included lighting with gas or electricity, provision of water-works or a system of water supply, and the cleansing of private privies and cesspools,—for all of which services the Act authorized the levy of special rates. There were also certain other regulations, e.g. in regard to buildings, sale of food and drugs, burial and burning grounds, offensive and dangerous trades and occupations, markets, and registration of births and deaths, which might be enforced by municipalities specially empowered in this behalf.

The amending Act of 1932 removes this artificial distinction and enacts a comprehensive body of municipal law which applies *proprio vigore* to all municipalities. It is merely some elaborate provisions in regard to streets, buildings and *bustees*, which require to be expressly extended. A statutory obligation has now been imposed on municipalities to provide a suitable system of water supply, drainage and lighting. The scope or range of municipal activities has also been widened and rendered elastic by a provision enabling the commissioners, with the sanction of the Local Government, to add from time to time to the objects and purposes on which municipal funds may be expended.

Public Health and Sanitation etc

Much wider powers have been conferred on the municipal commissioners in matters of public health and sanitation. They have been given considerable powers for the restraint of infection, for arranging for the removal of patients suffering from infectious or dangerous diseases to hospitals, for securing the purity of milk supply, and of water supply for drinking purposes, and for a control over the preparation of foods and drugs. In addition to hospitals and dispensaries, they may provide for nurses and midwives and also for sanitary inspection of schools and colleges, and medical inspection of school children. They have been given greater power for regulating markets and slaughter houses, weights and measures. Provision has also been made under the new Act for better registration of births and deaths, and the Local Government have been empowered to make rules for carrying out the purposes of these provisions.

Finance and Taxation

The tax on persons has been abolished as being difficult to assess and as having in the past given rise to widespread complaints of unfair incidence. The rate on holdings is now the principal form of direct taxation. The percentages at which commissioners may levy holding, water, lighting and conservancy rates on the annual value of holdings have been raised, from $7\frac{1}{2}$ to 10 and 10 to 15 while a new tax on trades, professions and callings and a tax on vessels moored at municipal ghats have been prescribed. A fee may also be charged in respect of the issue or renewal of any license granted by the commissioners.

Power has also been taken to impose at any time any other taxation which the commissioners may consider reasonable

and which the Local Government may approve.

The cart tax is an important source of income in some rural municipalities. It is a fee levied on owners for the registration of carts which are kept or used in the ordinary course of business within a municipality.

Assessment

Assessment of the annual value of holdings has always formed what has been called the weakest link in the chain of municipal administration, for want of a suitable, independent and impartial agency. Under the old Act municipal commissioners had often to undertake the work of re-assessment, and in many cases, it was obviously difficult for them to discharge their duties fearlessly or impartially since they had to depend on the ratepayers themselves for their return to the municipal board. The new Act provides for the creation of a panel of independent and impartial assessors from amongst whom municipalities have to choose an assessor at the time of re-assessment. The object is merely to secure an equitable and satisfactory assessment, and the system has been adopted on the analogy of the system that has been in force in the democratic municipalities in Great Britain.

Control by Government

By increasing the elective element in municipal boards Government have abandoned the old system of "internal control", and the popular voice has been given greater freedom in the direction of policy and the details of municipal administration. A very large extension of powers over the property and personal rights of the ratepayers has also been given to their representatives on the municipal board. It is, therefore, necessary for the Local Government to retain some form of

"external control" so as to secure the proper exercise of discretion by the commissioners without undue interference with the principle of local autonomy.

The power of superseding the municipal commissioners in case of inefficiency or persistent default has, therefore, been retained under the new Act.

In two important respects the new Act provides for an alternative method of intervention which may eventually prove more suitable, namely—(i) under the old Act if a department of a municipality was mismanaged, the only remedy was to supersede the entire body of municipal commissioners; the new Act provides that in such a case, instead of superseding the whole body of municipal commissioners, Government may supersede the particular department, and take over its management; (ii) where default, mismanagement or abuse of power is proved, Government are empowered to dissolve the municipal board instead of superseding or suspending its constitution. This gives an opportunity to the electors to pronounce their judgment on the outgoing commissioners.

Working of Municipalities

The administration of municipalities has been hampered to a certain extent by lack of funds. But it cannot be said that this has been wholly due to causes beyond their control. If municipal bodies are alive to their responsibilities, civic amenities must be provided to meet the growing needs of cities and towns and municipalities must be prepared to raise the cost thereof by assessing the necessary tax on the ratepayers. Municipal commissioners have, however, in the past generally shown a disinclination to increase the burden of taxation on the ratepayers. That there is a growing readiness, however, to impose and to submit to municipal taxation is apparent

from the fact that the income from municipal rates and taxes which was about Rs. 48,00,000 in 1920-21 rose in the same number of municipalities to about Rs. 64,00,000 in 1932-33. In the larger towns at least there is a general willingness to initiate and carry out schemes of drainage or water supply and to find the maintenance cost thereof by means of a special rate. For instance, water supply projects have been completed in 43 towns at a total cost of over Rs. 1,62,00,000 (including grants and loans from Government), serving a total population of over 12,00,000, and yielding an average daily supply of 15,625,000 gallons. The total expenditure on drainage and sewerage works, serving an approximate population of 6,82,000 in 31 municipalities up to the end of December 1933 (including expenditure from grants and loans) was Rs. 84,95,500.

Since the passing of the Sanitary Officer's Act (Act II of 1914) 22 municipalities have appointed Health Officers, and 84 municipalities now employ 100 Sanitary Inspectors. The appointment of the Health staff has contributed, in no small measure, to a general rise in the level of public health administration in these municipalities. Better control of epidemics is now possible, and there is a general readiness on the part of the municipal authorities to initiate measures for this purpose. For instance, to quote the latest Government Resolution on the working of municipalities during 1932-33: "inoculation for small-pox were extensively resorted to, and anti-malarial measures were widely adopted in co-operation with Pallimangal Samits and other local associations" The administration of the Food Adulteration Act, on the other hand, was not uniformly satisfactory, while the registration of births and deaths under the Bengal Births and Deaths Registration Act left ample room

for improvement.

The allocation of revenues to different heads of expenditure has, on the whole, been quite fair; the expenditure on establishment has usually been kept to a low figure, and the bulk of the municipal income has been devoted to the services for the benefit of the ratepayers.

Conclusion

But the principal defects of municipal administration, have been indifference to account rules and to audit reports, slackness in the collection of taxes, disinclination to have recourse to strong measures for the realization of arrears, and a general laxity of supervision on the part of the municipal executive, resulting in frequent embezzlement of municipal funds. These are serious defects which cannot be lightly ignored. The remedy lies with municipal commissioners themselves. The new Act has democratized the constitution of municipalities: widened the sphere of municipal activities; and has given increased powers to the municipal bodies. But the fullest use cannot be made of these powers and of this increased opportunity for civic development, unless the municipal commissioners are inspired with a proper sense of their duties and responsibilities and are prepared to tackle their local problems, without fear or favour, in a real spirit of service.

It cannot be ignored again that these small units of local self government furnish the best training ground for service in the higher spheres of Self-Government; and if we cannot prove our fitness for the administration of local affairs in these small fields, any advance in responsible government which the Reformed constitution may bring in will very largely be illusory in its effect.

The White Raja of the East

By T. C. R. ALLEN

James Brooke was the son of an official in the East India Company, and he was born in the European suburb of Benares in 1803. At the age of sixteen he was commissioned as an ensign in the Bengal Army, but a service wound in a minor campaign cut short his military career, and in 1830 Brooke resigned his commission and sailed for home by a curiously circuitous route, via Penang, Singapore, Canton, and St. Helena.

The young man was especially impressed with the coast of the Dutch East Indies, and he wrote in his diary, "Around us are various smaller islands, fringed with wood to the water's edge, and all uninhabited. How exciting is the mere sound of an uninhabited island! imagination fires up at the idea, and every energy is strung up to explore and discover, what a field for enterprise and adventure! But not for me", young Brooke was wrong. Those romantic, magical islands in the shallow seas were to be the field of his life's adventure, and it was one of the strangest adventures that ever happened to an Englishman.

Dreams of the East

The invalid landed in England and went to live in Bath. But the spell of Malaya had laid its grip upon him, and he was soon forming wild, restless schemes for going back. At one time he was toying with the idea of raising enough money to "carry letter of marque" and sett-

ing out as a privateer against what he called "the Dutch vagabonds in the Eastern Seas." At another he was dreaming of the clear pool below the waterfall at Penang. And all the time he was longing to have a schooner of his own for trading or exploring, or for any adventure the chance might fling in his way.

At last, in 1834, his father, now retired from India, provided a sum of money that was sufficient to buy a small brig on which young James had set his heart, and gave a modified blessing upon a scheme of which he had been told extremely little. James was entranced, and in a state of ecstasy he loaded his brig, the *Findlay*; 290 tons, fast, rakish, an ex-slaver, with a miscellaneous collection of cargo, hired a professional captain, and set sail in May, 1834.

Off to Malaya

The voyage, from every point of view, was a complete failure, and two years later James Brooke was back in England, the *Findlay* was sold, and all had to be begun again. That same year the retired Bengal official died, and left each of his five children the comfortable sum of thirty thousand pounds. Instantly James Brooke began to wonder again. He bought a schooner and sailed through the Levant, and up and down the coast of Asia Minor, and, significantly, began to read books about Borneo. Finally, in 1838, he drew up a prospectus of a voyage to the East.

published it in the *Athenæum*, and set out in his 140-tonner for the fabled land of Malaya.

In his prospectus Brooke pointed out that since the contact of the white man with the Dyaks of Borneo the natives had been steadily degenerating; that once flourishing nations were dying out and large tracts of the globe were being allowed to relapse into barbarism. Piracy and slave-trading were rampant. The Dutch rule in Java was corrupt and incompetent, and Britain ought to extend its beneficent hand over Borneo before the Dutch got at it. But—and this is a very significant passage in view of later happenings—Brooke laid it down in his prospectus that “any government which may be directed to the advancement of the native resources, rather than by a flood of European colonization.”

Muda Hassim

The objects of the voyage were also laid down to chart and survey, and to open up communications with the aborigines. In other words, Brooke's intention was to pave the way for Governmental action.

In May, 1839, the schooner anchored at Singapore, and in July pushed on towards Borneo. The key-man in that island, so far as Brooke's objects were concerned, was Muda Hassim, the Raja of Sarawak, who was reported to hate the Dutch and to like the English; accordingly Brooke approached him with a great mass of presents, silks from Surat, velvets, gunpowder, preserved ginger, syrups, and toys for his children. For the ordinary trade in Borneo, Brooke pinned his faith to one commodity, a coarse type of nankeen.

Muda Hassim welcomed him in friendly fashion and offered to conduct

him personally throughout Borneo. This was a wonderfully tempting offer. It was more than Brooke had dared to hope for in his most optimistic dreams. Unfortunately there was one little condition attached to the offer. A rebellion had been ranging in Sarawak for several years. Would the white man lend the magic of his prestige to the army of the Raja? If he would join the Raja's forces he would not have to fight. His mere presence would be enough. And then, when the war was over, they could go sightseeing together.

The rebels surrender.

Brooke accepted the offer, but he soon found that the Raja's army was a collection of cowards, and he refused to continue the war. The Raja in despair offered him the Governments and trade of all Sarawak if he would reconsider his decision. Without accepting the offer, Brooke relented and went back to headquarters and in the following year negotiated the surrender of the rebels, and by the sheer force of personality compelled the Raja's men to observe the conditions of surrender, and persuaded Muda Hassim himself to spare the lives of all concerned. That was the beginning of the power of James Brooke. From that moment the Raja admitted frankly that he could not do without him.

A curious situation developed. The Raja clung to Brooke as the man who had saved him from the rebels, and the rebels clung to him as the man who had saved them from the Raja. The one was prepared to grant liberal reforms in the system of government, if Brooke would only stay in Sarawak and protect him; the others were longing to be under the permanent protection of the man who could secure the liberal reforms. James Brooke, who was a deeply religious man, felt that a divine command had been laid

upon him, and he resolved to settle down in Borneo, to plant a colony there, and to become a pioneer of European ideas and improvements. The spread of civilization, of commerce, and of the Christian religion were his three main objects, and of the three, the spread of commerce was the least important in his eyes, although, of course, it was through commerce that the new colony was to be financed.

Brooke loses his temper

Borneo is rich in antimony ore, and Mnda Hassim had promised to deliver a large consignment in return for the goods which Brooke had brought out. But now Mnda Hassim turned nasty. No antimony arrived, the prisoners of the rebellion were still kept in prison, and the crew of a wrecked English ship were held in some obscure dungeon, and Brooke could not obtain their release.

He waited as patiently as he could, bringing as much moral pressure to bear on the Raja as possible. But moral pressure was not very effective in Borneo in the forties of the last century, and at last Brooke lost his temper. He loaded the guns of his schooner, trained the broadside on the royal palace, went ashore and demanded to be made Governor of Sarawak. The terrified Mnda craved in at once, and granted everything. The prisoners were all released, and the new Governor settled down to his work.

Facing the problems

His first task was the abolition of the extortion and corruption upon which the finances of the country had been based from time immemorial. And not only were there the tax-gatherer and the official to be dealt with; there were the pirates and the head-hunters who preyed so savagely upon the unfortunate natives. "The only happiness," wrote Brooke,

"which ever falls to the lot of these unhappy tribes is getting one tyrant instead of five thousand."

Brooke's attitude of mind at this time is a beautiful commentary upon the blend of piety and practical politics which was so characteristic of many great Victorians. "Next year I am going to put down piracy," he wrote. "Fear nothing for me. The decision is in Higher Hands. And if that fifty-barrel gun comes, so much the better."

There were many other problems besides piracy awaiting the new Raja. There were famines to be relieved; murderers to be caught; courts of justice established; laws to be made. Every day Raja Brooke presided in his open court, like an ancient patriarch, listening to grievances, however petty, and awarding his verdict. It was a strange new experience for the natives, to bring their complaints before a judge who could not be bought, bullied, or turned one hair's-breadth from his determination to discover the truth.

Equal Justice

Then came a new sensation. There was to be not only justice, but equal justice in Sarawak. Followers of the old Raja, courtiers, fawning politicians, all were to be amenable to the Law. Such a thing was unheard of, and the simple Dyaks understood at last that there was a strong and just man in the land. The only distinction which Raja Brooke recognized, in his administration of the law, was the distinction between innocent and guilty.

Then he tackled the immemorial curse of the East, the moneylender. The usual rate of interest was fifty per cent per month, and the moment the debtor fell behind in his payments he

became the slave of the moneylender. The Raja stamped out the evil very firmly. He also organized a war-fleet of praus to tackle the sea-pirates, and manned them with the late rebels, who adored him to a man. The leading pirate was captured, tried and executed and the profession became somewhat discredited in consequence.

Official Recognition

At last the British Government began to feel, vaguely, that something rather odd was happening in Sarawak, and an official mission was sent to find out exactly what it was, and in the meanwhile official help, in the form of a gun-boat, was sent to clear the rest of the pirates out of their nests. The Government, on getting its report was puzzled and suspicious. This white man was up to no good; that was the general feelings. But no one in Calcutta or Whitehall could detect exactly what his particular line of graft was. It was however, impossible even for a permanent official to overlook the suppression of piracy, and when no less an individual than the Secretary of State of the United States of America recognized Mr. Brooke as "The Ruler of the State of Sarawak," and wrote to him as to an equal, it was time for Whitehall to make up its mind.

So the independence of Sarawak was recognised. Brooke was acknowledged to be the Raja, and he was given a baronetcy and a K. C. B. On visiting London in 1847 he was given the freedom

of the City, and was appointed Governor and Commander-in-Chief of the island of Labuan. In 1851 serious charges of speculation and unnecessary cruelty in pirate-suppressing were brought against him, and he was triumphantly acquitted, and in his last years an estate in Devonshire was bought for him by public subscription. Raja Brooke died in 1868, and was succeeded by his nephew. His adventure, upon which he set out so hopefully in his little schooner, had lasted for twenty-nine years.

Conrad's Tribute

It was a great and noble life, and its epitaph has been written in noble words by a man who understood and described the Shallow Seas as no Englishman has ever been able to do.

"He was a true adventurer in his devotion to his impulse," wrote Joseph Conrad in "The Rescue," "a man of high mind and of pure heart, and he laid the foundation of flourishing state on the ideas of pity and justice. He recognized chivalrously the claims of the conquered; he was a disinterested adventurer, and the reward of his noble instincts is in the veneration with which a strange and faithful race cherish his memory.

Misunderstood and traduced in life, the glory of his achievement has vindicated the purity of his motives. He belongs to history."

With such an epitaph Raja Brooke may well be content.

Educational Broadcasting in India

By Dr. S. K. DAS, M.A. (CAL), PH.D. (LOND),

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It is perhaps too late in the day to advertise the possibilities of Educational Broadcasting in India. To those who keep abreast of all developments in the modern world, it will prove an unnecessary platitude; to others, not in touch with the current of events in the world abroad, it will be news indeed to learn. Any way 'a University in the air' is in the air, and all that we need to do is to give to this 'airy nothing' a 'local habitation and a name'. The harnessing of the wireless to the ends of education is, in point of fact, a fresh testimony to the Scientific use of Imagination; and to those gifted with imagination, it must make a ready appeal.

While we may leave the doubting Tom alone still to doubt and despair of the future of Educational Broadcasting in this country, we may safely proceed upon the accredited testimony of others that 'there is a place for Broadcasting in education and a place for education in Broadcasting.' That being the case, one may legitimately wonder at the belated appearance of Education on the stage when the different factors of civilised life have had from the very beginning their full share of recognition in the day's Radio Programme. During these eight years of its existence, the Broadcasting Service has confessedly rendered a distinct disservice to its own cause by allowing itself to be monopolised by

Music, instrumental and vocal, Sporting and Commercial Intelligence, Weather Forecast and General News Bulletin, while matters educational, like the proverbial Cinderella, have been suffered to pine in silence. The result has been, as it needs must be, that the educated public has come to look upon the Broadcasting Service with 'amused indifference', or at best as dilute amusement too dearly purchased for the matter of that. It is undeniably true that a welcome departure from the good old plan has been made in the recent institution of Educational Broadcasts, so that it may serve as just the lever to impart to the service itself an air of seriousness and thus raise it in public estimation. Well-intentioned as the change is, it has not been able so far to cope successfully with the already accumulated volume of prejudice against local Broadcasting Service. As a matter of fact, such promiscuous lectures on topics selected at random, as we have been getting for the last four years, cannot, and evidently are not designed to, restore the lost equilibrium, and retrieve the anomalous position of Educational Broadcasting.

Truly speaking, Educational Broadcasting starts on its career with a clean slate, as it were, and in full cognisance of the fact that it has to create a field for its reception, perchance to spend itself out in disarming the die-hard prejudices

that are largely born of ignorance. It is no mean advantage, however, not to be saddled *ab initio* with a tradition, which so often acts as a dead-weight rather than an asset, and here is a case in point. In a country where the percentage of illiteracy is appallingly large, the need of an intensive propaganda for educational uplift and expansion can hardly be overestimated. If the sole *raison d'être* of the Department of Public Instruction lies in making education broad-based, one of the cheapest, and perhaps the best way to do it is to fall back upon Broadcasting. It would, however, be absurd to construe it to mean that a Broadcasting Service could in any way supersede or supplant the existing educational machinery of the land. It clearly disclaims any such ambitious scheme and all that it proposes to do is to supplement, and not supplant, the activities of the various educational agencies already in existence. Given an academic passport, the Broadcasting Service is sure to rise equal to the occasion, and fully justify its claim. For, if nothing else, it will have at least translated into reality the wish, nobly conceived and nobly expressed, by H.I.M. the King in his gracious reply to the address of the University of Calcutta in January, 1912 the wish, namely, to see spread in the province a "net-work of schools and colleges" that will turn out "useful citizens" of the future. In this Land of Regrets, a wish, however piously conceived, has the fateful tendency to fall still-born, and if it somehow escapes this fatality, it may grow up to be the father of the thought that marks its consummation. We visualise the day when this happy idea of a net-work of schools and colleges, otherwise unrealisable, will have realised itself in the establishment of a net-work of receiving and propagating centres for wireless Broadcasting in Education.

While the possibilities of Educational Broadcasting lie as yet in the womb of the future, it is worth our while to take



Dr. S. K. Das

stock of the realities of the situation—the doubts and difficulties in particular that stare us in the face. In the first place, what is apprehended is a stout opposition from a class of people that have vested interests in sticking to the good old plan obtaining in our schools and colleges. The teachers already in service are too apt to view with disfavour the introduction of Radio sets into their close preserves, in so far as they scent in it a premonition of their own occupation gone. The alarmist's reading of the situation may not unreasonably create a stirring in the dovecotes, but it is entirely a misreading of the aim and aspiration of Educational Broadcasting. Clear enunciation of our plan will it is hoped, set at rest all misapprehension and suspicion on this score. If we may re-affirm, even at the risk of repetition, the very soul of Educational Broadcasting is a responsive co-operation between the class-teacher and the Radio-speaker. Without an active response from the other side, the Service is bound, like 'one-way traffic' to stagnate, and be eventually side-tracked. On the other hand the school or the college teacher,

while helping the Radio-speaker by explaining and elucidating his lecture to the students, immediately after its delivery, will only help the cause he represents. The Service will not only offer splendid opportunity for self-education on the part of the teachers, but will also confer on their teachings a new dimension of value, in so far as they come in for confirmation by the broadcast lecture and thus acquire a wider publicity. Imposing, as it does, a strain on imagination as to how all this can come about, the net gain on the part of the teacher is by no means imaginary or doubtful. What is particularly arresting from the teacher's point of view is the mood of 'alert silence', induced in students drilled in the habit of maintaining an expectant attitude while listening to Educational Broadcast. This is confessedly a by-product of listening to broadcast discourses—which is an art by itself. That this discipline of an active strenuous silence on the part of students is of inestimable advantage to the teacher, none can gainsay. This is a matter which clearly merits recognition from the authorities entrusted with the training of teachers. Nor would it do to try to make capital out of the personality of the class-teacher, and place at a discount the broadcast talk of the Radio lecturer, who cannot, it is contended, communicate his personality on the wireless and impress it upon his invisible audience. It is true in a sense, that 'things seen are mightier than things heard,' and the class-teacher scores a point where others fail in so far as he can knock simultaneously at least at the three gateways of sense of his visible audience whose eyes, ears take 'in their dole' and brain treasures 'up the whole.' But with 'wisdom at one entrance shut out' people acquire, by virtue of the Psycho-physical law of Compensation a heightened sensibility of the other senses, a surplus mind-energy which is sure to

prove an invaluable asset in tracking out the personality of a speaker, visible or invisible. If it is still maintained that the Radio speaker suffers in comparison a loss that cannot otherwise be made good, our reply is that what is lost in intensity is more than counter-balanced by what is gained in extensity.

Secondly, others of a commercial turn of mind will run down the project of Educational Broadcasting as being an unprofitable concern. Admittedly, it is a non-revenue-fetching service, and to a commercial conscience it is criminal to maintain a department of public service, which means a continual drain on the public exchequer. But, then, it would not do to forget the essential character of Broadcasting as a "State Service," and here commercial considerations must at all times be subordinated to the ideal of public service. There are, however, ways and ways of increasing the revenues of the State and the Broadcasting Service itself may be made a paying concern from the commercial point of view, if we make room for what the Americans call "Selling time" in the day's programmes. But even that amount of commercialization will not serve to make it popular. For to commercialize an institution is not the best way to popularize it—to make it one *of* the people and *for* the people. A thing is truly popular if it ensures the greatest good of the greatest number, and Educational Broadcasting is to be made a standing example thereof. Accordingly to make pecuniary profit the standard absolute is to desecrate the ideal of public service; and Broadcasting as a department of State Service cannot, with any semblance of justification and without abdication of its main function, stoop to the level of a money-grabbing institution.

Some, again, have found fault with the local Broad-casting Station for still

allowing itself to be in the leading strings of the Bombay Station, and one well-informed critic has gone so far as to despair of all its possibilities, so long as "the Bombay Station remains a drag on the finances of the Calcutta Station." The criticism has a plausibility all its own, and appearing, as it does, in an atmosphere charged with tense excitement over the question of "Provincial Autonomy", it is destined to impress with all the greater force of a contagious conviction. But, then, there are always two sides to a question; and nothing is more inimical to the cause of a judicial estimate on a situation than the irresistible drive of crowd psychology. Specially in a matter like this, sentimental considerations are too apt to prevail and mystify the broader issues. What is of initial importance to the ends of a dispassionate decision on the point is to be on our guard against seductive catch-words and shibboleths of the day, and to stave off their incidence on a balanced outlook. There is indeed much force in the plea for autonomy so far as the Calcutta station is concerned; but let us not, in the name of Provincial Autonomy, invoke provincial insularity, which is sure to spell disaster in the long run. In our zeal for reform let us not, for Heaven's sake, devise a measure that is calculated to divest Broadcasting of its All-India character and assign to it a provincial status. On the threshold of new ventures, with boundless possibilities, nothing would be more disastrous for the local Broadcasting Service than to forge, in this way, its own fetters, and contrive a self-imposed limitation on its increasing activities, when it should be forging ahead and extending its territorial limits. The best way, therefore, of developing it along lines of progressive usefulness, without prejudice to its individuality or autonomy, would be in perpetually outgrowing its parochial character in active

commerce with the outside world.

Let there be, however, no delusion about this our deference to public criticism. There is no denying the fact that an all-round co-operation and give-and-take between the Radio-speaker and the Radio-listener can alone ensure the future of Broadcasting, here as elsewhere. Just as a jest's prosperity lies in the ear that hears it and never in the tongue that utters it, so does the popularity of Broadcasting depend upon the mode of reception accorded to it by the listener. Accordingly, the Radio Listener not only hears but has a claim to be heard; he has a voice (as he has a 'loud speaker'!) in the affairs of transmission. But, then, accommodation or concession to popular demand has its obvious limits. To democratise a public institution is a wholesome measure so far as it goes, but we have to see that it does not go too far, and thus stultify itself. Evidently to bend, like the weather-cock, to every passing breath of criticism does not augur well for an institution. Time and again we have found Radio-critics, in the pose of Radio-lovers and connoisseurs, airing their views and reviews in the local newspapers, and that often in the name of 'the man in the street.' Now it is neither possible nor desirable to take notice of these, all and sundry; even if we would, we could not, and if we could, we would not. If we are taxed for an explanation, our reply is that 'the man in the street' must remain where he is, and not where he should not be. Here is a typical instance of the tyranny of the *demos*, illustrating one of the characteristic dangers of democracy. Hence the supreme need of the hour is not so much making the world safe for democracy as it is making democracy safe for the world.

So much for our preliminary survey, and our balance-sheet clearly reveals a

of possibilities that is not at all discouraging. On the eve of embarking upon the new venture,—as clearly evidenced by the Government project of giving a chance to Educational Broadcasting in the Midnapore area—we do envisage the prospect of establishing contact with world-wide organisations that are going to build up in the near future a 'wireless' League of Nations. The much-talked-of "International fellowship" or "Intellectual co-operation," will remain a pious wish merely, until and unless the making of the international mind is an accomplished fact, and the best way to ensure it is to develop cultural contact with minds, widely diverse and geographically remote. Educational Broadcasting is the most appropriate vehicle for securing that international understanding, which is the

cry of many but the prize of a few. It is an institution which, in its wonted mission of having education 'in the widest commonalty spread', serves as a perpetual reminder that in the thought-exchange of the world to-day, India has some specific, unique contribution to make. She may be a negligible partner in the Geographical dispensation of the League, but not, as we hope, in its wireless scheme. It is, in all conscience, the best nursery for training up the youth of all lands internationally minded. The last, though not the least, important achievement of the Radio in the realm of spiritual values is that it leads, through progressive conquest of time and space, to the establishment of an Empire of Mind. What untold possibilities this New Imperialism has for the future of the human race, time alone will unravel !

FLYING BY FLAPPING WINGS

The Russian Parachute expert



Soviet aviators have been making a number of experiments lately in the hope of discovering some method of flying by flapping wings. G. A. Schmidt, the Russian parachute expert is here seen with the latest form of artificial wings. This photograph was taken just after he had landed from a flight of almost a mile. He went up in an aeroplane to a height of 9000 ft. and then launched out.

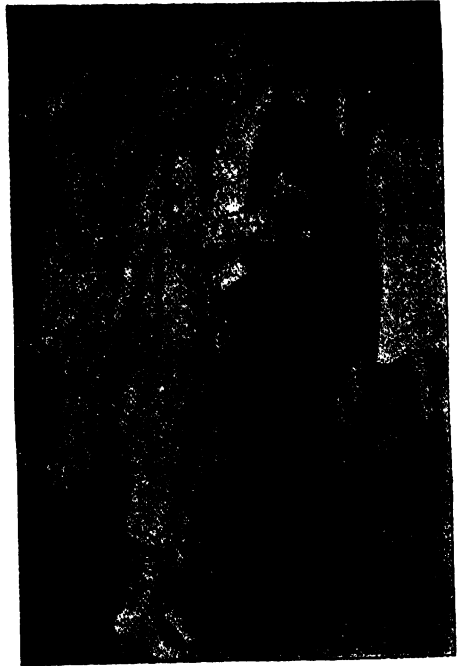
Women of Turkey

By MISS S. M. SULTANA

In Old Turkey—and when I say Old Turkey, I mean the Turkey that was still in existence as late as twelve years ago—the restrictions to personal freedom and manifold disabilities imposed on woman kept her in a state of complete inferiority and protracted tutelage. No male must see her face and hair, except her husband and nearest relatives. She was allowed to appear in hardly any public place but the street, and even there she had to go enshrouded in a heavy black garment that hampered her every step and gesture, and she had to wear on her face a veil, may be not quite thick enough to stifle her, but mostly thick enough to blind her to anything but a dim, starlit night vision of the outside world. You could see her groping along from one home-prison to another with the awkward scared movements of a night bird thrown out into the sunshine. If her veil or garment was not deemed thick enough or ample enough or if she had dared to raise her eveil too often or too completely to catch glimpses of the world, the police were entitled to interfere and nasty complications might ensue. Of course she was not allowed to go out after curfew time, when checking her became less easy. The homes of Old Turkey were divided into two parts, as though by a water-tight partition. The part reserved for women had its windows equipped with wood lattices, that would pretty successfully ward off light and sunshine, so that a fusty atmosphere and permanent twilight would prevail in the rooms. And then, there was polygamy, little practised, it is true, in the last decades of Old Turkey, chiefly owing to economic reasons, but the mere theoreti-

cal existence of which could not but be degrading to Turkish womanhood.

I know there are Western travellers and writers who fell in love with Old Turkish life and wrote books in praise of its romantic and picturesque features. They were fond of watching the women fleeting like black masks along the walls or peeping from behind their latices—and their imaginations ran riot. They were fond of the rotten old social organisation in just the same way as they were fond



Mustapha Kemal Pasha,

President of the Turkish Republic has completely revolutionised Turkish life. His Westernising policy is brought out by this photograph of him, dancing with his adopted daughter at the ball given to celebrate her marriage.

of the hordes of masterless dogs that used to roam the streets of Istanbul, and of the Old Bridge over the Golden Horn, with its mouldering disjointed boards. To them it was just an unusual sight, a charming, exciting, nerve-tickling holiday-cruise experience; but to the Turks themselves whose family life was disorganised by absurd regulations, whose night rest was troubled by howling dogs, and who, having to cross the Old Bridge twice a day, had their heels torn from their boots and their walking-sticks snapped in their hands, it was a permanent bitter, paralysing, exasperating evil. Some have thought that this unjust and impossible state of affairs must soon come to an end—was, as it were, bound to change of itself. But such optimism is belied by facts.

Kemal Atatürk, President of the Turkish Republic and a great reformer, began by encouraging the outward liberty of woman and her social intercourse, on all occasions. Patiently but with unswerving tenacity he insisted on her removing her veil and her sack-like outdoor garment. This was a hard fight indeed, many women themselves and their menfolk clung to them with the force of prejudice and education—or rather the lack of it. But the new fashion sponsored by a man enjoying so unique a prestige spread steadily and the battle of the veil was won. Then came the adoption of the

Swiss Civil Code, which ensured the equality of the sexes in social status as well as family rights.

The next step was the granting to women of the Municipal Vote and Eligibility. Thus they started on their social and political apprenticeship. This was some time ago. Meanwhile, all university careers and all professions were being thrown open to women and the secluded phantom of yore became more and more a present and indispensable element in economic and social life. There are by now in Turkey ever increasing numbers of women judges, lawyers, doctors, artists, teachers, diplomats, actresses, police and airwomen. The women of Turkey are entering freely on all the careers that were hitherto considered the exclusive domain of man. They are carrying on with their companions, in all equality and harmony, an ever closer and more active co-operation in the economic social and cultural life of the nation.

The news that has lately reached the public, that the woman of Turkey had obtained the political rights still denied to many of her Western sisters and that seventeen Turkish women would this year sit in Parliament, is the crowning event in her short but hard struggle for emancipation under the aegis of the great reformer President.



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Literary Shrines of London

By SHEIKH IFTAKHAR RASOOL

The mind that can reverence historic association needs no explanation of the charm that such associations possess. There are streets and houses in London which, for pilgrims of this class, are haunted with memories and hallowed with an imperishable light that not even the dreary commonness of every day life can quench or dim. Almost every great author in English literature has there left some personal trace, some relic that brings you at once into his living presence. In the time of Shakespeare, Aldersgate was a secluded, peaceful quarter of the town, and there the poet had his residence, convenient to the theatre in Blackfriars, in which he owned a share. It is said that he dwelt at No. 134 Aldersgate Street which has since been demolished. Milton was born in a court adjacent to Bread Street Cheapside, and the explorer comes upon him as a resident in St. Bride's churchyard, where the poet Lovelace was buried, and at No. 19 York Street, Westminster, in later times occupied by Jeremy Bentham and by William Hazlitt. Walking through King Street, Westminster, one comes across the house of Edmund Spenser, who, victim to barbarity died there, in destitution and grief. Ben Jonson is closely associated with places that can still be seen. He passed his boyhood near Charing Cross—having been born in Hartshorn Lane, now Northumberland Street; he attended the parisian school of St. Martin's in-the-Fields;

and students who have roamed about Lincoln's Inn will call to mind that he helped to build it—a trowel in one hand and a volume of Horace in the other. His residence in his day of fame, was outside the Temple Bar where, incidently I passed every day while going to my lectures.

The Mermaid—which Jonson—frequented, in companionship with Shakespeare, Fletcher, Herrick, Chapman and Donne—was in Bread Street, but no trace of it now remains. Of course, there is a place called 'The Appollo' in Fleet Street which was the trysting place of the club of which he was the founder. The famous inscription, 'O, rare Ben Jonson' is three times cut in the Abbey; once in Poet's Corner and twice in the north aisle, where he was buried,—a little slab in the pavement marking his grave. Dryden once dwelt in a quaint, narrow house, in Fetter Lane—the street in which Dean Swift has placed the home of 'Gulliver,' and where the famous Doomsday Book was kept, but, later, removed to a finer dwelling, in Gerrard Street, Sdoo which was the seen of his death. There is also another house in the same street which is said to be that of Edmund Burke's. Dr. Johnson's house, in Gough Street, bears a mural tablet, and standing at its time-worn threshold, needs no effort to picture that uncouth figure shambling through the crooked lanes that afford access to this

queer, somber, melancholy retreat. When I visited that house I found that it was there he wrote the first dictionary of English and the characteristic, memorable letter to Lord Chesterfield. The historical antiquarian society that has marked many of these shrines has rendered a signal service. A house associated with Sir Joshua Reynolds and a house associated with Hograth, both in Leicester Square, and houses associated with Benjamin Franklin and Peter the Great, in Craven Street; Sheridan, in Savile Row; Campbell, in Duke Street; Garrick, in Adelphi Terrace; Mrs Siddons, in Baker Street, and Michael Faraday, in Blandford Street, all of which are well-known to Indian students going abroad, are only a few of the notable places which thus designated. For my part, when I have been rambling in Fleet Street, which is quite close to our Temple, I always had a special delight to remember even so little an incident as that recorded of the author of the 'Elegy'—that he once saw there his contemptuous critic, Dr. Johnson, shambling along the sidewalk, and murmured to a companion, 'Here comes Ursa Major.' For true lovers of literature 'Ursa Major' walks oftener in Fleet Street today than any living man.

Most of these great men are buried in the Abbey—in Poet's Corner, which occupies an end of one of the transpets or cross aisles of the Abbey. The monuments there, are simple, for the lives of literary men afford no striking themes for the sculptor. Shakespeare and Addison have statues erected to their memories; but the greater part have busts, medallions, and sometimes mere inscriptions. Notwithstanding the simplicity of these memorials, I have noticed that the visitors are attracted towards them. A kinder and fonder feeling takes the place of that cold curiosity or vague admiration with which they gaze on the

splendid monuments of the great and the heroic.

A good leading thread of literary research might be profitably followed by the student who should trace the footsteps of all the poets, dead and gone, that have held, in England, the office of laureate in the reign of King Edward the IV; Andrew Bernard in that of King Henry VII; John Skelton in that of Henry VIII, and Edmund Spenser in that of Queen Elizabeth. Since then the succession has included the names of Samuel Daniel, Michael Drayton, Ben Jonson, John Dryden, Thomas Shadwell, Nahum Tate, William Whitehead, Thomas Warton, Henry James Pye, Robert Southey, William Wordsworth, Alfred Tennyson, and now John Masfield.

When I visited the Poet's Corner in the Abbey some years ago, I tried to form some arrangement in my mind of the objects I had seen, but found they had fallen into indistinctness and confusion. Names, inscriptions, trophies, had all become confounded in my recollection, though I had scarcely taken my foot from off the threshold. What, I thought, is this vast assemblage of sculptures but treasury of humiliation; a huge pile of reiterated homilies on the emptiness of renown and the certainty of oblivion! It is, indeed, the empire of death; his great shadowy palace, where he sits in state, mocking at the relics of human glory, and spreading dust and forgetfulness on the monuments of great men. How idle a boast, after all, is the immortality of a name! Time is ever silently turning over his pages; we are too much engrossed by the story of the present, to think of the characters and anecdotes that gave interest to the past; and each age is a volume thrown aside to be speedily forgotten. The idol of today pushes the hero of yesterday out of our

recollection ; and will, in turn be supplanted by his successor of tomorrow.

History fades into fable ; fact becomes clouded with doubt and controversy ; the inscription molders from the tablet ; the statue falls from the pedestal. Columns, arches, pyramids, what are they but heaps of sand ; and their epitaphs, characters written in the dust ? What is

the security of a tomb or the perpetuity of an emblament ? The remains of Alexander the Great have been scattered to the wind, and his empty sarcophagus is now the mere curiosity of a museum.

The man passes away ; his name perishes from record and recollection ; his history is as a tale that is told, and his very monument becomes a ruin.

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INDIA TO-DAY

BY K. POTHAN THOMAS, EDITOR OF THIS MAGAZINE

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Boys and Girls must Develop Beauty

Miss MAYA DEVI, M.A.

There is a new conception of loveliness for boys and girls. It is highly necessary that there should be a new movement in India to develop the physical beauty of our young men and women. Many parents and even some of the teachers do not at all care to develop health and beauty in their children and pupils. They insist the children reading all the time at school or home. Of course, at present, there is a great enthusiasm to encourage sports among boys and girls. But as yet no one seems to be anxious in the cultivation of physical beauty.

The ancient Greeks had a great idea about the physical beauty of man and

woman. They even thought that external perfection was an expression of moral beauty and rightly so. In all the advanced countries of Europe and even in Japan and China, there is a regular move to encourage the cultivation of personal charm and beauty among the younger people. Why? Because they have realised that beauty is the glory of men and women. It gives a greater charm to life. It is the expression of strength, of cleanliness, of everything fine and wholesome. Many people in this country seem to think that beauty is merely an external matter and in many cases it is found in persons who are lacking in mental and moral qualities. This is a



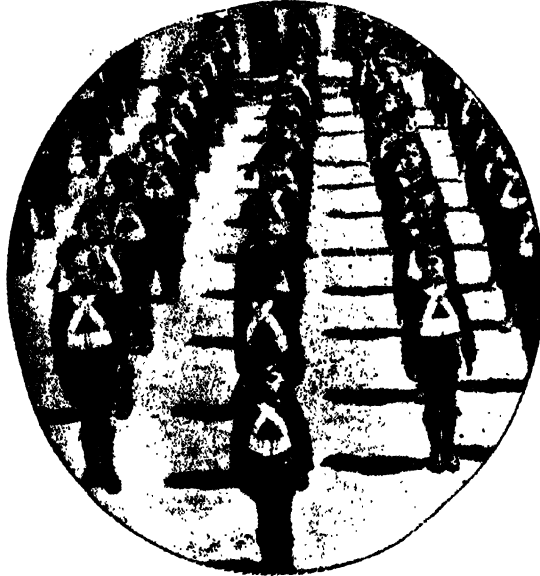
Mass Drill has become an important part in the education of girls in European countries

mistaken idea. True beauty requires the quality of intelligence which illuminates the face and makes for personality.

If men and women have a duty to cultivate and develop their internal qualities, it is equally necessary that they should devote their attention to making themselves attractive and charming.

It is not at all a waste of time and energy to devote some part of every day to physical exercises as well as to personal adornment. Cleanliness should become part and parcel of your habit. It will keep you from many diseases. Then look to your dress.

Beauty is part of youth. It repre-



The "Wolf" drilling in Rome is an every day scene in modern Italy—It is part of the education of children

A physically perfect body is the best equipment to possess a perfect soul.

In India, it has been our customary practice to shut out beauty or rather discourage physical beauty. We cover up our beautiful girls in purdah and shut our women in rooms. Our men disfigure themselves by asceticism, caste and communal marks on the head and nose. We neglect the personal charm and beauty in our young ones.

Students, both boys and girls must make a great effort to make themselves as attractive and beautiful as possible.

It assesses vitality and enthusiasm. You will begin to get a new charm in life. It will develop personality and personal magnetism, which will go a great way to success in life. Every boy and girl must cultivate this habit of making themselves beautiful early in life. You are not only the captain of your soul, but you are the captain of your personal appearance too. Right eating, sunshine, exercise, plenty of sleep, cleanliness, and neat dress will make you the charming youth of India. Develop external cleanliness, perfection and beauty, then you are bound to aspire for moral beauty and internal cleanliness.

The Three Great English Poets Who Died Young

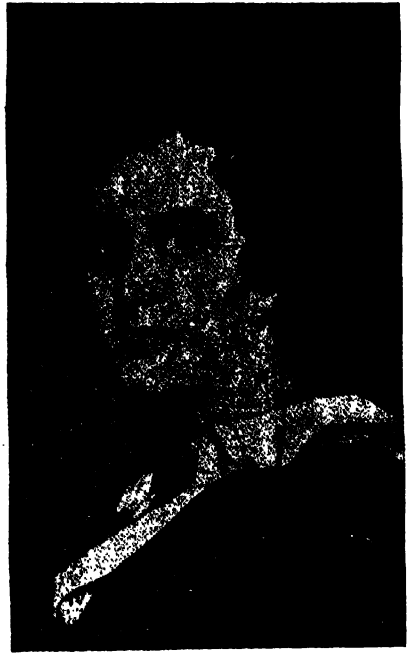
There is an old Greek saying that those whom the Gods love die young. This seemed to be true in the case of the three great English Poets Byron, Shelly and Keats. Not only that they died young, but all of them died in other countries.

Lord Byron was the eldest of the three. He was born in 1788. Byron was a wonderful poet with extraordinary gift. But, he was a wilful, moody and passionate man. At one time in his career he was the darling of London Society. His handsome appearance and his excellent poetry brought him many admirers. He married a rich heiress, but his wild life made him intolerable for her. In 1816 he left England never to return.

He wandered all over the continent writing poetry to describe his wanderings. He called himself Childe Harold and his poem about his travels is called *Childe Harold's Pilgrimage*:

It was during this time that the Greeks began their fight for independence against the Turks. Byron joined the side of the Greeks but before long he died in a Greek village called Missolonghi.

Percy Bysshe Shelly was the friend of Byron and was four years younger to him. Shelly was a brilliant poet and always desired the welfare of his fellow-



Byron

men. His school fellows at Eton used to call him "Mad Shelly" and he was expelled from Oxford for putting his wild opinions into a book. Shelly always rejoiced in Nature and her moods. His beautiful poems to *The Cloud* and *The Skylark* are very popular. *The Ode to the West Wind* is one of his very best poems.

Changing Outlook of the Indian Youth

A BREAK WITH TRADITION

By K. POTHAN THOMAS

To-day more people than at any other stage in the past century are probably agreed that there are radical defects in the working machinery of the social order. That a change in the social life is inevitable has come to be almost an article of faith with the younger generation of intellectuals. How and when it will come, by what process of unrest and compulsion are details that concern them little. I have heard it said by many a young man and woman that some of our unjust and meaningless social customs and differences must be shattered by some cataclysmic changes. This rotten and irrational civilisation that divide human beings according to colour, caste, religion and wealth, they insist, deserves to die in the fire of human love, for only by such a day of atonement can we be cleansed of our leprosy and start afresh with the innocence of a divinely ordained race.

The dream of a world community embracing all humanity, remains like plato's republic a 'pattern in heaven' unrealised and seemingly unrealisable on earth, inspite of the apparent effort made by the Christian nations of the West. The younger generation of India, if not aiming to the height of platonic ambition at least wish to call themselves a united Indian nation. The struggle of India's intelligent youth that is just started is an effort to free themselves from the clutches of the tyrants that deny them the fulness of life.

His first act is a challenge to the traditional custom of his community. Hitherto he has followed its direction blindly from the inborn sociality of his nature : now he rebels against what appears to him as the dictate of an unjust tyrant—the tradition and custom. The rebellion is in the name, not of mere instinctive desire but of his right to act in accordance with his judgment of new-born reason based on new social values and new social ideals. He has begun to think for himself. As every boy and girl steps out of the school room into the world they find that they are thrown down from the noble pedestal of high idealism into the stinking abyss of injustice and filth. This revolt of youth is nothing new.

In perhaps no other country in the world does society continue to follow custom and precedent with such unthinking insistence as in India. Repeated criticism of its vagaries, bitter denunciation of its injustices and voluminous suggestions for its improvement have been followed by no commensurate result. Conviction is spreading in these days especially among the younger generation that unless and until we reform our society and abolish once for all the many social and communal evils our very existence as a nation is doomed. Plans are legion for social reform that will bring us on a par with other advanced nations but few of the plans include any hint of the steps by which they can be put into effect.

(Christianity, Hinduism, Mohmedanism and as for that matter every religion command us to love our neighbour as ourselves; yet in ninety nine cases out of a hundred we express it by cutting each others throat. How can you expect modern youth imbibed with the noble idealism of service and self sacrifice to live in a society as members of one community where individuals hate one another? Give freedom to the untouchables, liberate our women and cast asunder the shackles that bind human beings to the granite stone of an ancient custom and tradition that no longer fits in with the modern conception of life is the cry of our young men and women. It is true that all human societies fall short of perfection but the imperfection is at its height in our society.

There are leaders among us who fully realise the absolute necessity for a moral reform. The faith in the necessity for a change has been maintained for over a century. It has been preached at social conferences, thundered forth on platforms and blazoned in the headlines of newspapers so repeatedly and so vehemently that it has all the externals of a sacred dogma. And strangely enough it has not materialised in a great degree but has passed on as the twitterings of so many fretful sparrows.

But to-day this 'radical ferment' is written in bold letters on the face of every young man and woman. Youth have begun to realise what is meant by calling man a social being. Youth to-day is thinking and dreaming of an era when from Cape Comorin to the Himalayas they could pass on as members of one community, children of one mother, sharers of one destiny. Perhaps the so-called practical men might call these dreaming youths mystics. Yes, truly they are mystics. But remember that

lasting work of the world have been accomplished by mystics alone.

It may be asked what is the necessity for a social change in India. Was not our society in existence for centuries and did not men and women live in it and lived happily too?

In their beginning stages institutions and social systems are not repressive. On the other hand they may have been progressive and thereby received the sanction of law and religion. But as they develop customs and traditions harden into rigidity and repressiveness. The need for a social change lies in the repression or frustration of the principal instincts or desires of an important and progressive fraction and the impossibility of obtaining the customary satisfaction for their higher instincts. Man is after all a creature of habit and tradition. Any custom or tradition, no matter how absurd, pernicious or anachronistic if it be once firmly fixed in the moves will continue to exist long after its social value has passed until sheer necessity forces its abolition.

To-day some of our social customs outlive their original necessity. Discontent among the intellectuals is universal. Why? "The true intellectual" says H. B. Parker "aspires to be a free spirit, he is not a partisan but a spectator, he achieves greatness to the extent that he frees himself from the ideas peculiar to a particular class or race or period." He sees the contradictions in society, its shortcomings, injustices and inherent weaknesses.

How many of our young men and women are trying to cut themselves asunder from the ties that bind them to an illogical and ugly communalism? How can we fit in a worn out social system

that penalises and discriminates social contacts against one another? Denominational exclusion and competition are largely to blame for the situation that exists. Many do not know what is taking place, others do not care, while yet another group are still living in the nineteenth century and believe that progress can only be achieved by building their own denominational programme without regard to the other.

I believe that the present situation in India requires a much more definite break with tradition than has hitherto been necessary. I have heard it said by many of our leading men of the older generation that tradition and custom are the accumulated common sense of centuries and that they keep our society aloof from being contaminated by the materialistic philosophy of modern ages. I do not for a moment undervalue tradition and the common sense underlying it, but what I wish to discuss is the changing outlook of our youths and their attempt to adjust tradition to new issues or rather how to live in the modern world. I believe that some of our tradition underestimates the value of deliberate thinking. Most of those who are opposed to any sort of change are the defenders of caste, and privilege. Thinking endangers privilege—economic, social and traditional. While the present world progresses at a rapid speed tradition and custom remain static. The results of modern inventions have produced a world quite different from our grandfathers' and our young men and women find it difficult to adjust themselves to a never changing tradition.

At certain times in human history the ideal of character and conduct has to be re-examined and we have today reached such a time. The test of the value of the traditional ideal of character and conduct is the condition of India at present.

Communal and caste fights, illiteracy of the masses, backwardness of our women, privations due to unemployment, and the most notorious frequent abductions and other evils are due to social defects in the ideal of character and conduct. Youth to-day are searching for the sort of ideal for a man or woman which will make them destroy these evils. Modern circumstances favour such destruction. Many of the evils in our social life seem to be due not to deliberate wickedness but to an obsolete system that could no longer fit in with modern ideas. What we want at the present moment or what our young men and women hunger after is for a national ideal of character. The world is always changing and we change with it. To meet this change we require not only thought but sympathy and understanding—the application to life of a standard of conduct and behaviour.

We hear a lot about national unity and communal harmony. But unless there is social unity it is impossible to achieve this ideal. To-day all communities are living in an entirely new sort of world and that civilised life in the present India depends upon a continual interchange of services. If society denies this social communion with one another to the rising generation it will be broken to pieces, because the tide of modern ideas cannot tolerate separatist tendencies. We have to build a society in which the benefits of civilisation will be more equally shared than at present and not a sort of community or society consisting of different kinds of men and women not a superior few who are beneficiaries of civilisation and a majority who are chiefly its victims. Unless a change comes immediately the situation is to grow worse. The Indian youth to-day, although he realises the obstacles in his onward march, has not developed in him the radical spirit to break it by force. The

economic incentive and the social myth have not emerged among them in any acute form. Despite the miseries of the depression, the volume of unemployment, the communal clashes, the licentious and filthy life of some of the rich, the Indian youth show extraordinary patience under adversity and our young men and women are still bemused by dreams of prosperity and the chances of a romantic change in the social life of the country. Timely reforms by societies flexible enough to respond to social pressure can avert undesirable consequences and save society itself.

A soundly conceived progress requires a moving equilibrium of change. But the various parts and institutions of our culture are not changing at the same

rate. It is at the points where these more rapidly changing functions impinge upon other more slowly moving ones in our highly interdependent civilisation that strains are set up. The so-called cultural lag has been most marked in such social institutions as education, law, marriage, economics of distribution and public welfare and public morality. The body of our acquisitive society is cancerous with inequity and inequality. Only a surgery by creative minds can save it. Let leaders come forward with courage, skill and imagination so that they may save our society from being utterly destroyed by the onward march of progressive youth with the determination to make this world a fit place for human habitation.

THE BROKEN-HEARTED YOUTH

By "NIRAS"

Tragic incidents in the progress of love always result in something great and wonderful. But for the death of Beatrice, we would never have had the beautiful "Divine Comedy". The famous Taj Mahal would never have been built had it not been for the untimely death of Nur Jehan. Pure love is divine and it always finds expression in works of immortal fame. The first light house of the world was the monumental expression of the intensity of love of the famous Sostratus for the beautiful Athenian girl.

Sostratus, the pupil of the great Macedonian architect Dinocrates, desired to marry a lovely Athenian maiden and when the time for the wedding had arrived, the girl, together with her

parents, set out to cross the piece of water separating Greece from Egypt. As they approached Egypt the sea, up to then had been quite calm, became very rough and the pitch darkness of the night prevented them from seeing ahead; neither could those on land, who heard their cries of distress, help them in any way. When the dawn came Sostratus and his relatives found that his fiancée and all who had accompanied her had been drowned, for the ship had struck against some terrible rocks and been broken to pieces. Sostratus was so overcome with grief that he gave up doing his work and passed his time in sighing and weeping over the event.

Some months later Dinocrates, his



The first light-house built near the isle of Pharos by Sostratus as a memorial of his love for his Athenian maiden.

beloved friend and master, suggested to him a way by which he could give concrete expression to his sorrow and at the same time prevent a ship-wreck occurring a second time. And the idea conceived by Dinocrates was to build a tall white tower on the island of Pharos from the top of which flames would show to those on the sea the rocks and dangerous shoals near the coast. So Sostratus, very

pleased with this suggestion, set to work to plan not only a beacon for boats but also a monument worthy of his Athenian love. The reigning Ptolemy, for Alexander the Great was now dead, took an interest in the undertaking and told Sostratus not to allow the cost to deter him from making it as beautiful as possible. The site chosen was at the eastern end of the isle of Pharos by the entrance to the harbour. According to old records the structure was four hundred feet high and consisted of several storeys, each one narrower than the preceding one, the higher ones having windows looking towards the sea, out of which large flames and torches lit up the surrounding parts during the night. An iron basket, fixed in a specially shaped hollow on the top storey was used for the fire, the men who attended to the fire thus becoming the first lighthouse keepers. The shape of the building was square, and the material used was pure white stone. That the best materials and workmanship were employed is proved by its enormous cost of eight hundred talents, that is, about £150,400 in English money.

It remained as a guide to sailors for close on fifteen hundred years and then, in the fourteenth century, it was wiped out by an earthquake. Owing to its great usefulness the idea was copied by other nations. It is one of the seven wonders of the world.

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Notes and Comments

The School-Life

It is not the school in life that matters, but the life in our schools. Plans are legion for a change in the system of education but as yet very few constructive proposals have been put forward to enrich the school-life of our students. Comparatively little attention is paid to make student-life charming to our young boys and girls.

Many students from early life are made to think very seriously on the grim problems of life and consequently they grow up pessimistic. To many, life itself becomes a burden. It is a pity to see young men and women grow up, devoid of charm, as crude and mis-shapen as a statue hacked from a block of wood with a clumsy garden axe. It is because, they are taught to consider this world as something horrible where man has to fight his way through innumerable difficulties and obstacles. No one cares to instil into the young minds that this world is a world of joy and happiness.

School life is the foundation-stone for 'Adolescence' and the future of the student entirely depends upon his early outlook on life.

It should be the endeavour of every one concerned in the education of the youth, to give them a wider and happier outlook on life. Let them not be bothered with all the problems of unemployment

and failures, all the miseries and hardships of life. On the other hand it is safer to place before the young student a bright picture of the world—that it is a place of happiness and joy and that he is also here to contribute his share to its well-being. He will, then, begin to appreciate the world and by slow degrees realise to the full the part that he has to play for the good of humanity.

The newly formed Modern Student League has been organised with the specific object of giving a greater charm in student-life to our boys and girls. Through this League, every boy and girl will not only realise their social responsibility but will emerge their individual personality feeling a greater attraction for the diverse activities organised by the League. We hope parents and teachers, will induce their children and pupils to join the League and take an active interest in the healthy activities which are calculated to give the greatest charm to our young men and women in their student-life.

The Radio in Education

We invite the attention of our readers to the suggestions made by Dr. S. K. Das in the article on "Educational possibilities of broadcasting in India."

We believe that education through Radio has tremendous possibilities in India. We have on more than one

occasion expressed our opinion in the matter. We quote here what we said about the possibilities of education through radio in our issue for October 1934.

"Broadcasting has become a powerful medium to impart valuable education. It can bring to schools remote experiences and lively enthusiasm. It has the unique advantage for the school and college student in the course of establishing his relations with the world outside to enjoy and be influenced by new worlds very far removed from his. School broadcasting is a necessity at the present moment. In England and in other countries, school broadcasting has become part of the daily curriculum. How advantageous it is for our students in the various provinces to hear a lecture by

Rabindranath Tagore or Sir C. V. Raman?

Perhaps the most valuable kind of experience during student life is the chance of a personal contact with the leading thinkers or public men of the time. Unfortunately, in India, most of our leading men do not often come in contact with the younger generation. Excepting in few university or college lectures, either they do not have the opportunities, or they do not want, to speak to school-boys on science, economics, arts and politics. Regular radio service in schools and colleges is sure to bring our students more in contact not only with the great men of this country but of the world at large and it will enable them to appreciate the realities of life more at the threshold of manhood."

REUNION

R. R. SRESHTA, M. A. (Cantab)

Lucknow University

You were either a Dream
That fled me once on a dew-dim night ;
Or a fair Desire
That long ago trembled into light.
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My Dream-Sylph, I wis,
And my fairest Desire,
More bright than the gold of the chrysalis.

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Other Periodicals

Sasadhar Sinha, writes in *The Modern Review* for September :—

"China's example is before us. A large proportion of Chinese scholars in Europe are married couples. By reproducing miniature Chinese communities in different European centres of learning, China is not only establishing more direct touch with the best in European life and thereby avoiding that fatal unreality which characterizes our education, but is also solving some of the social problems which face every Indian student individually in a foreign country. Through their womenfolk, access to European society becomes possible for the Chinese. From toleration to recognition is a big step. A recognized social status is essential to normal intellectual life. This is already reflected in the greater intellectual and social activity of the Chinese students in London and elsewhere. A visit to the China Institute within a stone's throw of the Indian Students' Union in London is an eye-opener.

Our task is two-fold. First, that education in foreign countries should no longer remain a male monopoly. It is educationally wasteful, because it divides men and women and creates a class of individuals who are uprooted and misfits everywhere. They are neither at home abroad, because they are socially unacceptable nor at home in India, where they do not often meet women, who are inspired by common hopes and fears, similarity of tastes, ideals and intellectual aspirations.

Secondly, young married people should be encouraged to come abroad together, so that they may share the same experiences and similarly enjoy the educational facilities

that the West can offer and return home the richer for them, the better fitted to carry out the tasks for which they were sent out. This, to my mind, is the only way of reconciling modern education with progress in India, because it presupposes a certain community of interest of husband and wife and a certain amount of enlightenment on the part of both, which are now lacking.

Nor need this raise insuperable practical difficulties. Expenses for husband and wife, as everybody knows, are not twice as much as the single individual spends on himself. At the most, they may be half as much again, but with foresight couples should be able to manage even on less. Parents, as well as the Government, should take note of this, because the forcible and prolonged separation of husband and wife is neither educationally economical nor morally wise.

The foundations of a miniature Indian community would thus have been securely laid abroad. Besides helping to minimize considerably the many indiscretions that young men are heir to abroad out of sheer boredom and loneliness, it will also help to bring them closer to the society of which they form part, however temporarily. And it is only through closer social contact that we can hope to receive the best that the West can give us. With a recognized social status will come self-confidence, mental integrity, better educational effort and above all the avoidance of waste, intellectual and otherwise, which India can ill afford".

Our Anglophils

Mrs. Aruna Asaf Ali, writes in *The Twentieth Century* for September :—

'One particular feature of the outlook of the Anglicised Indian is that in his heart of hearts he despises and loathes all the weaknesses from which his country suffers. He talks of the "awful ignorance," "terrible diseases," "foolish superstitions," "nauseating uncleanly habits," "cursed fatalism" and a host of similar terse epithets, to express his supreme contempt for his people. So do the political and social workers lament the sad state of affairs that prevent India from re-establishing herself as a world power, but with what a difference! The former despises his brethren with the contempt of foreigners and isolate himself from all cultural and social contact with his unfortunate countrymen. The latter lavish their understanding sympathy and with renewed energy work for the eradication of all these evils. As a result of this attitude, the Anglicised inhabitants of this country restrict their social intercourse entirely to their own narrow circle which fashions its life entirely and slavishly on the European model. The literature they read is all foreign and specially English, their amusements are all cheap imitations of Western forms, they travel for pleasure to the West, while their own country and the Eastern Continents are explored by Westerners in short, they completely estrange themselves from India's traditions, culture, her literature and art, her philosophies and lore, and even her beauty spots and places of historical interest. It is not the object of this criticism to condemn all that the West has to offer, but to emphasise that it certainly does not behove the intellectuals of a great and ancient country to ape others. If they assimilate the great principle underlying the Western civilisation, the principle of human progress, freed from all narrow and primitive thought, through means of the intellect, they will give India what she needs to-day. But, to forget one's identity and to try and merge it into another's, is something that does not and should not appeal to the enlightened minds of the people of India.

This brings one to another aspect of the harm done by the Anglicised Indians, and this is by far the most important as it is the means by which these incompatibilities are likely to be perpetuated. The manner in which the children of educated families are

brought up is one of the reasons why one finds the younger generation of educated Indians so apathetic and listless as compared to the youths of other countries. It is largely because they grow up in environments that do not lay stress on the real values of Indian life, whereas, on the other hand, these children are sent to Anglo-Indian Schools where again they are to treat their own history, literature and religion as something inferior when compared to their Western counterparts. It is quite true that the liberalising influence of such schools does sometimes undo a great deal of the harm done otherwise, but it costs these individuals a big struggle to give up the notions conceived in the most impressionable stage of their existence. A sense of unreality pervades their lives when they grow up and find the conditions in their country so different from what they imagined them to be in the outlandish environment of their schools and homes. Even if, due to the lack of a progressive system of education in Indian Universities, parents find it essential to send their children to Anglo-Indian institutions, there is such a thing as home influence. The parents who think they fulfil all their obligations towards their progeny once they send them to an efficient educational institution are very much mistaken. All that the school cannot do has to be done at home. If to counteract the harmful influences of these schools the parents insist on their children reading the literature of their own country, on learning their own mother-tongue and so acquainting themselves with their own History, they will not grow up as hostile elements in the Indian society. One cannot do better than to end this short essay by quoting the advice of a well-known thinker of the West on this particular aspect of education. Adler writes:-

"The most general principle of education is that it must be consistent with the later life which the individuals will be called upon to face. This means that it must be consistent with the ideals of the Nation. If we do not educate children with the ideals of the Nation in view then these children are likely to encounter difficulties in later life. They will not fit in as members of society".

The parents who can afford to give their children a European training in life will do well to see that the individuals thus created will not only satisfy their personal ambitions but will also be of service to the home of their ancestors. If they are taught to look upon India as their heritage and made to realise that in her progress lies their own, these men and women will doubtless identify themselves with the aspirations of new India.

Those who suffer from an extreme form of a Anglomania will do well to think if it is worth their while to waste so much time and enjoy on creating a class that remains in a state of intellectual hostility to the land of their birth. The nation expects every individual to do his duty by it and it would be a sad reflection on any class of individuals, however small in number, to be found wanting in its hour of need."

On Laughter

Prof. S. C. Sen Gupta, writes in the *Indian Review* for September:—

The laughing philosopher, who wanted men to forget their sorrows in endless whirl of merriment, was perhaps a better friend of man than the sage who, with a wry face, would be constantly whining that all was not well with us and so would be lamenting the thousand and one follies of human conduct. Milton in banishing "loathed Melancholy" and welcoming mirth as "Goddess fair and free" would seem to strike a truer note in the character of the social man than when he wanted to hide himself from "the profaner eye". The youthful Milton, with his innate joy in life and fondness for the "garish Jay", appeals more to us than the old meditative poet brooding over the mysteries of heaven and hell in his solitude. Man wants to laugh and all that helps him to a hearty laugh has its irresistible charm for him. When the famous American President said: "Laugh, the world laughs with you, weep and you weep alone," he seemed to say that in love of pleasure lies the soul of society. The world is not in a mood to listen to our murmurs. Whatever be one's own share of suffering,

one must know how to hide it and look gay before others. So we must laugh, though to hide a tear, like old Matthew.

But should we laugh always and at all things? If not, when should we laugh? We laugh according to our individual likes or tastes, and the attempt to lay down a general rule as to when one should be merry, and when not, may not succeed. Some are by nature fond of the sober and serious shows of life, some of its lighter and gayer aspects. Though a "thing of beauty may be a joy for ever", the same thing may not appear with its message of beauty to all. The sense of beauty is different in different men. Some will enjoy the harmony and melody of a song, Some seem to be happier in being dissonant. Some will enjoy a discussion, some a dinner. Some are happy in loving, some in hating. Some delight in building, some in destroying. There are still those who "fiddle" in seeing others in misery, just as there are men who sing only to see happy scenes around. Some laugh to see a Shylock sharpening his knife for his victim's pound of flesh. Some laugh to hear a Gratiano exclaiming: "A Daniel is come to judgment." It will be thus clear that there is no such thing as an absolute principle of mirth which would apply to all alike. Yet, the comic art has been busy in all ages to make us laugh. Shakespeare, Cervantes and Moliere have tried with no small success. A Falstaff, a Don Quixote and a "Doctor inspite of himself" have perhaps done more to make us forget our troubles than the wisest and gravest saws which sages might have devised for the afflicted heart. When we are sick and weary of this world, we prefer perhaps a merry cup in the tavern with the potbelled Knight to the shades of Plato's grove. The weak nerves of frail man would give way beneath the racking cares and devilries of life, unless relieved or soothed by the snatches of hearty laugh now and then. The comic may appear at the first sight as out of place or jarring by the side of a scene of suffering. But the grave-digger in Hamlet is a true friend to those who may not bear to see so much beauty and so much innocence being swallowed up by the grave. The Porter in Macbeth with his merry prattle makes us

forget for a moment the wicked atmosphere of the castle where the laws of loyalty and hospitality were to meet with a wanton sacrifice. The relief that thus comes through the comic art to the tragic tension of the nerves and feelings of man is not small and the real comedy seeks to make the unhappy happy and the happy happier. Here we must pause and remember that while we must laugh, it is also our part to weep. I forget who it was who said that we must visit from time to time a house in mourning. We should not forget the dark night with its thunder and rain, while delighting in the bright hues that fringe the fleecy cloud. Must we not bear in mind, even while laughing, that life is not a mere show or a sham? Its seriousness of outlook—its "far-off divine event"—should weigh with us in all its solemnity and the laughter that makes us forget that end or issue may not be ours. The foolish grin or the savage guffaw must be marked off from the meaningful sparkle of human mirth. The clown's motley, or his physical contortions or even his inventions

and inversions do not represent the highest comic effect, though they cause side-splitting laughter in some. The sense of disproportion between what is before me and what ought to be may not be artistically brought forth by the meanest crafts. The more a thing diverges from what is normally expected, obeying certain laws, the more it becomes the subject of our mirth. In mere divergence from the normal or natural does not, however, lie the soul of humour. The exaggeration or the minimization, the over-stating or the understanding must not proceed from malice or merely for the sake of effect. This is an important law which a humourist must obey in every gentle society. There are some very cheap comedians who, aspiring to fame, go on tilting at all that is commonly held sacred. A nation's moral or social or religious traditions should not be the subjects for our ridicule. The individual peculiarities, which seek to assert themselves regardless of the sanctity of social life, should certainly be exposed to banter."

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The Student World

ALIGARH

H. E. H. The Nizam Elected Chancellor

H. E. H. The Nizam of Hyderabad was elected the Chancellor of the Aligarh University at a special meeting of the University Court under the presidency of Dr. Ziauddin Ahmad.

There is a general feeling that the new Chancellor's desire for the advancement of girls' education will see the elevation of the present Moslem Girls' Inter-College into a full fledged Degree College.

BOMBAY

Academy of Printing—Bombay Plan to Teach Profession

With the object of attracting educated youths to take up printing as a profession and equipping them with the necessary technical and business knowledge, it is understood, there is a proposal to open an institution known as the Academy of printing. The printing trade has made tremendous advance in recent years in Bombay offering employment to over 17,000 persons, and the lack of qualified men to enter it and seek careers has been somewhat keenly felt. The new institution, which is expected to remedy this situation, is being started by the Bombay Press Owner's Association which has a considerable membership in the city and if the institution attracts a sufficiently large number of students application will later be made to affiliate the Academy to the Bombay University.

Admission to the Academy is to be confined to young men and women who have

passed their matriculation. There will be a separate course for non-matriculates but no diploma will be granted, students in this section only being given certificates. The course of studies has been spread over three years. During the first year the students will learn the art of composing; the second year will be occupied with book-binding and other arts connected with the printing trade; in the third and final year the students will be taught the business management of a printing press. With a view to encouraging students to join the Academy, the three students who secure most marks in the final examination, it is understood, will be guaranteed employment on an attractive basis.

Educational Tour—Indian Women's Party Returns From Europe

The party organized by the International Students' Service Association, to educate Indian women in social and educational problems, has returned after a tour in Europe lasting two months. The party, which comprised 20 women from various parts of India visited Venice, Vienna, Berlin, Brussels and other European capitals and had informal talks with Lord Lothian and some members of the House of Commons.

CALCUTTA

Diocesan College for Women to be Closed Down

The authorities of the Diocesan College, Calcutta, having intimated to the Calcutta University that they intended to close down their institution, the Senate of the University, withdrew the privileges of affiliation enjoyed by the college. Mr. P. N. Banerjee stated

that it was a matter of great regret that an institution which had done such splendid service for the progress of Woman's education in Bengal should be closing down for reasons over which, perhaps, the authorities of the institution had no control.

European Researches in Indian Languages

Dr. Suniti Kumar Chatterjee, in the course of his lecture, at a recent meeting of the Research Fellows and Directors of the "International Bengal" Institute, observed :—

The study of modern Indian languages by Europeans is at least as old as the sixteenth century and is older than their study of Sanskrit. It is the Portuguese missionaries—the Catholic Fathers, who in the interest of propaganda not only learnt but also promoted the living language of India. Konkani in Bombay, Canarese and Tamil in South India, Bengali in East Bengal, are some of the first to have commanded the attention of these missionaries. Some of the oldest specimens of Bengali prose are to be found in the missionizing activities of the Portuguese of the seventeenth century. They were printed in Lisbon in Roman Character. One has already been published by the Calcutta University under the editorship of the lecturer.

Matriculation Examination-- Age-Limit Ban to be Removed

The Senate of the Calcutta University recently decided to delete that part of the University Regulations which provided an age-limit for admission to the Matriculation Examination.

In placing the recommendation of the syndicate before the Senate, Mr. P. N. Banerjee said that their university was the only one among Indian Universities which insisted upon a minimum age-limit for the Matriculation. This acted as a bar to promising young students. Government had given their sanction to the proposed change. Mr. Banerjee added that the discretion of the principals of

Colleges to refuse admission to individual students on the ground that on account of their age they were not fully equipped for college education, would remain.

Senate's Tribute to Eminent Bengal Educationists

Sympathetic references to the deaths of Sir Deva Prasad Sarbadhikary and Dr. P. Bruhl were made at a recent meeting of the Senate of the Calcutta University.

Speaking of Sir Devaprasad Sarbadhikary, the Vice-Chancellor said that he was a member of the Senate for 40 years and had rendered distinguished services in the cause of its progress. His death had created a void in the rank of Bengal Educationists which will be difficult to fill.

Education in Bengal—Government Scheme Discussed

Several members of the Bengal Education League, headed by its President, Sir P. C. Ray met the Minister for Education, Bengal, at his invitation, to discuss the Government proposals on education. Many points are reported to have been clarified during the discussions.

Language School—Buddhist Association's New Venture

A well-attended meeting, inaugurating the school of languages organised by the International Buddhist University Association, was held recently at the Buddhist Hall, College Square, Calcutta with the Hon. Sir M. N. Mukerjee in the chair. After A. Bramachari Gobinda had explained the ideals of the International Buddhist University Association, Dr. Kalidas Nag expressed appreciation of the wise selection of languages of which Ceylonese and Burmese were the best representatives of Theravada or Southern Buddhism, while Chinese and Japanese represented the Mahayana or Northern schools of Buddhism. Mr. Lee Hoo will teach Chinese in the new institution; the Rev.

Sobhana will teach Sinhalese and the Rev. Okitsu will teach Japanese.

Ionosphere Problems—Where the Radio Waves Die—Interesting Discussion by Scientists

Under the auspices of the National Institute of Sciences of India, at a meeting of some prominent Indian Scientists, problems regarding Ionosphere were discussed recently.

Prof. S. K. Mitra of the University College of Science in initiating the discussion gave an account of the present state of our knowledge of ionosphere by means of slides and projection. He said that the atmosphere up to a distance of about six miles—where a lot of changes in the atmosphere are taking place—is known as the troposphere; over this is the transitional region known as the tropopause after which we have the stratosphere where the temperature of the atmosphere is more or less steady and is about 80 degrees below the temperature of ice. Above the stratosphere, he said, is the ozonosphere at a height of about 18 miles. In this region there is present a considerable amount of ozone which is responsible for cutting out the ultra-violet part of solar radiation. Near about this region, he said, is an ionized D-region, a direct proof of which has recently been given by his researches carried out at Calcutta. This region is formed in the day and is mainly responsible for absorbing the radio waves of the broad-casting station, thus preventing the radio programmes from reaching long distances in the daytime. Prof. Mitra then gave a brief description of the other ionized regions situated at heights from 60 miles to 150 miles, known as the Kennelly Heavyside layer. These layers he said, that are formed when the ultra-violet rays of the sun causes dissociation of atoms and molecules of the atmosphere into heavy positively charged particles and electrons. It is impossible for any balloon or airplane to reach such heights and the only method available for exploration of such regions is by sending radio pulses which get reflected from the layers and are caught in a self-recording receiver apparatus. These echoes yield us information about the atmosphere.

A Lively Debate

On National Dress For India

Under the auspices of the Modern Student League a very interesting and lively debate was held in the St. Xavier's College Hall on 21st. September with Mr. A. K. Chanda M.A., (Oxon) I.E.S. Assistant Director of Public Instruction, Bengal, in the chair, and Mrs. Tatini Das M.A., Principal, Bethune College, Rev. T. N. Siquira S.J., M.A. and Prof. K. D. Ghose M.A. (Oxon) of the Training College, as judges. Several students, both boys and girls, took part in the debate. Students from all the colleges and schools in Calcutta attended the meeting. A special feature of the meeting was the presence of a large number of lady students, numbering over 400, from the girls' colleges and schools in Calcutta. The resolution that there should be a national dress for India, was defeated, by a majority of votes. Several gold medals and prizes were awarded to the best speakers and these were given away by Mrs. Tatini Das. A further report of the debate appears in the Leagus News of this Journal.

School of Indian Architecture

The proposed All India School to be established at Calcutta has now issued its provisional scheme and prospectus. The scheme of the school has the support of a large number of prominent people in every class of Indian life. The president of the Institution is Mr. Syama Prasad Mookerjee, Vice-Chancellor, Calcutta University, and among the members of the working committee are: Mr. Atkins, Chief Engineer, Calcutta Improvement Trust, Mr. A. F. M. Abdul Ali, Secretary, Indian Museum, Calcutta, and Mr. J. M. Ray, Dean of the Faculty of Engineering, Calcutta University. Among the advisers are Sir M. Visvesvaraya, formerly Chief Engineer and Prime Minister, Mysore State and President, Indian Science Congress, and all three Ministers of Bengal Government and the Mayor of Calcutta.

The syllabus will include an elementary section, an intermediate section and an advanced section. The qualification for admission to the school will be a special

aptitude for the study of the subject and an education sufficient to enable the student to understand the lectures and instruction imparted by the faculty. The course for the elementary and intermediate sections will extend over a period of one year. That of the advanced section will be for two years. Certain specially qualified students may be selected to continue their training in the practice of architecture for a further period of two years. During this extension of their studies it is proposed to allow them an adequate monthly stipend and their duties will consist in designing and supervising any constructional work with which the school may be entrusted.

The fee for the elementary and intermediate sections will be Rs. 8 per month, and for the advanced section, it will be Rs. 12 per month and the admission fee will be Rs. 10 and fee for final examination Rs. 30.

An appeal for funds is being issued by the president backed by Sir P. C. Ray, Mr. A. K. Fazlul Huq, the Mayor, Mr. J. C. Mukerjee, Mr. M. R. Atkins and Mr. Percy Brown.

From the donations and from the income derived through its manifold activities, the institution expects to open up new departments comprising wood-craft, metal industry, Stone-work, painting, publication of an Architectural Journal etc.

LONDON

Progress of Girls' Education

Speaking at Southwood the other day, Mr. Lloyd George, said that girls' schools had progressed almost beyond recognition since his younger days. He remarked: The education in those days was based largely on two assumptions. The fact was that the real education was a mannish business, and had nothing to do with girls, and the second was that all girls had the same faculties, the same disposition and ought to be trained and treated in exactly the same way. The great ideal was gentility, which was another name for snobbishness, and the achievement of something which was known in those days as accomplishment to strum and drum the piano.

In the more advanced schools they were allowed to draw. As far as literature was concerned, they were confined generally to Jane Austen and the expurgated edition of Shakespeare. And that was called the education of girls in those days. The theory was that real education converted woman into that repellant horror which was known as a blue stocking. It was not as if they were trained in domestic economy, because they were not. In fact, the old academies for young ladies—they were an extensive joke and at their worst they were an atrocity.

MADRAS

Aimless Drift To University

"It has become increasingly clear and no demonstration is needed to convince the public that the system of education prevailing in the country requires radical alteration to meet the growing demands of the times" said Sir A. P. Patro, Ex-Education Minister, Madras at the Teachers' College Saidapet. The aim of the educational system seemed to be not so much "to develop exceptional ability or character, though there is ample scope for this, but to create a general high level of attainment and to provide a supply of well trained instruments of national policy". In India the policy of ascertaining whether a youth was fit to go the university was wholly absent. It was an aimless education; coming from the village school the youth took a course of study in the secondary school where he was bewildered and found no means of earning his bread and had no object in view nor his parents any. The school could not assist him in making up his mind whether he could profitably enter a college for technical, agricultural and industrial course or higher academical courses of education and research.

Dr. Hogg's Convocation Address

Addressing the new graduates of the Madras University at its recent convocation, Dr. A. G. Hogg, Principal of the Madras Christian College, dealt with the pledges given by the graduates to support and promote the cause of morality and sound learning, and to uphold and advance social

order. Referring to the rural problem, he said "Remembering that India consists mainly of villages, I can conceive of nothing more noble and for a true son or daughter of a university nothing more appropriate than a life spent in combating the ignorance and other social ills that hold the villages of India in thrall."

SIMLA

Prof. Yohe Noguchi to Deliver Lectures In Indian Universities

Professor Yohe Noguchi, the well-known Japanese poet and a professor of English language at Keio Gijuku University, Tokio, has been invited by the University of Calcutta to deliver a series of lectures there. Other universities of India including Madras, Annamalai, Osmania, and Allahabad have also extended their invitation to Prof. Noguchi. He has also received invitation from Colombo. He is expected to arrive in Calcutta by the end of October.

SHILLONG

Proposed Assam University

It is understood that Mr. Cunningham, formerly D. P. I., Assam, has been appointed Special Officer to prepare schemes for the University of Assam and a demand for Rs. 7400/- is being made for the purpose. The scheme will be completed in 3 months.

EDINBURGH

First Indian to get Carnegie Scholarship

Dr. Itrat Husain Zuhori has been awarded the Carnegie Scholarship valued at £ 250 for a period of two years by Edinburgh University for higher research on 17th Century English poetry. He is the first Indian ever to be awarded this scholarship.

LUCKNOW

Dr. R. P. Paranjpye has been reappointed Vice-Chancellor of the Lucknow University for a further term of three years.

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The summer of 1936 is of particular interest to visitors to Europe from India. The Indian Test Cricket Team will be playing in England and the Olympic Games will be held in Berlin during that period.

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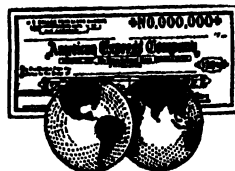
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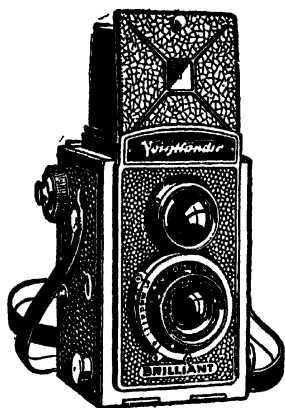
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In Memoriam



Sorrows and misfortunes never come single. But we are consoled that during the last three years among our thousands of enthusiastic subscribers we had no other occasion to write such a sad note about any one. Shriman Baninarayan Sharma of the 1st Year class of the Jorhat College was one of the enthusiastic readers of this journal. He had won the Assam Govt. prize offered for the educational competition of *The Modern Student*. Master Sharma passed the Matriculation examination in 1934 having stood in the first division obtaining a distinction in Arabic. His sudden death was a matter of great sorrow for his professors and the students of the college. As a mark of the high esteem for him, it has been decided to award a scholarship of Rs. 10/- annually by the authorities of the Jorhat College, to a student who obtains the highest number of

marks in the matriculation examination. Also in his memory a running silver cup is presented by his father to the Jorhat District Sporting Association to be awarded to the winners of the Football competition. We also join with the numerous friends of Master Sharma in offering our condolences to the bereaved family.

It has been said that God calls first to Him those whom He loves best. We were forced to think there is much truth in this saying when we first heard of the sad death of Miss Manjari Das Gupta. Miss Manjari was one of our enthusiastic subscribers and she had on two occasions won prizes in the educational competitions of *The Modern Student*. It was indeed a matter of great sorrow for us to learn of the sudden death of this promising young girl on the 28th of August 1935. Manjari was born on the 5th December 1919 and we understand that she had a brilliant career in her school (Bethune Collegiate School). She passed the recent Matriculation Examination and stood first amongst the girl candidates of the year. Her admission into the Bethune College was a matter of great joy not only for the college staff but for all the students, as she had won over their hearts by her affable and charming nature. Her sudden death has plunged the whole Bethune College and the Collegiate School into great sorrow and as a token of love and respect to her memory, her many friends and admirers have declared the award of two stipends to meritorious and needy students of the Bethune College for the next two years. We join with her teachers and friends in offering our sincere condolences to the family of this brilliant young student.

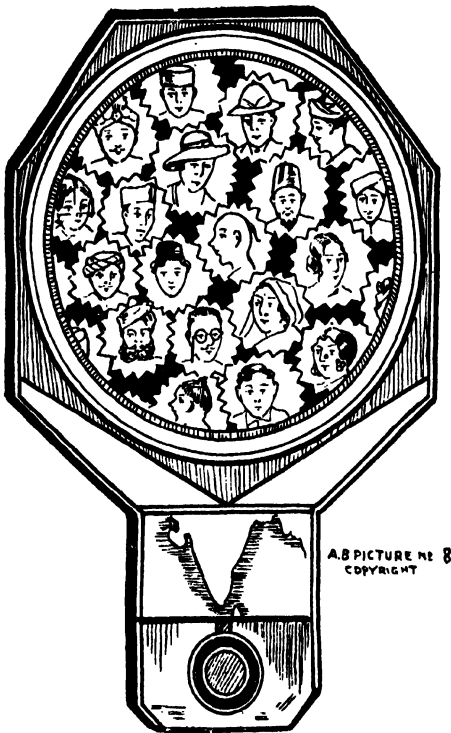


INTERPRETATION OF PICTURE VIII (A)

By UMA SHANKAR, 2ND YEAR Sc.,

Govt. Jubilee Inter College, Lucknow.

"Above the fireplace, in my parlour, stands a clock: and a pretty clock it is, richly ornamental with casing and gilding. My clock is the admiration of all my visitors, but alas! it has a defect, it does not go! In vain do I wind it up, but ah! the pendulum is motionless!"



"Thus wrote an author of his clock;—and woe to her fate! The same is exactly true of India to-day, as represented by this excellent picture. Yes! The various screws constituting the mechanism are her various castes of people, each represented by a particular face. The Sana-

tanist is the most conspicuous in the centre, and round him are the rest, Muslim, Punjabi, Christian, Prince, Labourer, up-to-date ladies and gents, as well as common folk.

All these screws are to work unanimously, in collaboration with one another, to fulfil a common and—a "state of perfect harmony, when the machine works in thorough order, and the pendulum swings in the proper way, and with loud 'ticks' the dial shows the progress of time." But alas! the mechanism of the clock of India is defective, vitally defective, owing to inner conflicts and disturbances, and the screws do not turn—the machine has failed, and the pendulum hangs dead—still!—just like the helpless elephant in the previous picture.

Look at the dial, for it shows the present time. What meets your keen eyes? What faces greet you?—half gloomy, that need no further inquiry? Ah! That is but true! For want of co-operation, their labour, if any, is totally spoilt. In vain you wind from outside!—The trouble increases the more:—and so will it last for ever unless the whole mechanism is 'duly' overhauled and repaired, and all the screws cleaned thoroughly with the same brush, to avoid any further choking up by the fatal dirt accumulated on them.

India's mechanism has certainly developed the same faults and

O Heavenly Watchmaker! Unless Thou dost try,

Not a single "tick" we'll hear though for ever we cry!

By MISS UMA BANERJEE.

2nd Year. Bethune College, Calcutta.

The picture before us is a graphic representation of the political condition of our mother country, India, in the present age. India has been rightly called a continent and not a country. It affords every variety of climate and scenery and is the abode of about one-fifth of the



Miss Uma Banerjee

entire population of the world. But unfortunately they differ from each other in language, manners, customs, religion, tradition and so on to an extent which seemed unbridgable like the modern age. British rule has worked wonders in this respect by introducing into the minds of the teeming millions of India, the idea of nationality and all that is included under that expressive and significant title. This is the proud achievement of the English Nation in India, and the same idea has nowhere found more eloquent expression than in the memorable words of Lord Curzon, which should ring for ever in the

ears of all well-wishers of this country—European and Indian alike. Presiding at the Delhi Darbar on the accession of His late Gracious Majesty Edward VII, His Excellency proclaimed to an admiring world how British rule had done in India, what Alexander never dreamt of, what Akbar never accomplished, viz, to unify the seething, surging mass into one consistent and homogeneous whole, and this, to his mind was the most astonishing feat of history, the greatest wonder of the modern world.

This being the real state of things it is a matter of utmost regret and disappointment to all Indian patriots that they cannot make the most of this favourable situation—this new dawn of Indian nationalism fostered by the 'benign' and humanising influence of British connection during the last two centuries. The Indians have everything necessary for the regeneration of their country. They have wealth, vast numbers, intelligence, grit and determination: but all these are being rendered useless through lack of unity and co-operation among the people. We know fully well that India is burning with a zeal to enhance the glory and greatness of this ancient and historic land and this spirit when once roused is bound to endure for ever, as nothing on earth can arrest its progress. Mountains may press it down, the ocean may swallow it in its course, but the inherent force remains and at one time or another, in some place or other, the volcano will burst forth and flame up to heaven. But alas! the goal of Indian nationalism seems as far off as ever.

The picture of the clock suggests the true remedy in this trying and critical

situation. The clock is the symbol of order, unity, system and coherence. Just as in a clock all the different parts must work together in harmony or the clock is brought to a standstill, so Indians—Hindus, Mahomedans, Christians, Sanatanists etc. must forget their mutual distrust and rivalry. Prince and peasant, men and women must rise superior to their narrowness and isolation, do away with all communal or sectarian

bias and with undivided aim put their best shoulder to the wheel and march forward in the path of political emancipation with "heart within and God overhead" and thus our united and methodical efforts are bound to be crowned with success in placing India on the royal road to the "realisation of responsible self-Government as an integral part of the British Empire".

By SATYA PRAKASH VARSHNEY,

XII Science Class S.M. College, Chandausi, U.P.

"United we stand and divided we fall" is a well known saying. Everything can be done through unity and that is the only secret of success in the works of masses. So is the case with machinery also. It is the harmony and unity of the different parts that keep it in motion smoothly. If the different parts of a clock do not work together and are not joined with one another, the clock is sure to stop.

India is like a great clock, whose motion can be compared to its 'progress'. Its different peoples of various sects and provinces substitute for the parts of a clock. Its progress is possible only when the different people work united, linked to one another and shoulder to shoulder. If Indians think that India is theirs and its progress or advancement lies in the harmonic motion of its parts, the clock of India would never fail to indicate time i.e. "achievements." But the slightest friction between any two parts would ruin the whole system and in no time it will have to stop.

And as for the good of a clock, its regulation is necessary. So India requires some reforms, that are likely to be

given in the form of "Federation." The English hand will be the winder of this big clock, for a novice is liable to wind it wrongly, and thus spoil the thing.



Parimal Adhikari, 4th Year B. A.
Ashutosh College Calcutta,
who won a medal for the
Educational Competi-
tion of last month

Friends, we have simply to work in harmony, leaving aside all the 'differences, bitterness and malice for it is our work and the good of our motherland. On us

the progress of India lies. Be you, however small, but come and work together. In a clock every smallest piece of steel is the key of its system. In

doing so we shall be doing good to ourselves and to our mother-land, India both. Let us give our clock of India a ceaseless motion.

INTERPRETATION OF PICTURE VIII (B)

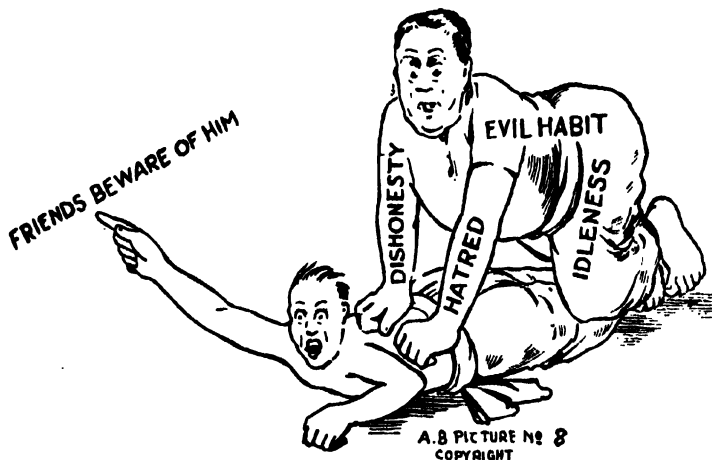
By NARAYAN PRASAD BISWAS,

Class IX, Collegiate H. E. School, Chittagong

This picture vividly interprets "The fall of a man". Hatred, idleness, and dishonesty are the three great evils that drag a man to the path of vice and ruin step by step.

We have in us two spirits of opposite character namely, the good spirit and

Vice has a fascinating influence over virtue and is all powerful. When a man is one step to vice he can hardly turn back. Men are easily tempted by its bewitching attraction which drops them down into the sea of destruction. But virtue is a thing rarely achieved as the way to it is thorny. When a



evil spirit. The former cherishes good habit, honesty, and love and enables us to go to the mount of glory while the latter harbours evil habits, hatred, idleness and dishonesty and pulls us down to the depth of hell. One is the incarnation of virtue and the other is the embodiment of vice.

to do anything bad his conscience (good spirit) tries to turn him back to the path of virtue but the evil spirit stands on the way and tries to snatch him out with a monster-might. Thus a quarrel between the two spirits turns into a wrestling. The more good spirit a man will possess in him the stronger it will

fight for him to keep him in the right path, the path of virtue but the less he will possess it the stronger the evil spirit will be and lead him to the alluring path of vice or sorrow, strewn with flowers. Once he is captured by evil spirit he can seldom get out of its mighty hand. The fun is—a man can hardly realize his position before he is pulled down to the depth of vice or hell, when it is too late to rectify the evil habits and when he will only repent and lament in agony; "Beware of Evil spirit, beware of the

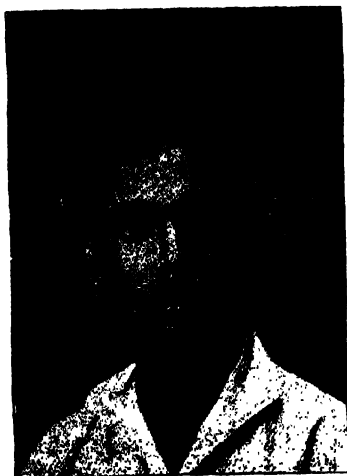
devil, beware of the vices like dishonesty, evil habit, hatred and idleness and their inevitable consequences "which is an excellent instruction to his followers to caution against vices or downfalls.

Those who will yield to the fascinating words of the evil spirit are doomed to die while those who stand firm and abide by the dictates of their conscience a good spirit are sure to be crowned with success sooner or later.

By THOMAS BARNABAS,

S. S. L. C. Class, B. E. M. High School, Mangalore, S. Kanara.

The picture depicts how a man is suppressed by evil characters. Four important evil characters in a man are together represented as a giant. The four



M. Krishna Murthy, S. S. L. C. Class
T. T. V. High School, Madras, who
won a prize for the A. B. Educational Competition in July

the weapon used by the gaint one after another. Unlike any other enemy this comes in the guise of a friend. The weapons he uses on man are not harmful in the beginning. They fall on him as a shower of flowers. The man welcomes and breeds them, till in the end they strangle him to death.

Idleness is the first weapon he uses on man. To be idle is not a task. All that you have got to do is just to do nothing. But "An empty mind is a devil's workshop." It is the devil who will work out the rest granted that you have an empty heart as the common saying goes "Idleness is the mother of all vices".

Then follow evil habits. "Man is an invitative animal". Having nothing to do he falls into the company of the wicked who are idlers like himself. He contracts from them their evil habits; smoking, drinking, gambling and many other vices work out his ruin.

individual characters which are mentioned in the picture may be said to be

He then becomes dishonest. The necessity of money for his vices makes

him dishonest. He uses deceitful and dishonest methods to get money. He thus loses the confidence of men. They trust him no more. They would not help him in any way.

Then follows hatred. "Man hates man". He thinks those who do not help him as his enemies. He has no regard for the mankind. In this stage

he is not ashamed of any act. He may turn out a robber and even a murderer. He will undoubtedly one day go to the gallows. It is not necessary to say that the doors of heaven are locked against him.

Therefore beware of this gaint and take the advice of one who is already in his fangs and cannot escape from him.

By MISS BROJABALA DUTTA,

Class X, Dibrugarh Govt. High School, Dibrugarh

The picture depicts a victim of evil habits who is absolutely ruined by them.



¹ Miss Jnanada Choudhury Class IX, Govt. Girls' H. E. School, Dibrugarh, who won a prize for the A. B. Educational Competition last month

A man learns more from a true incident that is enacted before his very eyes than anything else and if we are vigilant enough lives of many people should warn us that evil habits are highly dangerous and like the victim in the picture one realises the danger only when it is too late.

Habit is called a man's second nature, and it is very difficult to cast off habits that are once acquired. A man's life is nothing but a bundle of habits and one bad habit gives rise to another. They are like the different limbs of a giant who eventually over-powers his victim as we see in the picture.

An idle man's brain is called a devil's workshop. If energies are not directed towards useful activities they find vent in mischiefmaking. An idle man generally suffers from mental degeneration and he becomes jealous of friends and foes alike. He cannot bear to see the prosperity of other people and he does not hesitate to employ unfair means to harm them. Idleness brings poverty and penury and the idle man then tries to mass his fortune through dishonest means. But dishonesty is the sure road to ruin and the dishonest man must ultimately suffer.

Thus from the picture we get a warning that we constantly run the risk of becoming a born-slave of evil habits unless we are very careful in avoiding them. We must remember that honesty is the best policy and "diligence is the mother of good luck. Jealousy is the

product of one's own worthlessness. If we want to prosper in this world, we can do so only by forming good habits by constant struggle with and mastery of temptation. Once evil habits are confirmed a man becomes a total loss to himself and to the world.

By K. D. SIRKAR

Class X-A, S. M. Collegiate High School, Chandausi

This picture is warning against idleness, evil habits, dishonesty and hatred. A man who falls in the grim clutches of these four evils, remains unsuccessful for ever. So, in order to have a shining future we should avoid them. It is the hidden meaning of the picture.

(1)

Friends beware of him,
Says, whose fate is so dim.
Pressed by the huge monster,
A sure sign of his disaster ;
Under such a severe pain,
Perhaps never to rise again,
Die ! Die ! he must die,
But with a few cold sigh.
Yet he gives us a precious alarm,
Against such a fatal harm.

(2)

From the picture that we seem,
Are the cruel sins of him ;

Dishonesty, evil habit and idleness,
Has rendered his precious life useless ;
And his hatred for his fellow-brother,
Is a sure cause of this pitieous matter.
Must he sit idle and never work,
To prove futile his parents bark.
By evil habit and dishonesty,
Used to get rid of his duty.

(3)

So let his deadly sorrowful end,
Teach us our duties mend.
And let perseverance and duty,
Be our the grandest beauty.
Have no evil habit, and pure love,
Be as innocent as a simple dove.
Our life must have pure flow,
To be happy and our future glow,
May God help us and happy be,
Attain success with ever glee.

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PICTURE IX-A (FOR COLLEGE STUDENTS ONLY)

Special Prizes to Ladies.

Write the Interpretation of this picture on the Interpretation Blank



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Non-Students may interpret either picture A or B

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The Meaning and Purpose OF The Modern Student League

By THE EDITOR

Reprinted from the September Issue

Now that the Modern Student League has come to be an established fact, it is necessary to place before the parents, teachers and students the meaning and purpose of this League.

The principal object of this League is to prepare present-day Indian youth more adequately for the society in which they will participate responsibility when they leave school or college. It is based on an educational programme that directs its attention not only to matters of a pedagogical nature but also to the most profound considerations of the history and policy of this nation, in its world setting to the relation of school and society, to the conflicts and tensions in culture and social relations, to the meaning, purposes and potentialities of Indian life.

The basic idea of this League is to aid the general process of mutual understanding among the younger generation of this country and to form a national brotherhood that would enable them to come in closer contact with their brothers and sisters in the different parts of India, and the world. An all-India student body transcending all class, caste and provincial barriers, is the urgent need of the day. It must be clearly understood that the Modern Student League is strictly non-political and non-sectarian.

In England, America, France, Germany, Japan and other countries, there are similar students' organisations doing immense good to their student communities. I am glad that the students of India have also realised the supreme need for such an organisation and it is really gratifying that within so short a time more than 2500 students have joined this League. (Now membership exceeds 3500)

The working of this League has been designed in a unique manner so as to give splendid opportunities for each member to develop the latent faculties in him and to prepare him for the coming trials, opportunities and responsibilities. It is calculated to foster in every member a passionate devotion to *honour, truth and above all a heroic outlook on life*, which are so essential for individual as well as national success.

To encourage the cultivation of many-sided individualism for the development of individual ability, inventiveness and enterprise and to utilise them for the benefit of the society, is one of the important objects of the League. Therefore, the members of this League will form themselves into units of six students. A local unit will start with six members and as soon as it has increased itself to 12 members, a separate unit will be formed. Every month the unit will elect one of the members as the secretary for

the month and every member has to become the secretary in turn. The secretary will be the leader of the unit for all practical purposes and he is to be respected and honoured by all the members of the unit. The secretary of the unit will have to lead an ideal life as the leader of his group. He will receive the salutation of the group, whenever they meet. Once a week the members of the unit will meet together in the play ground or at any other place and two of the members will speak in English or vernacular about the subject announced in the magazine for the month. The secretary shall note down the summary of the speeches and forward it to the Central Office. Every member of the League must take part in sports or games and he should also cultivate a hobby. It should be the proud privilege of every member to safeguard the honour and prestige of his unit. They should be the ideals for other students as well as other units. When there are more than one unit in a school or locality, all of them shall join together and form the local Branch. They will elect one among them to be their local secretary. *Details regarding social and educational activities of each unit will be published in the next issue.*

In these units every student gets the opportunity to train himself as a leader of the group. There is probably nothing more educative as the consciousness of a duty and a responsibility however small these may be. While learning to command, he will realise what it is to obey. In modern civilization life is based on choices made by individuals alone or in groups involving conduct, creative activity, loyalties and obligations. One of the fundamental purpose of this unit system is the creation of rich, many sided personalities equipped with practical knowledge and inspired by ideals so that they can make their way up and fulfil their mission in later life. Fire every child with ambition in

its early life and give it sufficient opportunities to emerge its individual personality in small groups, then it is bound to grow up as a very useful member of the society. Herein there are ample chances for even the dullest and the most shy to come to the front ranks.

Another aspect of this unit system is to develop in the members, organising capacity and a social outlook. Early in life he begins to feel that he is an important member of a unit which is part of a bigger organisation. He would learn more of life from his contemporaries than from the pages of his books.

Above all it makes the young member self-confident which is essential for his success in life. These units will be a potential factor in instilling into every member *a consciousness of self-respect and thereby respect for others.*

The various units will form themselves into a local branch. The members of the local branch will meet together once a month or once in two or three months according to their convenience. And when the League is sufficiently organised there will be general meetings of the entire League. *It is also proposed to encourage literary, scientific and sports activities by organising prize competitions and thereby stimulating creative and original thinking on the part of the members.*

It is highly desirable that the local units should work under the guidance of the principals, headmasters and teachers wherever possible.

There are to be separate units for boys as well as girls and when there are sufficient number of units of both sexes in a place general meetings of all the units may be called together under the guidance and supervision of some Principal or Headmaster. It should be the endeavour of every member of every unit to safeguard the prestige of his unit.

This League aims at developing each of its members to the top of his or her talent. The inspiring idea is that every member should aspire to the highest and noblest in life and at the same time realise their social responsibility. They will, through this League come in contact with students not only of the different localities of their own provinces, but of the various parts of India and even students of other countries. Opportunities will be given for the members in the different parts of India and other countries to exchange their ideas. Details about it will be published in the future issues of this journal.

Members of different units will visit one another whenever possible. If any member of one unit or branch happens to visit another town or village, the members of the League in that particular place shall try to extend their help to him in all possible ways. As for instance if a member of the League from Bombay happens to come to Calcutta, he will be welcomed by the members of this place and they may render him all possible help. It would be even possible for some of the members to accommodate their friends for one or two days. Thus the members of this League will have a large number of friends all over the country ready to help one another.

The various branches or units of the League will undertake educational tours and also invite men of eminence for lectures on interesting subjects. The Calcutta branch has already considered the desirability of visiting Santiniketan and seeing our great Poet and his educational institution. It may also be possible for the League to approach Governments, Railway Companies and others for concession to students in the matter of educational tours organised by the League.

It may be possible to organise work camps and holiday camps, picnics and social gatherings for students. But, all these will have to wait until the League is fully organised.

India is in a process of transition and the function of this League is also to provide for the young people to understand the new social values and the new social relations. Therefore this League will be another step forward in university education as applied not only to intellectual workers but to the leaders and foremen of the nation in all its profession.

This League, over and above its activities in the advancement of culture and self-training, will be a unifying force for students of all castes, and communities and of different provinces and States in order that by their meeting, discussing and working together the differences that exist between them may be—if not totally done away with—synthesised on a higher plane.

The proposed student League is bound to safeguard the interests not only of individual students but of the student class or student body. We all know too well how exploitation of the innocent student is going on in every country by scheming and self-seeking individuals and organisations. Many brilliant students who would otherwise have been the gems and jewels of India have been lost to their families and to the nation for want of proper guidance in matters of common interest. This League will be able to exert a most salutary influence not only for the student body of India but for individual students as well.

A well-organised student body can not only protect student interests but it may be possible to make definite advances also. Student exchanges between various countries and universities is a sure possi-

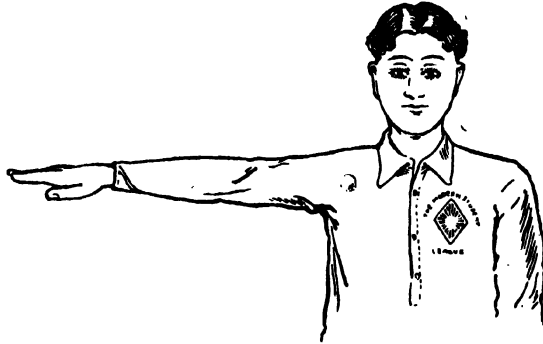
bility. Helping the needy and poor students is also a laudable work that may be undertaken without much difficulty.

In many places they can undertake social service activities such as night schools, health speeches etc. to enlighten their illiterate brothers and sisters. These kinds of activities will have a double bearing on them. While trying to teach others, they learn themselves better and early in life the love of the neighbour will dawn in their minds. The little geography, history or science that they study in the school, if repeated outside to illiterate neighbours, will be of mutual advantage.

of the League, it is highly desirable to have a special badge. Almost all the students have suggested the same idea. The badge will have the figure of the sun as on the cover page of *The Modern Student*. The badges will be supplied to Students from the Central Office.

It has been also decided by the Calcutta Branch that, to cover the cost of the badge and other incidental expenses, every member should pay As. 8 as entrance fee. This is also the desire of a large majority of students who have sent in their suggestions.

Since the various local units require some financial help in the beginning, it has



In this connection it may not be out of place to say a word about the form of salutation. The Calcutta Branch of the League have adopted an interesting form of salutation for the members. The right hand has to be stretched sideways to the level of the shoulder pointing a little to the front. The right hand signifies truth, raising it to the level of the shoulder means equality and pointing to the front suggests progress. In this vast country, where there are diverse castes, creeds and communities each having different forms of salutation, this suggestion for a common form of salutation for the members of this League seems a very praiseworthy one and I hope the members of the League in the various parts will also find it interesting to adopt it.

In order to distinguish the members

been suggested to bring out a publication entitled "India To-day" and that the sale-proceeds of it should be given to the various local units of the League.

As to the various other details, the resolutions passed by the Calcutta Branch will be helpful to the members.

The members of the League are requested to form their own units or local branches. The first secretaries may act as such for three months until the League is fully organised. As far as possible a list of the names of the members in each place will be sent to those who are elected as secretaries or who offer themselves as secretaries. It is a students' organisation and therefore students themselves must organise this League.

The Modern Student League News

By the League News Editors

The Calcutta Branch of The Modern Student League has not been slow to materialise the aims and objects of the League ; and to begin with, the local members arranged a picnic party to Dum Dum, and a visit to the Aerodrome ; This was one of our first activities, and it was really an enjoyable one.

The party, consisting of ten members started from the Office of The Modern Student at 9 a. m. on the 15th of September last under the able guidance of the Founder-President of our League, Mr. Thomas, in an ideal and favourable weather. We boarded a Bus and went straight to the Aerodrome. The Officer-in-charge (Mr. Raha) kindly permitted us to go inside the Aerodrome to see everything there. A young employee, on behalf of the Officer, explained the mechanisms, and principles of aviation. From there, we left for a garden-house where elaborate arrangements were made for our lunch. After a short rest, we were taken round the garden ; the green fields all about us had a soothing effect on our city-worn eyes. We spent a few hours there, feeling always more lively and cheerful, and many of us were interested enough to go through the different seasonal vegetable fields and learn the various stages of their cultivation.

With the fall of dusk we returned to our Bus, and came to the Office, and we were then treated to light refreshments by our President. After our

common salutation to the President. the party then dispersed.

The Debate on National Dress for India 800 Boys and 400 Girls Attended the Debate

The Debate organised by the Calcutta Branch of our League was held in the St. Xavier's College Hall at 4 p.m. on Saturday the 31st of September attracted a very large attendance of members and outsiders. The hall was packed to the full. Students from almost all the Colleges and High Schools of Calcutta were represented. About 400 lady students also attended the debate.

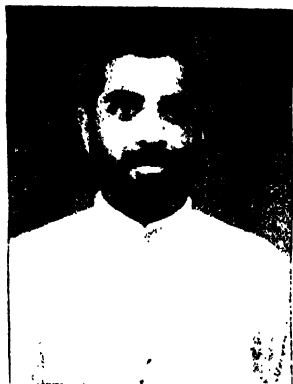
Mr. A. K. Chanda, M. A. (Oxon) I.E.S. Assistant Director of public Instruction, was in the Chair and Mrs. Tatini Das, M.A., Principal, Bethune College, Rev. T. N. Siqueira, S. J., M.A., Editor, *The New Review*, and Prof. K. D. Ghose M.A. (Oxon), Bar-at-Law, of the Training College, acted as judges.

Mr. K. P. Thomas, Editor of *The Modern Student* and Founder-President of our League in welcoming the Chairman, the judges and the audience gave a short account of our League, which he said is only three months old and has already a membership of over 3500 distributed all over India. The special feature of this league is to develop indivi-



Mr A. K. Chanda, M.A. (Oxon), I.E.S., Assistant Director of Public Instruction, Bengal, who presided over the Debate Competition of The Modern Student League

THE JUDGES



Rev. T. N. Siqueira, S. J., M.A.



Mrs. Tatini Das, M.A.

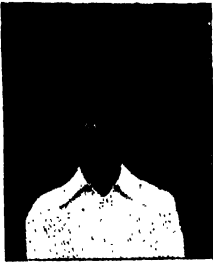


Prof. K. D. Ghosh, M.A., (Oxon),
Bar-at-Law

dual ability inventiveness and enterprize among the students and to afford them ample opportunities to take part in social, cultural and educational activities "It is based on an educational programme" he remarked" that directs its attention not only to matters of a pedagogical nature

but also to the most profound considerations of the history and policy of this nation in its world-setting to the relation of school and society, to the conflicts and tensions in culture and social relations to the meaning purposes and potentialities of Indian life.

Mr. A. K. Chanda expressed the feeling of the educationists that *The Modern Student* is doing substantial good work for the student community of India in giving them extra-curricular education and widening their outlook. He hoped that *The Modern Student League* would grow up into a very healthy and useful student organization in India under the able guidance of its president Mr. Thomas.



Initiating the discussion, Mr. Syama-pada Chatterjee (Post Graduate Student) proposed that there should be a national dress for India. He dwelt on the urgent necessity for a nation to have a uniform dress which went a great

length towards unification of the people. All leading countries, he said, had their national dress which was characteristic of the peoples of those countries. Uniformity of dress would unite all Indians and enable them to meet on a common ground.

Opposing the proposition Mr. Siva-prasad Moorkerjee (Post Graduate Student) remarked that India had different climates, races and religions so that the dress suitable for one province would be



quite unsuitable for another. A national dress was therefore impossible. What India really needed, he said, was uniformity of ideas, thought and action and not a uniform dress.



In supporting the proposition, Miss Shova Mitra (3rd year, Asutosh College) said that all European countries had more or less adopted the same dress in keeping with their social and cultural traditions.

Uniformity in dress was the best expression of the unity of the people of a country. A national language and a uniform dress are the foundations of a national State.

Mr. Achinta Kumar Rakshit (Class X Cassimbazar High School) in opposition stated that the three chief difficulties against the adoption of a national dress in India were climatic considerations, geographical division, and social customs.



Supporting the proposition, Mr. Ram Mallik (3rd year Presidency College) observed that Indians were striving for national independence but that was impossible without a national dress. If there was a uniform dress for India it would go a long way towards sinking differences of caste and creed.



Miss Nirmola Ghoshal, (4th year, Loreto College) who opposed, asked her hearers to face actual facts and conditions and not to be carried away by an ideal, however laudable it might be. National dress, she stated, was impracticable because

dress was optional and should not be regulated by any external authority. It was a purely personal matter which should not be infringed upon by any general body. There should be no interference with personal freedom of dress. Further, rich and poor could not dress alike. Nationality, she added, did not depend upon a national dress.

Mr. Fazal Imam (4th year, Islamia College) thought that India had many common elements of nationality and it was a pity to see her people wearing different dresses. National dress did not in any way affect one's religion because the essence of religion was purity of heart and not dress.



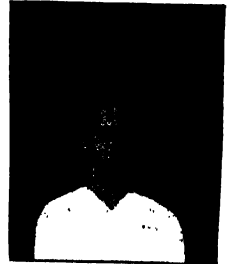
Speaking against the motion, Mr. Shanker Chakravarty Class X, Ballygunge Govt. High School said that India was not a compact, homogeneous nation but a land of diverse races, creeds and climate and the idea of a national dress



was nothing more than a fad. Dress was meant for one's personal comfort and convenience.

In support of the proposal Mr. Anil Kumar Gupta (Class X, Ballygunge Govt. High School) stated that common interest, common language and common dress were the three links on which a nation depended.

He attributed the variations in Indian dress to the various conquerors of India introducing different forms of dress and different customs.



Miss B. Bose, (4th. year, Bethune College) deputizing Miss Hemlata Bose, who was ill, raised the point that in India there was no unity and a national dress would not, therefore, be a true indication of the character of the people.

The proposition was then put to the vote and it was defeated by a large majority. The judges awarded the prizes as follows:—Gold Medals to Mr. Sivaprasad Mookerjee (College Section), Miss Nirmola Ghoshal (Ladies' Section) and Mr. Shanker Chakravarty (High School Section). The second prize (Medal) was given to Mr. Anil Kumar Gupta (High School Section), third prize (Medal) to Miss Shova Mitra (Ladies' Section), fourth prize to Mr. Achinta Kumar Rakshit (High School Section), fifth prize to Mr. Fazal Imam (College Section), sixth prize to Mr. Symapada Chatterjee, (College Section) and seventh prize to Mr. Ram Mallik (College Section). Miss B. Bose was awarded a special prize.

Mrs. Tatini Das gave away the medals and prizes.

The Modern Student League which has been in existence only three months has, a membership of 3,500 drawn from all over India.

Mr. Thomas, the Editor of *The Modern Student* availed of this opportunity to award the prizes and medals won by the students of Calcutta in the educational competitions of *The Modern Student* of last month. Mrs. Tatini Das, distributed these Prizes also. The Prizes were as follows:—

1. Parimal Adikari, 4th. Year Class Ashutosh College, Medal. 2. Miss Uma Banerjee, 2nd, Year Class, Bethune College, medal, 3. Mr. P. C. Chattopadhyay, 1st Year, Ripon College, Prize, 4. Saral Kumar Sen, 2nd Year Science, St. Xavier's College, Prize, and 5. Anil Kumar Gupta Class X, Ballygunge Govt. High School, Medal.

Miss Shova Mitra, one of the general secretaries thanked the President, judges and students for having taken such great interest in their activities and all the authorities of the St. Xavier's College for giving the use of their beautiful hall.

NEXT DEBATE

Encouraged by the success of the first public debate our President, the Editor, has promised to organise another debate on the 14th of November. Mr. Syamaprosad Mookherjee, the Vice-Chancellor of the Calcutta University has kindly agreed to preside on the occasion. Eminent educationists will be approached to act as judges. Several gold medals will be presented to the best debaters. There will also be a medal in the name of the late Sir Ashutosh Mookherjee. The subject of the debate will be "A National language for India." The names of the judges, the hall etc. will be announced in the local papers. As we expect an unusually large attendance for the debate,

we have arranged for loud speakers to be fitted in the debate hall. Separate seats for ladies will be provided. Those who wish to take part in the debate will have to send in their names before the 25th of October and will have to be present in this Office on 3rd of November, at 2 p.m. for the general meeting.

In places other than Calcutta where ever, a unit or branch of the League has been organised, the secretaries are to organise a debate and they should approach some Principal or Headmaster to preside. Three professors or teachers may be invited to act as judges and not less than four members should take part in the debate competition. Two for the motion and two against it. The motion then may be put to the public vote. Then the judges will have to decide on the merits of the debaters. Our President will send two prizes to each place where the debate is organised. It is highly desirable that the debate should be on the 14th of November.

It may also be pointed out that the debates should be in English and it should be of a high order—dignified, in tone and lively—and a full report should be sent to this Office.

"Trial of India"

Our President likes to have another grand function in December on a very novel plan. It is "The Trial of India". India will be represented and members on either side will accuse and defend India on particular aspects of Indian life. It being a new venture, it will be first done by the Calcutta Branch in the presence of a distinguished gathering.

The Calcutta Branch is very active and are seriously thinking of a trip to Santiniketan in the near future.

Owing to the rush of work, we could not reply to the many letters received from the League members.

In future, all the League members who wish to get an immediate reply are requested to enclose the necessary postage stamps also, as otherwise it is impossible for us to post every day hundreds of letters. The badges will be ready by the end of October and all members are requested to send in the entrance and badge fee of As. 8. We also appeal to all the members to form their own units and send the group photographs for publication. As there is to be no issue of the magazine in November, we will be able to devote more attention to the League. A list of the names of members in each locality will be sent to the secretaries in each place.

Sibsagar

We congratulate the Sibsagar students for their great enthusiasm in forming the

unit, and also Mr. Ram Raja Sinha who has been elected Secretary.

Ballygunge

It is creditable that the students of Ballygunje High School have formed a separate unit of their own with Mr. Prosan Dey as the Secretary.

Lucknow

Mr. G. N. Chatterjee is very active in organising the Lucknow Branch.

Sylhet

We understand that a Branch has been formed in Sylhet.

Branches and units are being organised in Chittagong, Krishnagar, Peshawar, Akyab, Bombay, Dacca, Madras, Allahabad, Delhi, Bangalore, Nagpore, Dibrugarh and other Centres.

We expect to publish the list of units and Secretaries in our December issue and to that end we once again request every member to try his or her best to form the units in their particular places.

PRESIDENT OF THE NEXT DEBATE



Mr. Syamaprosad Mookherjee, M.A., Bar-at-Law, Vice-Chancellor of the Calcutta University has kindly consented to preside over the next debate of the Calcutta Branch of the League on the 14th of November.

THE MODERN STUDENT LEAGUE



One of the units of the girls' Section of the Calcutta Branch



One of the units of the Sibsagar Branch

Standing (from left to right) 1. Md. Misir Ali, 2. Likhaneswar Boruah 3. Radha Gobinda Phukan.
Sitting on Chairs (from left to right) 1. Rafiquiddin Ahmad, 2. Ram Raja Sinha (Secretary).
Sitting on the ground (from left toright), 1. Kumud Ch. Rajkhowa, 2. Faizuddin Ahmad.

THE MODERN STUDENT LAEGUE

The Ballygunge Unit

Standing (from left to right)

1. Prithin Dey,
- Shanker Chakerbarty,
- Phullasree Ghosh,
2. Prosan Dey, (Secretary),
5. Deb Kumar Ghose,

Sitting (from left to right),

1. Pratul Mookherjee,
2. Anil Gupta,
3. Binod Das.



One of the units of the Boys' Section of the Calcutta Branch



One of the units of the Comilla Branch

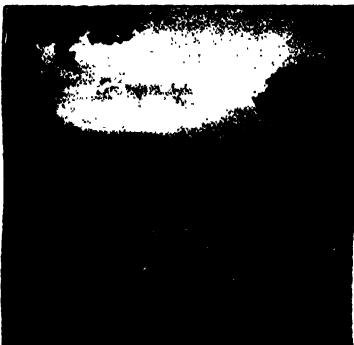
THE MODERN STUDENT LEAGUE



The picnic party organised
the Boys' Section of the Calc
Branch at the garden house in Dum '



The picnic party at the
Aerodrome Dum-Dum



"The River Bhramaputra"
—Photo by
Miss Meher Afrez
Dibrugarh,



"Sunset at the Dibru River"
—Photo by
Miss Jnanada Choudhury
Dibrugarh,

*Many photographs
received from members
could not be published
in this issue for want of
space. We hope to pub-
lish them in the next
issue.*

AB. COMPETITION RESULTS

PRIZES & SCHOLARSHIPS

NOTICE

The few remaining prizes of August and September will be sent to the Principals and Headmasters at the end of this month so that students may receive them on the re-opening of schools and Colleges.

The prizes announced for the students of Calcutta Schools and Colleges for this month will be presented in public on the 14th of November on the occasion of the debate.

(COLLEGE SECTION)

1. Uma Shankar,
2nd Year Sc.,
Govt. Jubilee Inter College,
Lucknow.
—*Medal.*
2. Miss Uma Banerjee,
2nd Year,
Bethune College, Calcutta.
—*Scholarship of Rs. 7 per month for 3 months.*
3. P. N. Sharma,
3rd Year University Class, Lahore.
—*Brilliant Camera Rs. 25.*
4. Satya Prakash Varshney,
XII-Science.
S. M. College, Chandausi.
—*Medal.*
5. Kali Shanker Bose,
2nd Year Science,
St. Xavier's College, Calcutta.
—*Book or Cash Prize Rs. 3.*
6. Peter Paul Pandian,
Second Year Class,
Christian College, Madras.
—*Books or Cash Prize Rs. 3.*
7. Birendra Bhattacharya,
3rd Year Hons.,
M. C. College, Sylhet.
—*Books or Cash Prize Rs. 3.*
8. Miss K. Kamalam,
Intermediate Class
College, Ernakulam.
—*Books or Cash Prize Rs. 3.*
9. Pritish Ch. Dutta,
3rd Year,
Vidyasagar College, Calcutta.
—*Books or Cash Prize Rs. 3.*
10. Ayodhya Prakash,
3rd Year Hons.,
St. Stephen's College, Delhi.
—*Cash Prize Rs. 5.*

Delhi Government Prize

11. Probodh Kumar Sen Gupta,
3rd Year Science,
Scottish Church College,
—*Books or Cash Prize Rs. 3.*
12. Syed Shamsul Huda,
1st Year Class,
Cotton College, Gauhati.
—*Books or Cash Prize Rs. 3.*
13. Nirmal Kumar Bose,
1st Year Arts,
Ashutosh College, Calcutta.
—*Books or Cash Prize Rs. 3.*
14. Nisith Kumar Sen,
1st Year,
Presidency College, Calcutta.
—*Books or Cash Prize Rs. 3.*

(HIGH SCHOOL SECTION)

1. Narayan Prasad Biswas, Class IX,
Collegiate H. E. School, Chittagong.
—*Medal.*
2. Miss Brojabala Dutta,
Class X,
Govt. Girls' High School, Dibrugarh.
—*Medal.*
3. Thomas Barnabas,
S. S. L. C. Class,
B. E. M. High School, Manglore.
—*Medal.*
4. K. Ram Kumar,
Matriculation Class,
G. H. School, Theduanad.
Scholarship of Rs. 5 per month for 3 months.
5. Pratul Ch. Mukherjee,
Matriculation Class.
Govt. H. School, Ballygunje.
—*Medal.*
6. Miss Leela Prabhu,
Matriculation Class,
G. H. School, Bombay.
—*Brilliant Camera Rs. 25.*
7. K. D. Sarkar,
Class X,
S. M. Collegiate High School,
Chandausi.
—*Books or Cash Prize Rs. 3.*
8. Chandy C. Kanjupramban,
Sixth Form,
St. Mary's English High School,
Alwaye.
—*Books or Cash Prize Rs. 3.*
9. Md. Samsher Ali,
Class X,
Govt. H. E. School, Mangaldai.
—*Wrist Watch Rs. 6.*
10. Miss Prasadi Sar.
Class X,
Govt. Girls' High School,
Dibrugarh.
—*Books or Cash Prize Rs. 3,*
11. Miss Latika Chaliha,
Matriculation Class
Govt. Girls' High School, Dibrugarh.
—*Book, or Cash Prize Rs. 2.*
12. Deb Kumar Ghosh,
Matriculation Class,
Ballygunje Government High
School, Calcutta.
—*Books or Cash Prize Rs. 2.*
13. K. K. Kumar,
Matriculation Class,
English High School, Chernalloor.
—*Football Rs. 5.*
14. Jahar Lal Chattopadhaya,
Seventh Class, Section C,
Ripon Collegiate School, Calcutta.
—*Books or Cash Prize Rs. 2.*
15. Rudra Mani Pradhan,
Matriculation Class,
S. U. M. Institution, Kalimpong.
—*Books or Cash Prize Rs. 2.*
16. Mohammed Yehya,
Class X,
Muslim High English School,
Calcutta.
—*Books or Cash Prize Rs. 2.*
17. Miss Kanica Roy,
Class X,
Munshigunge H.E. School,
Munshigunge.
—*Books or Cash Prize Rs. 2.*
18. Hemandra Kumar Barthakur,
Class VIII,
Govt. High School, Dibrugarh.
—*Books or Cash Prize Rs. 2.*
19. Miss Nilima Dharah,
Class X,
Govt. Girls' High School, Dibrugarh.
—*Books or Cash Prize Rs. 2.*
20. Hamidur Rahman,
Class IX,
Nazira Govt. Aided High School,
Nazira.
—*Books or Cash Prize Rs. 2.*
21. Bibhuti Bhusan Roy,
Class X, Section A,
Mitra Institution, Bhowanipur.
—*Books or Cash Prize Rs. 2.*
22. Rathindra Nath Dutta,
Matriculation Class,
Dhubri Govt. H.E. School, Dhubri.
—*Books or Cash Prize Rs. 2.*

THE MODERN STUDENT

VOLUME III

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The Italo-Abyssinian Conflict

By DR. V. SHIVA RAM, M. A., PH. D. (Harvard), F. R. HIS. S.,

Head of the Department of Political Science,

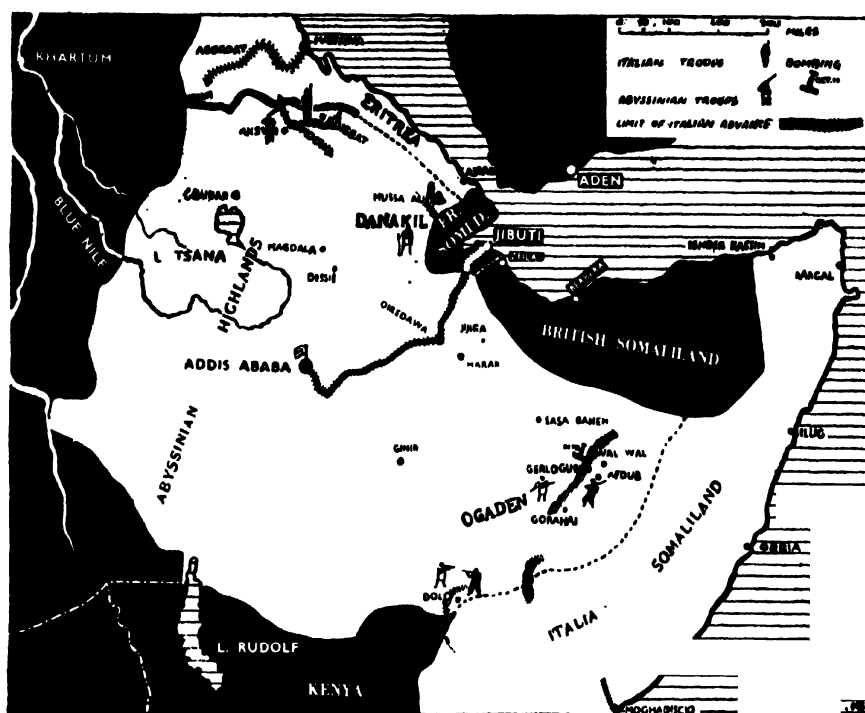
Lucknow University.

Abyssinia is the only independent kingdom in Africa. The partition of Africa which was effected in 1878 and since has given 38% of the continent to Great Britain 37% to France and the rest (excepting Abyssinia) to minor European powers like Belgium, Portugal and Italy. Abyssinia or Ethiopia is a little more than twice as large as European France. Its climate is generally considered the best in equatorial Africa. Its mineral resources, partially prospected but still unexploited, are believed to be very large. The population estimated between 4 and 10 million, is scattered over mountainous country with fertile plains here and there, and for the most part the people are spoken of as wild tribesmen, fiercely warlike, each tribe having its own Ras or Chief, but without a strong sense of nationality. Menelik II was the greatest of their modern emperors and in a sense unified the country. So much for Ethiopia.

Italy was the last European power to partake in the partition of Africa and was a little late in the scramble for African empire. Between 1869 and 1880 an Italian commercial company had acquired trading and administrative rights along

part of the Red Sea coast. The Italian Government now took over the rights bought by the Company from local chiefs. This was the origin of the first Italian colony in Africa, known to-day as Eritrea. Furthermore in 1889, this time with British diplomatic assistance, Italy arranged to lease part of the Benadir Coast in the Indian Ocean. Its holdings expanded until eventually they hemmed in the French and British Somali protectorates both on the north and on the south. The beginnings were modest and seemed at first to offer no threat to the major ambitions of France and Great Britain. In 1896, Italy sent a military expedition into Ethiopia. It was poorly equipped, poorly officered and included a large proportion of inadequately trained Eritrean soldiers, with the result that Italy was disastrously defeated at Adowa in 1896. A fresh treaty was signed, whereby Italy paid an indemnity and recognised Ethiopia as a sovereign and independent State.

Ever since the battle of Adowa, Ethiopian officials have assumed that if Italy were ever to find itself in a strong-enough position diplomatically or in a military sense, it would attempt once



more to assume control of the country. Never since 1896 have protestations of Italian friendship overcome Ethiopian suspicions. All foreign powers have been distrusted, however, and Italy's relative unpopularity has involved a question of degree. In fact Ethiopia, like Persia, suspecting every one, has resorted to a policy of pitting one foreign ambition against another—a policy of frank opportunism.

The Italian discomfiture in 1896 led the powers to defer their plans for further penetration of Ethiopia. France, Italy and Great Britain now found themselves with the task of defining Ethiopia's boundaries. This was done in eleven agreements between 1896 and 1908, but even to-day long stretches of

Ethiopia's frontier have still to be delimited on the spot. A tripartite agreement was signed in December 1906 (between Italy, France and Great Britain) in which each of the signatories might develop its own project for opening up the country. Though they also guaranteed the existing boundaries of Ethiopia, and within those boundaries undertook to preserve the *status quo*, they reaffirmed Italy's right to a sphere of influence, covering practically the whole of Ethiopia. Within that sphere of influence, however, Great Britain and France were to enjoy the privileges accorded them by Menelik. Menelik, when notified of this agreement, refused to recognise it. The actual effect of this tripartite agreement was to save Ethiopia from aggressive penetration by any of the powers from 1906 until 1934.

Recent Background of Italian Aggression

There dawned for Italy at the close of the world war a period of disillusionment and dissatisfaction. When the Italians joined the Allies, Great Britain and France had promised them a considerable share in the prospective spoils. The treaty of London (April, 1915) had stipulated that if Great Britain and France acquired Germany's African colonies, then Italy should be compensated by an extension of its own African colonies—Eritrea, Somaliland and Libya. The German colonies in Africa did in fact pass to Great Britain, France and the Union of South Africa who proceeded to administer them under League Mandates. Yet the only compensation received by Italy was a series of boundary adjustments. Libya was slightly extended on its various frontiers by agreements of 1919, 1925, 1934 and 1935. A strategically located morsel of French Somaliland was transferred to Eritrea in 1935, along with 2500 out of 34,000 shares in the Ethiopian Railway. A few square miles of British East Africa passed to Italian

Somaliland in 1924. This was all Italy gained outside of Europe as a result of its participation in the War. Meanwhile more than one million square miles passed under British and French mandatory control. This discrepancy may be explained on the ground that Italy's chief service to the allied cause had been on the Austrian front, and that in this region Italy had gained territory far more valuable than the African regions France and Great Britain might otherwise have allotted it.

It was not until 1925 that an exchange of notes between Italy and Great Britain took place to carry out, in part, the tripartite agreement of 1906 and the secret protocol of 1919. By the Anglo-Italian exchange of notes of December 1925, Italy recognised the paramount hydraulic rights of Egypt and the Anglo-Egyptian Sudan on the upper Nile. In return Great Britain promised to support Italy's application for permission to construct a railway through the heart of Ethiopia.

The Ethiopian Regent, Ras Tafari, (the present Emperor Haile Selassie I) objected vigorously when the Anglo-



The Abyssinian Cabinet

Italian correspondence was placed before him. In 1925 he forwarded copies of the note to all members of the League of Nations. He protested that Italy and Great Britain intended to coerce Ethiopia to the possible injury of its best interests. Great Britain and Italy on the other hand, announced that the agreement did not imply coercion, that Ethiopia had a perfect right to judge what was best for itself, and that the real intention of the notes was to prevent British and Italian enterprises from competing with each other in the same areas.

Ras Tafari pointed out to all League members that he accepted no obligation to either Italy or Great Britain under the terms of their correspondence. A few months later, he entered into negotiations with J.G. White Engineering Corporation of New York with a view to having the Lake Tana Dam constructed by an American Company. He asked the United States to reopen its legation in Addis Abbaba, where there had been no diplomatic or consular representative since 1915.

Italy was chafing at the delays caused by the terms of its agreement of 1925 with Great Britain with regard to the "Italian sphere of influence." The Fascist Government resorted to direct negotiations. In 1928 the two countries signed a twenty year treaty of friendship, non-aggression, conciliation and arbitration. They undertook to promote trade between their respective countries. Tension between the Italian and Ethiopian Governments increased from 1928 to 1934 due to the failure of Ethiopia to fulfil its obligations under the 1928 treaty. Italy also resented the persecutions to which Italian concessionaries were subjected throughout the country. By the late summer of 1934, the tension had reached a degree which Emperor Haile Selassie found excessive. He interpreted increased armaments in the Italian colonies as a threat of invasion. In Italy,

on the otherhand, it was reported that Ethiopia, after reorganising its military forces, was now arming at an increased rate of speed and that war-like preparations were in evidence beyond the Eritrean frontier. Large shipments of Italian war material continued to be sent to East Africa. On December 5th, 1934, a clash occurred at Walwal between the company in charge of an Italian outpost and the armed escort of an Anglo-Ethiopian boundary commission. Before the arbitration commissions appointed to fix responsibility for the incident had brought in its report, two hundred thousand Italian troops have been mobilised for an autumn campaign against Ethiopia, and Mussolini had declared his intention to settle once for all, by force, the question of Italian security in East Africa. The League Covenant, the pact of Paris for the renunciation of war, the tripartite agreement of 1906 and the Italo-Ethiopian friendship treaty of 1928 would all be violated.

Ethiopia was admitted to membership in the League of Nations in September 1933. Its application for membership was the result of a growing uneasiness regarding the intentions of the European powers. France supported the application warmly while the British Delegate suggested that Ethiopia ought not to be admitted to the League until some further investigation of its actual position had been made, but the Italian Delegate minimised the importance of existing social conditions in Ethiopia, implied that these should not be a bar to Ethiopia's reception into the League, and advocated favourable action on the application. Ethiopia was admitted unanimously on the condition that it undertakes to fulfil international agreements with respect to suppression of slavery and control of traffic in arms. This Ethiopia willingly did.



The League of Nations Assembly discussing on Sanctions against Italy

Almost two-thirds of the Ethiopian frontier is flanked by territory under British control. Great Britain's interests in Ethiopia are not only economic, and political but strategic also. For several decades Great Britain has enjoyed a predominant influence on the Red Sea, an important link in the chain of imperial communications since the Suez Canal was opened in 1869. As a result of British imperial interests and the system of collective security to which Great Britain has subscribed, Great Britain demanded respect for the League Covenant from Italy. France, like Great Britain has a stake in the League system of collective security.

The League of Nations is an international association seriously concerned in establishing effective processes of peace. It cannot be expected to eliminate conflicts of interests among the nations since such conflicts recur wherever there is growth or change. The purpose of the League is to deal effectively with successive conflicts as they arise. It hopes to accustom the nations to a new habit—that of settling all their disputes at the conference table, with the aid of mediators, by arbitration or through

appeals to an international court. Its function is to provide a reasonable alternative for violence in the settlement of international disputes. In joining the League, both Italy and Ethiopia obligated themselves to follow this procedure in every instance rather than make war on their own account. Italy has several times denied that the League has any competence in this matter. Mussolini asserts that Ethiopia has threatened the security of Italy's colonial possessions and failed to carry out its own international obligations. He declared that Ethiopia requires definite guidance from an advanced nation like Italy enjoying a degree of administrative control sufficient to guarantee the actual carrying out of reforms. Ethiopia from the outset asked for arbitration of the dispute under the terms of the 1928 treaty between itself and Italy. Italy refused for four months to refer the dispute to arbitration. In January 1935, Ethiopia as a member of the League invoked Article 11 of the Covenant and in March, Articles 10 and 15. In June it asked the League to send neutral observers at Ethiopia's expense to investigate the truth of Italian charges. Great Britain proposed in the August Conference a plan which would have

allowed Italy to make use of the privileges promised it in 1891, 1894, 1906, 1925 and 1928, but never yet enjoyed in practice. Emperor Haili Selassie would apply to the League for economic, financial and administrative assistance. Great Britain and France would float a loan for the development of Ethiopia's economic resources. Italy would carry out all development projects, supplying Ethiopia with foreign advices or administrators. Great Britain and France would guarantee the security of Eritrea and Italian Somaliland, whose exposure to Ethiopian attack was ostensibly one of the main reasons for Italy's projected campaign. The Italian representative at the three power conference rejected these proposals. Neither Britain nor Italy were ready to compromise. In September 1935, the issue returned unsettled to the League Council and Assembly, when Mussolini still demanded the annexation of the lowlands of Ethiopia and the establishment of a protectorate over the highlands. He refused to discuss half measures designed to spare the pride of Ethiopians and the nominal honour of the League while giving Italy the substance of what is desired in Ethiopia. There was no alter-

native left to the League and its permanent members i. e. Great Britain and France but to uphold the covenant at all costs i. e., the enforcement of sanctions financial, economic and military if need be. If sanctions, however, necessary, were avoided in this case, could the League ever hope to fulfil in the future its essential roll of maintaining international peace. The issue was squarely joined and it admits of but one answer and that is the duty of all the members of the League big and small to enforce law and respect for law as against anarchy. That such a crisis should have had its origin on the Dark continent rather than in Europe has astonished many observers. Africa and even the independent empire of Ethiopia falls within the European political orbit. The rivalries of Ethiopia are the rivalries of Europe. Thus the League is forced to consider the logical consequences in Europe of any action taken in regard to Ethiopia. If the League had not acted in this crisis, it would have resulted in the death of the collective system of security and the suicide of the League and the establishment of international anarchy.



An Abyssinian town—Sokota in Northern Abyssinia,

Public School Education for India

By PROF. S SARUP,

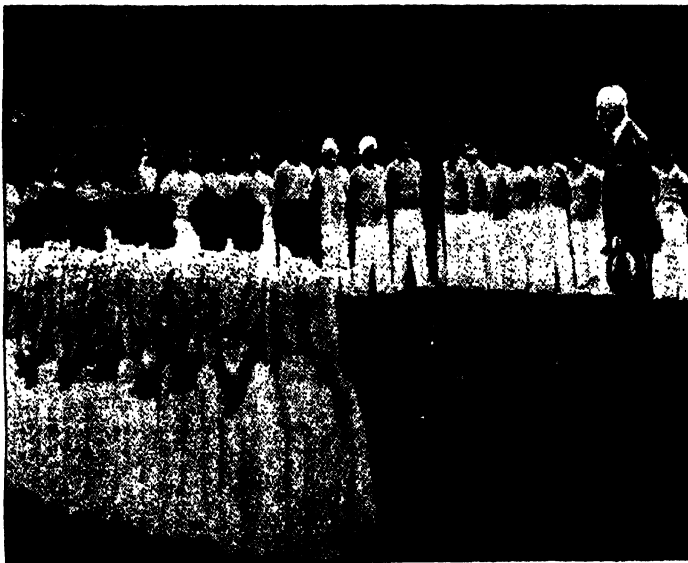
Jaswant College, Jodhpur

When the young scholar was being trained for service in public functions, the education offered to him could be essentially utilitarian. A few rules of grammatical expression, some calculations, a few books of Euclid and an ill-informed Geography and History was sufficient for him to start his career in an office. With the greater responsibility and share in the administration and consolidation of national feelings on sound basis, an education as given in the Public

Schools of England, is required for India.

Public Schools of England

In England, such schools are on foundations independent of both State and Church, furnished by private benevolence or by royal endowment. It is to this characteristic that the term public refers. The first great public school (Winchester in Oxford) was founded by William of Wykeham in 1376. Henry VI in 1440-41 in direct imitation of



His Excellency the Viceroy inspecting the students of the New Public School at Dehra Dun

Wykeham founded the Eton College near Windsor. At present, in its narrowest sense the term is limited to the great foundations of Winchester College, Eton College, Rugby School (1587) and the Harrow School (1571) and by some extended to St. Paul's in London (1512), Westminster (14th century), Charter House (1611), Shrewbury (1562) and Merchant Taylors' (1561). But the name is now popularly extended in England to such institutions as are modelled upon one or other of these historic foundations and in some cases possess venerable traditions; always give a first class education, leading on to Universities or to the "services" (including army, engineering and commercial and industrial pursuits), and are officered by a staff composed of high University Graduates; and afford a common life for the pupils and all the means for the pursuits of athletics, which has become more and more a passion with the youth of England. Really, some hundred schools in England are entitled to be classed together as the "Public schools" of the country. With the exceptions natural to even the best of the human institution, the "public school man" bears a stamp moral, mental and physical which is easily recognised. No modern nation in the world has been able to produce a larger and better number of public leaders in thought and action than the British. Most of them had been public school men.

The distinguishing features of these public schools have been the singular blending of discipline in the daily life of the scholar, and the attention given to the formation of character, which seems to be acquired almost automatically, through the action of environment rather than of formal instruction. Some of these schools offer unparalleled combination of advantages. Besides the above, by virtue of their healthiness, their eminent-

ly fitted staff (on account of their personality, great powers of work and genuine attainments) and the *esprit de corps* have enabled them to send forth famous men. The oft-quoted words "Waterloo was won upon the playing-fields of Eton and Harrow" mean that the great courage and sense of strict discipline displayed by the splendid army, who defeated Napoleon at Waterloo were the direct result of the training they had received as boys in the public schools of Eton and Harrow.

Need of Public Schools in India

The great abilities, the power of organisation, hard work and thoroughness, and above all, the sense of leadership, statesmanship and sportsmanship displayed by an average English public school man can be inculcated by opening in this country a sufficient number of educational institutions on the lines of the English Public Schools. A suggestion has been made that each province should have at least one such public school and every Indian State which can afford the expense ought to open one such school for the education of the children of their jagirdars and subjects. Recently, a public school at Dera Dun has been started. The Chiefs' Colleges at Rajkot, Ajmer, Lahore, Gwalior, the school at Bolpur and some other places are more or less on the lines of the Public Schools.

The cost of education at the Public School is very great. Only people from the very rich class can send their children to a public school. A large number of merit scholarships on regional basis can help to bring the best boy of middle or poor classes to these Public Schools. A sufficient number of schools on the lines of English Public Schools, with many of their best features could be started in India. The Indian Public Schools should have an atmosphere of Indian traditions, social and moral.

Public School Principles in Ordinary Schools

A great deal, however, can be done by introducing certain of the essentials of Public School life (*i.e.* hard work, emphasis on the building of individual character, the experience of leadership and discipline to be derived from modified house systems, at games and through other organizations) in the ordinary schools and colleges of India. The worth of the Public School is judged not only by the examinations, but largely by the formation of character. Every attempt should be made to develop the character of the student so that he can make a leader in any capacity. It is not unlikely that this can best be achieved by offering opportunities of associations between the masters and the students, and at the same time, providing adequate opportunities for common social life among the students with a minimum control and supervision. A well-chosen staff of teachers can do a lot in the formation of habits and principles. The athletics and

general activities should be increased. The elderly boy should keep it in view that he is at the school or college to form his character. The parents should bring home to the student, their aim in sending him to the college. Co-operation between the teachers and the parents is absolutely necessary on that score.

Most of the schools are too tender to the idlers. The English Public Schools get almost always the better class of boys. The new public schools in Germany get only the cream of the German youth. They have the right to select boys, between the ages of 10 and 18 years, from any school within the boundaries of the Reich. For boys, whose conduct or work is consistently below standard or whose physical fitness is unsuitable to the demands made upon it, the remedy lies in the prompt removal from the school. While such remedies are open to the ordinary schools and colleges in extreme cases, a system of periodical examination in the nature of frequent checks has proved very valuable. There was a time



A physical training display by the students of the Public School at Dehra Dun

when everything was wrong with the public schools. Samuel Butler began his headmastership at Shrewbury Public School in 1798 with twenty boys. Butler built upon this remnant a flourishing school, whose achievements and organisations became models for Eton and Harrow, as Hatrey, Headmaster of Eton from 1834 to 1853, generously acknowledged to Butler himself. Periodical examinations and a carefully supervised scheme of 'marks' assigned for merit and industry sustained an emulation that gave new life to the studies of the Shrewbury boys. The importance which Butler attached to 'private work' study done in the boys' leisure and under no supervision was part of his unwavering policy of training his pupils to initiative and self-reliance*. The periodical checks and importance of the work done by the students are things to be borne in mind by the students and enforced by the institutions to regulate the study of the idlers. It is necessary also, both in the matter of work and leisure hour occupations (even games) that every attempt is made by careful organization to provide for many different types and grades of ability, those

activities which will lead to the fullest development of the student.

Most of us, Indians, even those who have been very good at games as students, give up regular exercise when we enter life. Very few keep on the study habit or even keep the regular habits of work. Various reasons have been given for this. But the reason is that habits are formed during the impressionable period. The work was done under examination or tournament pressure. If the games are played day in and day out, if the work is done at certain fixed hours, these habits are formed for the life. Regular and disciplined work is done by the pupils at the public schools. Every institution should provide means to show to the students (the boarders and the day scholars) the usefulness of regular methods of work. The student should sincerely live up to it. The student has to pass examinations to secure entry to professions; he has also to make a success of those professions and of life by forming habits of regular work.

*Fisher, G. W. Annals of Shrewbury School p. 362.



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Bindusara—The Man of Peace

By B. K. MAJUMDAR, M. A.

History is full of personalities, who by their startling deeds, devastating conquests and shining military glory, sometimes engage greater attention of writers and occupy bigger space in history than those who follow the path of peace. The latter class of men may be called the neglects of history, and into this category falls Bindusara, the king of Magadh.

After the abdication and death of Chandragupta, the founder of the Maurya Empire, his son, Bindusara succeeded to the imperial throne and to the vast empire that Chandragupta had left behind in about 297 B. C. The reign of this monarch is not politically uneventful. We do not of course, hear of any military operations and conquests, but the fact that he inherited a mighty empire and transmitted it entirely to his illustrious son Asoka, is a sufficient proof of his ability as a ruler. A few disturbances such as the revolt of the province of Taxila that marked the tranquility of his reign were directed not against the monarch himself but against the wicked ministers who apparently took advantage of Bindusara's love of peace. The emperor rose to the occasion, quickly despatched Asoka to Taxila and the situation was brought under. The epithet 'Amitrochates' (slayer of foes) applied to him by the Greek writers was not entirely meaningless. It indicates that he was a conqueror and continued his father's policy of conquest and annexation. The statement of some Indian writers that he conquered territories from sea to sea is

probably exaggerated. As we know that some parts of Southern India might have been appropriated by Chandragupta himself, Bindusara's task possibly consisted in consolidating and extending the limits of the Maurya authority still further in the Deccan. But definite information connecting the name of Bindusara with the conquest of South India is lacking.

In the sphere of diplomatic intercourse with countries beyond the Hindu-kush, Bindusara's administration was a great land-mark. The friendly relations between India and the Hellenistic world began by Chandragupta remained unbroken throughout his reign. Envoys from foreign courts continued to visit the Indian monarch at Pataliputra. Antiochos I, the king of Syria, sent to the court of Bindusara an ambassador, Deimochos by name. In like manner, other Hellenic states entered into friendly intercourse with the Indian emperor. Ptolemy Philadelphos, King of Egypt (285-47 B. C.) despatched an envoy, Dionysios to the court of Bindusara or Asoka. Again, an anecdote regarding the private correspondence between Chandragupta's son and Antiochos I of Syria has been told by Atheneas (M'crindle). The above facts prove that in his time the peaceful diplomacy between the emperor of India and the rulers of the Greek world became a regular state affair. Bindusara thus helped to keep alive the feelings of

friendship and amity between India and the Hellenistic countries till they became more pronounced when Piyadasi's Law of Piety spread into the neighbouring Greek kingdoms far beyond the borders of Asoka's dominions.

The reign of Bindusara extending over a quarter of a century has not been sufficiently appreciated. The comparatively uneventful career of the second Maurya ruler, devoid of imposing incidents, has left him a shadowy figure in Indian history.

Hemmed in between his great father and his still greater son, Bindusara, like Humayun has been thrown into the background. Heroic exploits of Chandragupta and humanitarian activities of Asoka have eclipsed the splendour of his real achievements and have drawn away from him much of the attention of the ancient and classical writers. In spite of the scantiness of evidence the little that remains enables us to indicate his place in history.

His reign is not barren of political importance. The maintenance intact of a huge empire is no mean achievement.

The efficiency of his administration is proved by the promptitude with which he put down the occasional troubles produced by the high-handedness of the Maurya officials in out-lying provinces. Peaceful diplomatic relations that he maintained for twenty-five years with the rulers of the Greek world facilitated the religious propaganda of his son who opened a new chapter in the history of international peace and goodwill. He was the real link between Chandragupta and Asoka. But for him Chandragupta's work might have suffered neglect and Asoka would have had to wage several Kalinga wars before he could lay down his sword for humanitarian purposes. "The figure of Bindusara" says Dr. Smith, "hidden in the darkness, eludes our view, and we can only assume that his capacity must have been equal to the task imposed upon him by his birth, otherwise it would have been impossible for him to pass on to his famous son the splendid dominion which Asoka ruled with so much distinction." So it is reasonable to think that if Chandragupta was the creator of Maurya empire,—the empire which attained political unity worth the name in Hindu times,—Bindusara was at least a preserver of it.

WIT & WISDOM

"No one is more worthless than he who seeks a friend for any reason except friendship." (Arabic proverb)

"The wise few' must mean either the few whom the foolish think wise, or the very foolish who think themselves wise." (G. K. Chesterton)

"Great ambition is the passion of a great character. He who is endowed with it may perform either very great actions or very bad ones; all depends upon the principles which direct him." (Napoleon.)

Politics To-day

By Prof. DIPCHAND VERMA, M. A.

Jat College, Lakhuoti.

Politics is the science, or is it an art?, dealing with the relations of man with man or say society as a whole, it being an important branch of the knowledge dealt under the common and comprehensive heading of Sociology. Howsoever human society may have originated, whether by Divine Will, or human consent and contract or due to the superior power of one single individual or group, the drama of social evolution as it presents itself since the time its records are available in any form, justifies the generalization that despite the very mysterious nature of that completest form of the Creation, called Man, the sum total of his actions, collectively called history, may be explained with reference to the environments upon which a certain 'people' are called upon to enact their play. Human beings are controlled by a host of influences and at times certain individual acts may fail to provide us with any explanation, but the inter-play of social actions can be accounted for, and the general factors that control and guide human action in its collective form can now be adequately explained by our sociological knowledge.

Speculations regarding the trend of political events are par excellence of greater social interest due to the prominent place occupied by political science in the modern society. It requires no great stretch of imagination to visualise how very changing has been mans' approach to this absorbing interest of

mankind. We all remember the hackneyed saying of a nation getting the constitution it deserves, yet it is an empiric reflection on human history as a whole. "Man is born free" thundered Rousseau. The statement sums up what is just an anti-thesis to reality. Man is really born in bondage, socially, economically and politically and it is the price that he pays for getting free which is summed up in his struggles through the ages. Man has volition and free will but not in absolute. Many things are predetermined for him and all his life man is busy to bring about some modification in those circumstances according to his conception of a better and happy life.

The nature of this struggle depends upon the set of environment under which an individual or a group of individuals has to labour under and is different under different climes or ages. Geographical environments, historical traditions, prevailing social and economic conditions constitute a whole set of factors that determine politics in a given country at a given time. Another set is constituted by physiological, biological, psychological and intuitional along with other inexplicable operations that continue influencing human thought and action.

With this background we can explain any political event at any stage of world history. The ancient Greeks dogmatised certain political theories and actions

based upon them and their ideal was only a blend of the Spartan and Athenic institutions. Both Plato and Aristotle regarded the city-state as the absolute ideal because that was the only prevailing type they found in the contemporary Greece and the latter approved of the existing slavery because it was a familiar institution. For the Romans their own imperial system was the last word in political development, but while appreciating the contribution of the Graeco-Roman civilization it is quite easy to see that the Greeks no less the Romans were suffering from an undue bias in favour of their own achievements for humanly speaking they could not have foreseen the development that was to come. With the rise of the Christian church politics was inevitably involved in the intricate issues of the mundane versus the spiritual power, the authority of the emperor vis-a-vis the authority of the pope and each claimed power to have been bestowed by God.

The rise of the Renaissance and the Reformation cleared away the medieval myth and opened the way for the modern secular-cum-national politics. Bodin, Grotius, Hobbes, all clearly enunciated the modern conception of political power. The national state with all its implications emerges clearly in the horizon and marks the trend of the thought from the city-state conception to that of an international order and again from mediaeval universalism to modern nationalism. The 18th and the 19th centuries are the hey-periods of the doctrine of nationality followed by the twin sister of democracy. The American war of independence, the French Revolution, and the Italian and German struggles for unification were all determined by the inspirations and aspirations that surcharged the contemporary world.

Politics to-day is so much different from what it was even during the pre-machine period of the last century that an entire re-adjustment is needed, if we are not to be undone by the idiosyncracies of a speed-crazy world. Politics is the product of the sum-total development in our social, economical, and geographical development and now when knowledge in every branch of science has brought about so fundamental a change in human environments by its fast marches, it behoves political pundits and savants to hitch their wagon with the car of new idealism.

The ultimate objects of political science are, peace, happiness of mankind, and the future progress of the race. These at least are what have been preached by political philosophers from the time of Plato onward and although theory and action have the least chance to square in a grave matter like the government of man, the time has now come when either the politicians must become philosophers also or else humanity must become a helpless victim to deceit and falsehood practised every day by all the highly civilized governments of the world,

Revolutions, rebellions, war, destruction.—these are the diseases that eat into the vitals of political body just as cholera, plague, and other pestilences corrode the human body. The safety of both lies in the observation of those fundamental laws that have since ages controlled human nature. The mischief cannot be undone unless the men at the helm are forced by a conscious public opinion to conform to a higher moral standard and their actions brought nearer to the principles of altruism, which every politician worth the name takes care to announce from the house-tops.

Peace and stability with due amount of gradual progress are the ideals which

every statesman at least formally keeps before him. Yet every time some particular interest or ambition makes this idealism impossible. Both Napoleon and the younger Pitt continued to fight one of the most disastrous wars in Europe in the sacred name of world peace and stability. The bloody Crimean war was fought just because the Tsar of Russia refused to call the new French Emperor Louis Napoleon by the courteous title of "My brother". Bismarck and Cavour made European peace impossible during the 19th century until their own objectives were met. Even the last great war was fought for humanitarian objects, to make democracy safe and any future war impossible. But the present state of Europe illustrates the traditional hypocrisy of political jugglers. Every body including Mussolini and Hitler is most solicitous about peace and yet every body is secretly planning for the massacre of his neighbour at the least provocation.

Politics during the present century has entered a new phase in the human evolution. Despite reactions to the contrary ours is the age of democracy. when the people as a whole count incomparably more than any individual or class of individuals. Even the dictators are of the creation of the people and without the consent of the people they cannot hold power for a day. 'General Will' in the full Rousseau or Kantian sense of the phrase is in full swing and operates the body political. Because larger interests are now involved, world peace as well as future progress has now greater chances than when any individual or class could sacrifice the masses as the scape-goat. Shall we then have better times ahead, will there be greater happiness for man kind in the coming times? That is the most spontaneous query. Yet our answer can never be any too definite, for as we stated to start with, a step in

the march of human history depends upon its environments. The future will therefore reveal itself in the light in which the stretching path before humanity is footed by her statesmen who hold the destiny of the world in their hands.

Never were we on a more muddled road or on a greater parting of ways. Even in the west where the modern science of politics has been first developed, things are all confused and politicians all on the horns of a dilemma. No body knows his mind. Any strong wave will carry away the sails in its own way. A whole crop, of isms has grown up and make any choice extremely problematical. Even when we discard capitalism, imperialism, and even nationalism the choice is not easy. Socialism, communism, fascism, guild-socialism, syndicalism, fabianism or ultimately anarchism pure and simple, any of these may be the future creed of humanity or they may be all wrong and some new fad may become more conventional and come into vogue in a bewildered world. Any hasty choice will be disastrous. Dogmatism has been the curse of the race but the sins of the parents visit their children and we are still far from being free from the disease that uprooted the earlier civilizations. People always seek panaceas but humanity is too intricate for a general treatment. The problems before the modern politicians are good deal common but the solutions that will be effective will be found by every nation according to its past heritage plus present environments. If the interests of the people are genuinely kept in view, any form of government will do. That is all what democracy means. To quarrel over the petty forms of colour and throw away the substance during the dispute is certainly very undemocratic as well as unwise. Monarchy is under universal discount these days, yet Japan and Great Britain

are two irrefutable examples that again illustrate the truth that forms are immaterial if you really have the good of the commonwealth as supreme. Not all countries have prospered under socialism and Spain, I think, is perhaps the most unenviable land in the west due to its cockpit politics.

The East is face to face with a new challenge. Its own institutions are now being discarded in favour of new ones from the west, but the choice must be made with discretion. If the old forms can serve the new purpose, viz., the prosperity of the people as a whole, they may be better retained with necessary re-orientation. Where a new commodity has to be imported always it must be squared with the environments of the indigenous soil. Some times the departure may be too violent for the slow going East and after all a slow-going reform is always to be preferred to a sudden change unless it cannot be helped.

Modern India is in the making. The material for the new edifice has been gathered from the ancient India of the Vedic age, the sarcenic India of the mediaeval period and the present India of the western creation. If an adjustment is effected in the claims of the corresponding cults, well we may raise the splendid edifice of new India. In our dogmatism the whole structure will be a mess of ruin and debris. It behoves the politicians in the field to have a comprehensive picture clear in their minds assisted by the past history of man and the present struggle in the world. Politics is an art as well as a science if it adds up another rung in the ladder of human progress. It forfeits claim to either, if it lets things to be bungled away in a narrow-minded dogmatism.

KUMAR MADHUKAR



Kumar Madbukar is a well-known Indian air pilot. He belongs to Bombay and had all his academic education in England. He had his lessons in aviation from the world famous air men and women as Major Frogly, W. E. Grieve, Mrs. Mollison, and Allington. Although Madhukar is only 20 years of age, he has been very successful in his air flights and he flew from London to Paris in 1 hour 35 minutes. He is specially admired for his flying skill in "looping a loop", inverted flying, spinning and perfect landing. [Photograph sent by D. K. Rojindar (Gwalior).]

The Profession of Literature

By SHEIKH IFTEKHAR RASOOL

Scarcely half a century has elapsed since the Profession of Literature was regarded much in the same light as those itinerant callings which contribute to the pleasure and amusement of a nation, rather than to its dignity or prosperity. It is true, that previous to the beginning of the 19th century, some of the names most illustrious in history had won high honours in the realm of literature; but they all followed other callings and pursuits, worshipping only during stolen hours at the shrine of the diety with the starry diadem. Poetry and poverty were regarded as synonymous terms; and so stern and immutable seemed the decrees of destiny, with regard to men who devoted their days to literature, that, on looking over the records of time, there is scarcely a name to be found to which a melancholy history is not attached. In earlier times the wandering minstrels gained a precarious livelihood; but they sang the words they had themselves composed; and although they were invariably welcome guests in cottage and in castle, their purses were always as light as their hearts.

The profession, nevertheless, appears to have had charms for every one whose mind could reflect even but a single ray of genius. When Cæsar landed upon the shores of Britain, he found the inhabitants a nation of savages, it is true, according to his ideas of civilisation; but they were at that time a poetic

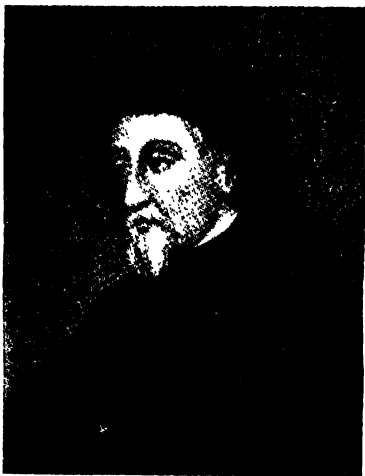
people, true to their traditions and headed by men who were as valued for their valour as they were esteemed for their eloquence.

From the Roman invasions, a period of nearly fifteen hundred years passed away, without the advent of a single star to radiate through the darkness. The Danes and Anglo-saxons, who succeeded the Romans, chanted war-songs from the dawn to the darkness; the Scalds of the former being men who not only followed literatures as a profession, but were also



Sheikh Iftekhhar Rasool

soldiers of approved courage, being as celebrated on the fields of war as they were renowned in the festive hall. On the battle-field, the sound of hymns drowned the roar of war, and so swelling and solemn were the notes of combatants, that the Danes were in the habit of deafening their horses, lest they should take fright, and carry them from the conflict.



Geoffrey Chaucer

As men owe happiness to creation's loveliest work, so does Literature owe its present exalted position to Beauty's love-lit eyes. With the Normans came the Troubadours, men who boasted that their mission was to tell the world that woman was beautiful. The glories of war were left to be recorded in the rough Latin, Gaelic, Welsh and Anglo-Saxon languages of the period; but the triumphs of Beauty and the victories of Love, were proclaimed in the soft Italian of the sunny South and in the sweet refrains of the Troubador.

The reign of the Troubadours extended over nearly three centuries; and although they sang but the songs of love and war, it is not too much to say, that to their strains the genius of Spenser and

Shakespeare is largely and deeply indebted.

Chaucer, who has been called the Father of English Poetry, succeeded the Minstrels and the Troubadours. He had, however, rivals who disputed sovereignty with him, and probably the lays of Gower and of Barbour, if they were more popularly known, would be pronounced equal, if not superior, to those of the author of 'The Canterbury Pilgrimage.' The fame of Chaucer seems to be dependent chiefly upon the admiration which his verses excited in the mind of Spenser; who, in many things, made him his model.

Leaving them there we come now to another great landmark in literature, in the person of Edmund Spenser, who was one of the brightest of the galaxy of stars which shed radiance and glory over the reign of the Virgin Queen. He was the contemporary of Sidney and of Raleigh and won by his pen, not only golden opinions from the most exalted spirits of that magnificent age, but what was of more value—substantial rewards. His patron, Sidney, procured for him the secretaryship of the viceroyalty of Ireland;



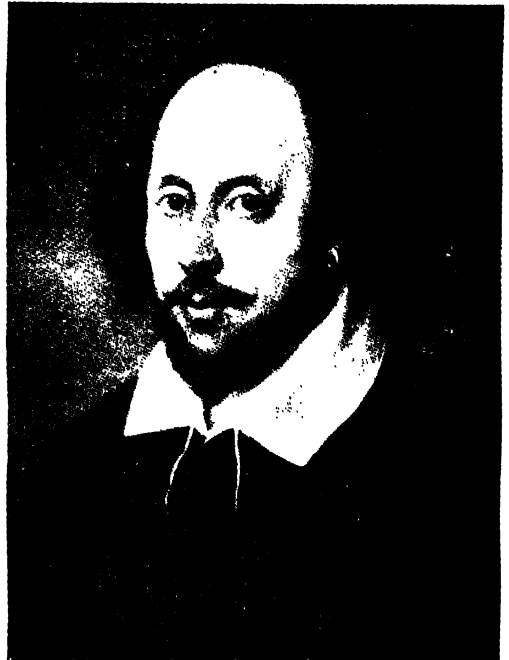
Edmund Spenser

and eventually out of the forfeited domains of the Earl of Desmond, he received a gift of between three and four thousand acres of land—rather a handsome present for a young man of twenty-seven years. When the rebellion of Tyrone broke out, Spenser was obliged to flee for his life, leaving behind him his infant child, whom the inhuman cruelty of the rebels burnt, with the house which had been the poet's home. This misfortune broke his heart and he returned to England only to die at the early age of forty-five.

As a poet, Spenser stands the highest amongst all his contemporaries. Although his style is cold and his tales tedious, yet his compositions are as remarkable for brilliancy of imagination and fertility of invention, as they are for the smoothness of their rhythm and their general elegance.

To enumerate all the stars of the constellation of thought which shed glory around the throne of Elizabeth, and adorned the profession of literature, would extend this article beyond its prescribed limits. I shall, therefore, sweep my glass across the sky, until the Jupiter of English literature crosses its lens, in the person of William Shakespeare, the greatest and grandest poet the world has ever yet produced. He rises above all poets, ancient or modern, like a giant among dwarfs. He plays upon the human soul as if it were an instrument; leading not only reason and fancy captive, but lulling or arousing all the passions of the heart as the impulses of high genius direct him. Although but humbly born, Shakespeare seems to have been well educated, but men appear to have been his study rather than books; as we find scarcely anything borrowed in his works, save the plots of his plays. I shall not attempt, however, to analyse either his genius or his writings, this

work having already been performed again and again by some of the first writers of the age. Although he may not have understood the transmutation of metals, yet he was a thorough master of the transmutation of mind. Whatever he touched was at once changed into gold; and the highest and the lowest of created beings have consequently been rendered immortal by his genius. All things that are lovely and beautiful; all that are simple and majestic; and all that are attractive and repulsive in nature, were touched at times with a master's hand. The beauty and odour of flowers were dear to him as crystalline dews and



William Shakespeare

star-enamelled skies. The music of falling waters, and the melody of the feathered songsters of the grove, were as intelligible to him as if they had been printed books. In the midst of the most terrible scenes his genius has depicted, we recognise his

love of truth and beauty, flashing like gleams of sunshine through a chaos of falsehood and deformity. As has been admirably observed of him by one of his most elegant and accomplished critics—"He is more full of wisdom, and ridicule, and sagacity, than all the moralists in existence; he is more wild, airy, and inventive, and more pathetic and fantastic than all the poets of all regions and ages of the world; and has all those elements so happily mixed up in him, and bears high faculties so temperately, that the most sober reader cannot complain of him for want of strength or of reason, nor the most sensitive for defect of ornament or ingenuity. Everything in him is in unmeasured abundance and unequalled perfection; but everything so balanced as not to jostle or disturb, or take the place of another."

As Homer was the progenitor of the poets of antiquity, so is Shakespeare the father of those of modern times. Sophocles, Horace, and Virgil would probably never have written, had Homer not sung long before their time. In like manner does modern English poetry owe all its value to the genius of the Bard of Avon. To him Byron is indebted for loftiest ideas, and Scott for the the comprehensiveness of his matchless dialogues. It is in vain for the poets of these days to dispute or deny the imperialism of their great master. Even their most original ideas will be found better expressed in his pages, destitute as they are alike of ornament and of ostentation. To Shakespeare, the world is indebted for saying which have passed into proverbs; the characters which he drew have superseded those of history, and the ideas which he sowed, broadcast over the world, have been the germs of those of posterity.

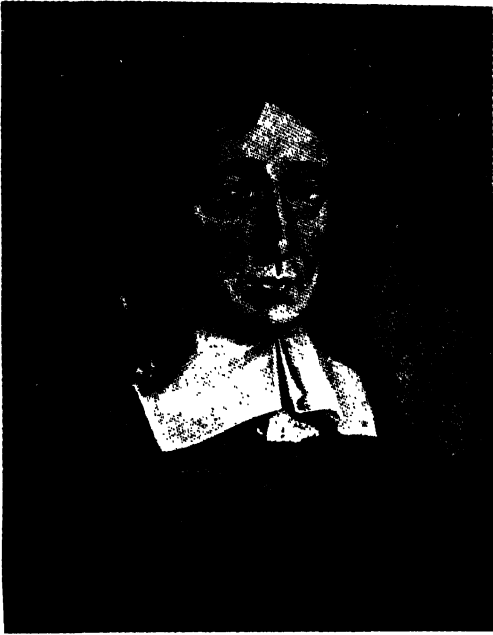
To Shakespeare, the dream of Fame was a delusion. It is true that, as a poet

he wrote for immortality; but as a Christian, he lived for the spirituality whose portals are the grave! In a word, Shakespeare is the poet of all mankind, and the highest member of the Order of Thought.

Having dwelt so long on the literature of what may be considered a remote time, we must now be content with tracing the progress of the profession in the lives and works of the representative authors of the period which has elapsed from the death of Shakespeare to the present time. The poet who immediately succeeded Shakespeare was Abraham Cowley, one of the most elegant writers and accomplished men of a brilliant age. He rivalled the poets of antiquity in the case of his style, and the music of his rhythm

There is another name associated with that of Cowley, and that is the name of Falkland, whose genius was of a three-fold character. Like Sidney, he was an ornament to literature, a master of arms, and a statesman in policy. He sang of peace beneath the canopy of his water-tent—and he worshipped liberty within the precincts of a palace!

The next shade that we invoke from the chambers of the past is that of Milton, who towers like a column above all his contemporaries. Standing beside him, the Wallers, the Denhams, the Sucklings, the Lovelaces, the Herberts, the Carecs and the Stanleys, appear but as so many children gathered around his feet, to pick up the flowers which had fallen from his chaplet. Like Shakespeare and Spenser, he is one of the land-marks of English literature, who preferred the pride of poverty to the slavery of wealth, and had the courage to dare a monarch's wrath in maintaining the integrity of the principles of his belief.



John Milton

The successors of Milton, and partly his contemporaries, were Dryden, Walker, Rochester, Roscommon, and other poets of smaller note. Dryden, as a poet, was far behind Milton; but his style was easy and he imparted a beauty and finish to English composition which had not before been known. His plays are far inferior to those of Shakespeare, and few of them, indeed, are equal to those of Otway. He was, however, a great writer; and although but poorly paid for his writings, he made literature his profession, and died in harness in his sixty-eighth year.

In the eighteenth century, the profession of literature was established

upon a secure and permanent basis. We cannot, however, do more than glance at the great names which shed glory and lustre upon the history of their country. Pope, Addison, Swift, Fielding, Johnson, Goldsmith, and Burns, rendered the literature classical, while Steward, Watt, and Smith made discoveries in science, philosophy and political economy, which have since revolutionised the world.

In the realm of literature, Burns excited the greatest degree of attention. He was a peasant poet, and he burst the world brilliant and erratic as a comet. He came with a soul brimming over with nature, and an eye that looked straight into the heart of truth. He sang; and the genuine feelings of the human heart—the primary emotions of the human soul, came gushing out of that warm rich nature of his, with all the freshness of water from a crystal spring, and all the beauty of a rainbow.

The profession of literature has not only materially assisted to advance the intelligence of Man, but it has effected revolutions in the physical, the moral, and the political worlds. Old things have passed away, and all things have become new. The triumphs of human genius in industry, science and art have been mainly, if not entirely, achieved by members of the professions of literature who, in the midst of difficulties, dangers, privations and miseries, still struggled on, toiled on, and hoped on, for the advent of the day when their order would not only be recognised, but honoured by a sovereign for whom, as the dramatist has said, a Milton might have sung, and a Hampden have died!

The Science of Physical Education

By RADHARAMAN SARKAR, B. SC.

Even at the present time there are nations who have not yet taken up the science of Physical Education as one of the component parts of General Education. They have not yet felt its vital importance for the welfare and uplift of the country and for the survival of the race. They have not begun to erect and strengthen new standard and ideals, quite different from the old ones, with which to face the future, although it is perceived enough, both physically and mentally, to shoulder successfully the burden to be thrust upon them.

We are unfortunately one of them. If we look at the countries of Europe and America and some of Asia we see that they have left out their lethargy and are always trying to work out some methods to keep pace with the civilized world. It is true that there are many drawbacks and difficulties to face in the adventure, it is no good to sit idle and think what to do. The best thing would be to face the problems and to fight out our own way through them.

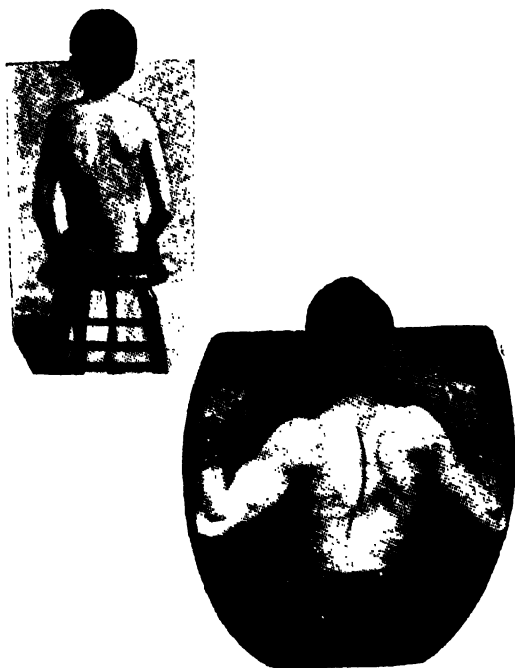
I am not going to discuss why we are far behind the civilized world in this respect because that will be a volume. Trends of my discussion here are : I. What is Physical Education, (II) What relation it bears to general Education and (III) its necessity in our schools.

(I) The majority of the people of our country do not take the meaning of

Physical Education in the proper light. They have an erroneous impression of what Physical Education means. Because they, unlike the people of other countries attach very little importance to this branch of science, and are apt to think very little over the subject. They think that it is the process of building up big muscles, bulky bodies, producing acrobats and it is an attainment for those few, who are highly favoured by nature, only to amuse the undeveloped multitude. Does it really mean this ? A right thinking person surely does not agree to this idea. He will say that this is not the true definition of Physical Education. Physical Education is not for the select few, it is for the multitude ; —it is the means by which every individual may preserve and improve his health, vitality, capacity for work, inheritance and above all promote natural development of the entire human being through the formation of habits. It is the science which gives clue to the improvement of the recently acquired superstructure of intellectual life. It is the art which develops, motor skill and gives neuro muscular control and rhythm of movement. Expression of the mind is language and that of the body is its movement. As rhythm in language forms poetry for the mind, so rhythm in movement adds poetry to the body. To sum up, it supplies a human being with some qualities which will make him a valuable asset to the society. So it is required not

only to save the individual but also to save the society and the country.

(II) Some thoughtful persons at the present time take a broad view of Education; but there are others, perhaps the majority, who still think of Education in the narrower sense of merely the result of schooling; and in such interpretation Physical Education finds no place. Truly speaking education is not only to prepare for the life but really to produce that quality in a human being which enables him to adapt himself to any changing circumstances as he grapples with his environment. The means of education is therefore all



A boy before and after physical exercise

the causes that produce or prevent those changes with which education is concerned. And so the means are limitless. This interpretation of general Education is education in its aggregate form.

Education is the march towards the goal of perfect manhood, which is the

harmonious development of the body and mind. The whole man is composed of a body and a mind. After birth mind exhibits itself in the form of instinctive desires through some bodily movements. As the body grows the child discovers some capacity in him to think and to weigh his instinctive desires by means of reason. At this time his education begins because the instinct to receive Education makes its appearance then. So it is quite evident that the growth of the body is the main factor to bring the child to the threshold of the education of mind. Consequently the education of the body is inevitably the first care to be exercised. It is only later that mind of the child receives consideration.

Also from the physiological point of view physical education is the backbone of the general scheme of Education. Body is the organ through which the mind works and the seat of that is in the brain, which is connected with the body by means of nerves. Thus, all the Physical activities affect either in a general or special way the nervous system and thereby help to prepare the seat of Education.

The inclusion of Physical Education gives us an idea of the integral Education by a reasonable and methodical cultivation of all the forces and qualities which comprise a man. As the harmony of sound can only be established when the strings of an instrument are suitably adjusted, so also the harmony of soul depend on the harmony of the body which is its instrument.

(III) Let us now discuss what are the special necessities of Physical Education being introduced in the school curriculum. The school tries to develop the child along an unnatural line and interferes with his desire for free activity which supplies all that is required at the beginning of life in the form of physical exercise. He is always expected to

observe a proper decorum and to sit still for a long time. This coupled with the intellectual work brings upon him a severe nervous strain. There must be something to relieve him of it;—somewhere he must have chance to express light-heartedness,—somewhere the environment and condition must be such that optimism and activity free of worry and and care should prevail. Relaxation in the form of free activity or play are the mental tonics to compensate it. If there be no relaxation and only inhibition it will make the child a nervous wreck. Moreover the process of imparting Education should not be to instruct but simply to allow the child's natural tendencies to work out natural results. Because true education of the child can only come from the free development of his own nature,—his own inclination. And in order to guide his instincts and interests through the proper channel and to supply him with facilities for learning as result of his own activities and experiences game-like activities form the basic principle.

The school life has also a very bad effect upon the normal posture of the body which interferes with the proper flow of lymph and blood and functioning of the system. Studious and sedentary habits bring about some degree of distortion of the spine. The distortion of the column distorts the spinal marrow which is the source of the nerves. This again disturbs the operation of the other organs. Hence proceeds some diseases—shortness of breath, palpitation of the heart etc. which are common in schools.

Besides all these our boys woefully lack in motor skill i. e. neuro-muscular control. This is due to the lack of the proper balancing of mental and physical activities. They are only trained in their sensory power but the motor activity is totally neglected. One of the aims of physical exercise is to counteract this evil

and to develop a graceful and agile body.

Physical exercise is the basic material for physical education. It is extremely necessary to counteract all these detrimental influences in the school life. Daily exercise in the open air should be begun even with the small children to continue at least throughout the growing period. Because infancy is the time when the body can most easily be adapted to habits and the early period of life is the base upon which the structure of life is built.

The moral effect of Physical Education are also quite obvious. It gives self-control, moral poise and balance of mind. The natural instinct of the child is driven towards the development of the body and he finds pleasure in healthful activities and not in activities which destroy health. So he is less liable to the danger of evil influences of the growing period.

It is admitted that the existing facilities are quite inadequate but it is a good sign that the attention of the government and the educational authorities is being drawn towards it. A government training centre has already been established to turn out graduates specialists in Physical Education. The schools are also trying to provide trained men to conduct and supervise Physical activities. They are making their way through the dark towards the light. Yet the matter will not improve and much remains to be done before all schools have reasonable accommodation for Physical Exercise.

To face the battle of practical life needs self-confidence, courage endurance and hardihood. The parents or heads of the institutions should be as proud of their sons or pupils if they have posture and carriage of the body and can walk gracefully as they would be if they displayed unusual intellectual power.

Yone Noguchi

THE JAPANESE POET

A great poet has come to India. He has been invited by the Calcutta University to deliver a series of lectures. The Universities of Allahabad, Madras, Annamalai and Colombo also will have the privilege of his visit. Poet Yone Noguchi's fame has gone far beyond the shores of Japan. He is already well-known in Europe and America.

Poet Noguchi is one of the greatest mediators between the West and the East. He uses "the poetic capabilities of English words to serve Japanese poetic ideals." This celebrated poet of Japan writes English verses with a remarkable ease and feeling as in his own native tongue. A poet after all, is of no nation, but of all the world.

Born in 1875 at Tsuchima in Japan young Noguchi was educated at Keio Gijuku University of Tokyo, where he is at present the professor of English Literature. At the early age of eighteen he felt a great impulse to study the Western people and their ways of life. He sailed for America and arrived at San Francisco in 1893 where he came in touch with some Japanese agitators. They had a small paper and Noguchi acted as carrier. He received no remuneration for this work. During night he slept on a table with a volume of the Encyclopaedia Britannica for a pillow. He applied himself to the study of English while working as a domestic servant.

After two years of this sort of life, he made a pilgrimage to California to meet the celebrated poet Jeauin Miller. Noguchi stayed with Miller for three years and was one of his devoted pupils. His first poem was published during this period.

In 1897, youthful Noguchi made a journey on foot to the Yosemite valley and he was deeply impressed by the natural beauty of the place. He continued his tramping tour in the various parts of Southern California. Of this journey he writes "I thank the rain, the most gentle rain of the Californian May that drove me into a barn at San Miguel for two days and made me study 'Hamlet' line after line."

Next he wanted to visit England. In 1903 Noguchi came to London and and lived there in obscurity until his little book "From the Eastern Sea"



Poet Yone Noguchi

What You Ought to Know ?

The Moon



This is a wonderful photograph of the moon taken through a telescope. The moon, the night-light of the world is supposed to be a barren globe covered with huge carters as though at one time in its life, it was filled with volcanoes in eruption. It is the sun that lights up the moon also, for the moon is another world different from ours. The moon is a dead world. Some astronomers think that the peaks of the volcanic mountains are covered with ice, hoar, frost and snow. Therefore they think there may be some air. But many astronomers have carefully watched the moon for many years but so far they have not found a single

mountain to change. And they conclude that there is no air. It is just as though the moon had been put under a glass case years and years ago and had not altered a bit since.

Aesop

All of you must have read 'Aesop's Fables.' Aesop is one of the most dominating figures



in world's literature. But we have not much record of his life. It is clear that the Greeks even of the time of Herodotus, knew little of his real history. Many even thought that he was not a real personage. But research by scholars go to show that he lived about 570 years before Christ. Maximus Planudes, a monk of the 14th century collected the fables purporting to be Aesop's. The common tradition was that Aesop was a man of ugly appearance. The great artist Velasquez has given us in one of his paintings an impression of Aesop, who has given a wealth of interest to the world.

Ourang-outang

This is the picture of a male orang-outang. Orang-outang belongs to the group of Anthropoid (or man-like) apes. There are four different species of Anthropoids, the Gorilla, Chimpanzee, Orang-Outang and Gibbon. The Orang-outang lives in the islands of Borneo and Sumatra in Southern Asia. It is very different from the Chimpanzees and Gorillas, both in colouring and shape. It has a coat of long reddish hair. Its



arms are so long that they reach the ground when the animal is standing upright. Its legs and body are very short. It spends most of its time on the trees where it builds its nest. The Ourang-outang feeds on fruits and leaves of trees. It can be tamed.

Sir Thomas More



Sir Thomas More was born in London, on February 7, 1478. He had his education at Oxford and he was an admirable representative of Renaissance learning. He succeeded Wolsey as Lord Chancellor in 1522. After refusing to take any oath impugning the spiritual authority of the Pope he was beheaded on 6th July 1535. His best known writing is *Utopia* describing an imaginary island—commonwealth based on the idea of community of goods. He has been recently canonised as a Saint,

Sea-Elephant

The Sea-Elephants are found in Antarctic Waters. They belong to the Seal family. They are of monster proportions some of them being as much



Sea-elephants

as 21 feet in length. They are found in the Falklands and other Southern islands. The Sea-elephant gets its name from the shape of its snout which resemble the trunk of the elephant. People hunt the Sea-elephants for their oil which is very valuable.

The great orator

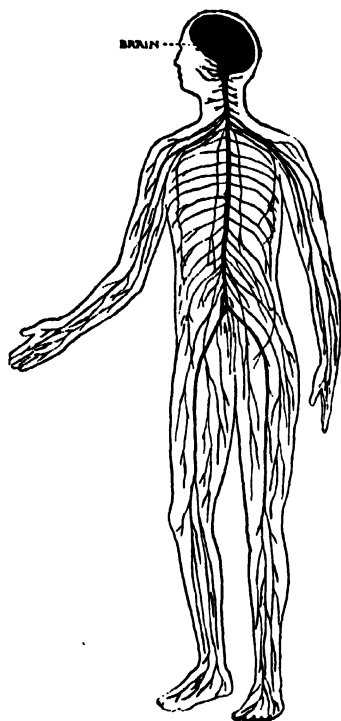
Demosthenes was born at Athens in 385 B. C. He lost his parents when a child and was brought up by guardians who dissipated his patrimony. He studied under the great orator Isacus and devoted himself to advocacy and to public life. He was an Athenian nationalist and resisted Macedonian supremacy. In 324 B. C. he was accused of corruption and had to go out of his country until the death of Alexander. In 323 B. C. he returned to Athens and began his fight for the independence of his country. But in 322 B. C. he committed suicide to avoid falling into the hands of the Macedonians. This statue is in the Vatican, Rome.

The Human Telegraph System

The diagram on the next page is to show how the brain and nerves that run round



Demosthenes



Human Telegraph System

the body are connected together. The brain cells are linked up with every organ and every tissue of our body by a fascinating telegraph system, in which the wires which carry the messages are what we know as nerves. These are thread-like structures of many different sizes, some even being quite large and containing a great number of fine fibres. Each nerve has its special work to do; some types carry messages to the brain and others messages from the brain to the cells. The brain itself is the central telegraph exchange where the messages are examined and where answers are prepared and sent off.

Now a message is flashed to the Brain, which acts as a telegraph exchange:—Suppose, for instance, some day when you are walking along the street, a tiny child suddenly trips on the

pavement in front of you and falls. You see this happen, which means that a message flashes along the nerve which runs from your eye to the brain. Immediately the exchange sends out instructions along other nerves to your muscles, and you run forward, stoop down, and help to pick up the child.

You will soon understand, if you consider for a moment, how constantly this wonderful telegraph exchange is at work when we are awake. It is most important, of course, that the human telegraph system should work very quickly indeed, for instance, you are playing cricket, the messages to the muscles must travel with lightning speed, if your bat is to hit the swiftly travelling ball as it reaches you.

Sir J. C. Bose

Sir Jagdish Ch. Bose, with a sensitive apparatus exhibited by him at the British Association meeting in Oxford



in 1926 by means of which he is said to have detected rhythmical electrical changes in the stems of plants.

Make your own garden

A philosopher who appreciated the beauties of Nature once said that a house without garden is like an egg without salt. Gardening is one of the best hobbies for boys and girls.



Sunflowers open wide to catch every ray of sun-shine

There is nothing more wonderful

and exciting than making things—and in gardening you grow things. A garden is a lovesome thing on earth. Every boy and girl should try to have a small garden. It is very easy to cultivate many dainty flowers.



The Cherry Cornflower is grown easily in any garden soil. There are blue, red and white varieties of this flower.

*In the future issues of this Journal few pages will be devoted
for General Knowledge*

India in Tennis

By P. N. RAY CHOUDHURY

The glorious achievement of India in Cricket, Hockey and Polo has without the slightest possible doubt, made a deep and everlasting impression on every nation of the world. Nay, it has also turned some eyes green. Just look up the career of "Ranji" (Jam Saheb of Nawanagar), the great cricketer and his worthy nephew "Duleep" of the Cambridge University. They have been glorious in playing cricket and for all times, their names will be enshrined in letters of gold on the pages of Cricket history. The Nawab of Putaudi of the Oxford University stands as a brilliant figure in the stage of cricketers. He has played gallantly for Oxford and his record is unique.

Then, we have the Jaipurs, Jodhpores and Kashmiris lifting almost all the important trophies in England and on foreign lands. Perhaps, the strongest team that was mustered against them there, was no match.

Again, while talking of India's triumphs in Hockey, our heads swell with pride and new hats are bought. Their unbeaten performance has been glorious. They have always proved themselves in devastating form, while playing against the strongest team pitted against them in the World.

These games have given India a place of honour in this world. She has not only to boast of her ancient civilization,

but also of everlasting fame in these games. It is through these games that India has been known better by the West. England, in particular, has grown closer in ties of relationship. Perhaps, the hoary-headed scholars, ambassadors and mob-orators of India could not bring about a better understanding between England and India. But, there is something wanting still.

There is a pity—a lamentation in the heart of a lover and student of tennis. The pity is that India still lags behind in the tennis region. It is so sad to find every year, India being eliminated in the early rounds of the Davis Cup Tournament.

We have always been poor in Tennis in comparison to the players of the other nations of the world. Why have we been like this? It is a problem that has made my brains puzzle always. When we slowly and carefully analyse the history and the results of the Davis Cup Tournament since its inception, we are ashamed to find India having fared poorly—much below the expectation. Can anyone solve this problem? Perhaps, no astrologer can nor any keen logician very easily.

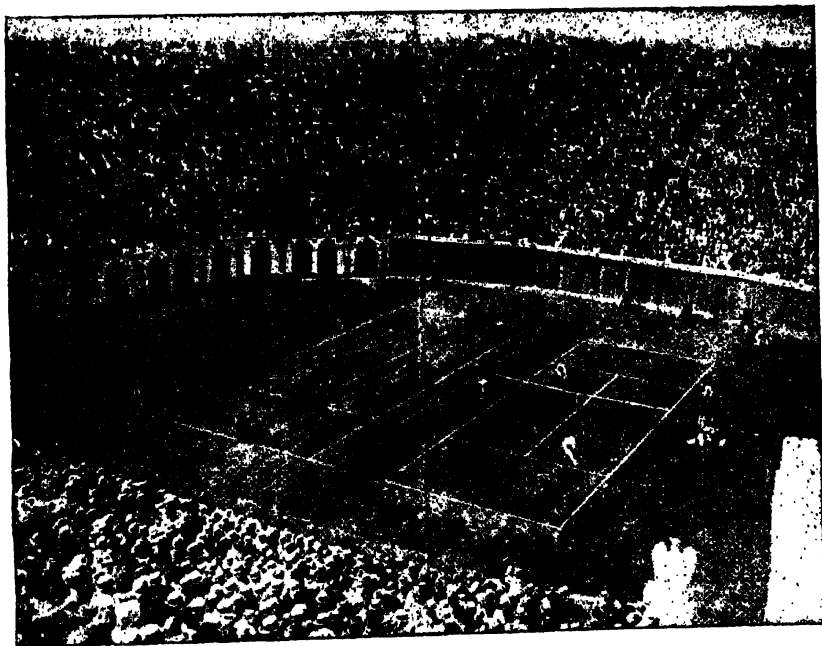


Is it the lack of interest P. N. Ray Choudhury
or funds or correct of Santosh

encouragement that our lads have made results below expectation in those beautiful tennis courts of the West? Sleem, the tennis wizard of India, Madan Mohan, the Cambridge blue, E. V. Bobb, the Fyzee brothers and Hardi to mention a few have all played for India. No doubt they are excellent exponents of the game; but, before the wit and accuracy of the players of other nations they paled into insignificance. They withered away, as if they had no hope and no support. Why should there be a difference of a gulf between India's string at Davis Cup and that of other nations? What is the cause? Is it the funds, encouragement and interest, as I have already mentioned? Or is it because of the fact, that India being a rich and fertile country her people are lazy, slow and need speed, brawn

and spirit to be in the same compartment with the players of other nations? England, America, France and Australia stand four deep—I mean side by side. While Japan, Italy and Germany follow them on their heels. Whereas, India, lags miles and miles behind them. What a pity. Why on earth should not India reach the zenith of success like what has been done in Cricket, Hockey and Polo? I will long for that red-letter day to come, when tennis stars will not only shine in India, but also while playing the Davis Cup rounds.

In India, Tennis has taken long strides of progress. The understanding of the game it seems is better, for asking upon a fellow we meet in clubs, the answers come interesting. They



13,500 spectators packed the now concrete stadium at Forest Hill, U. S. A. for the final test match of the Davis Cup Competition in which William T. Tilden (U. S. A.) defeated J. O. Anderson (Australia) in four sets

sound well and have a note of fairly good knowledge of the game. It is very encouraging indeed. But, there is that equality before other nations missing. Why have we still that stage-fright and the inferiority complex to buckle us in a static state and not dynamic in comparison to other nations? Why is there only one Sleem and one Madan Mohon to be placed as samples of Indian tennis in the market of world-tennis? Why not a mass of equally good tennis players and a good many far better? India is no beginner in games, her civilization does not allow her to be so. She has been at the top of several games and pioneer of good many. Then why not in tennis, which is the health to both young and old of a nation and above all, one of the brainy games.

When I look to our bright spot in Calcutta—I mean the Calcutta South Club of which I luckily happen to be a member, I feel glad; but often my joys are mingled with sorrow. Although it, is the premier tennis club of India and a club which has earned an international fame, yet it has not been instrumental to produce players of high class with its own exertion. It has striven hard to do so and the authorities have spared no

pains to look after the needs of the players; but, perhaps due to the inborn defects of our lads the progress has been checked.

I have often watched with interest the busy looks of the committee members and their humour. The arrangements they make, to be sincere, are simply perfect. There can be nothing found, which could be termed rotten. Everything is first-rate. It sows well, but a rich harvest is yet to come. There are ample tennis courts in the club. These number eighteen in the grand total. They are placed in three rows. Six hard courts are included in them. These were made in 1933. The level and finish of the courts are fine. The courts are adorned every year by players of Europe and India. England, France, Italy, Yugoslavia and Japan have already visited. The visits of these players have enhanced the prestige of the club to no mean extent.

Some of the games watched during Calcutta Championships, now known as the Eastern India Championship organised by our club, were a treat to everyone. I have keenly watched Cochet, Austin, De-Steffani, Satoh, Pallada, Mohon, E.V. Bobb, Sleem and Capoor



Renada Coste
(France)

Henri Cochet
(France)



Masanosuke Fukuda
(Japan)

Zenzo Shimidzu
(Japan)

in battle-royals. I once had the opportunity of talking to Steffani while sipping lemon squash in the dressing room of our club. With gusto I wanted to examine how the continental players were in conversation. I asked him plump about his Amphi-Dextorous style (using both hands while playing.) He answered me impressively. Besides, Austin and Cochet were delightful talkers. The foreign players have made a deep impression on us. They have given us a clear idea of what high-class tennis is. Besides, their speed, wit and finish they left us all thinking in admiration.

Sleem and Madan Mohon, I believe, were the only two Indians to extend the foreign players truly. Madan once gave a love set to Brugnon, the French player. Sleem snapped off a set from Austin, although he lost match due to his age telling against his tennis. Madan put up another good show while playing against Cochet, the great player of France, in the International match at the South Club in 1930. Besides, Sleem and Madan, Sohan Lal and, Capoor played gallantly. Sohan fought hard against Puncce, Yungoslavia's not last year. While, Capoor played superb against

Satoh in 1933. They all played brilliantly, but with no result. They could not get the better of the other players.

My mind now turns to a school for tennis in India on the principles of the French people? It means that we will have a school only for boys between the ages of twelve and fourteen to be taught tennis. From the age of twelve he will learn to serve only, till he is fourteen. Then from fourteen he will go upto sixteen to learn fore-hand and back-hand drives. Again, from sixteen to eighteen he will learn over-head work and court-craft. By twenty he should reach the championship class. This is what the French schools do. Why should not there be a school on similar lines over here as well? Some leading players over here, like Madan Mohon, Sleem, Sohan and E. V. Bobb to mention a few, could be asked to help the boys. Besides, if funds are forth coming, a few coaches, from England can never be an impossibility. At any cost, we must witness India in the vanguard of tennis in this world. She must pay her bit on the stage. It will be simply lovely to see India on the top of world tennis struggles.

IN AN OLD-FASHIONED ROOM

By DOROTHY DICKINSON

We will sit in the firelight, just you and I,
For the long day is over and dark is the sky,
The logs burn and crackle, and bright is the blaze,
And warm as the sunshine of sunny June days,

The shadows are flickering high up the wall,
First they are little and then they are tall,
Sometimes they flutter, and sometimes they play,
Growing and fading and slipping away.

How cosy it is now the long day is spent,
I feel like the cat at our feet so content,
How could one feel lonely and shadowed with gloom
With a blazing log fire in an old-fashioned room?

New Books at a Glance

The Mastery of Mind By Cyril Flower (Thorsons, London, 5sh.)

Students interested in the study of psychology will find this book highly interesting and useful. The author deals with the salient features of the mind and its working. The great advantage of the reader is in the manner in which the subject is treated. The system of questions and answers enables one to clear his doubts regarding the subject. That it is a second edition is itself an indication of the popularity of the book.

Reconstruction in China (China United Press, Shanghai 15\$)

This is one among the excellent series of "China To-day" edited by Mr. Tang Leaug-li. It gives a good deal of useful information about the National Government and the various work undertaken by it.

The appreciation of poetry By P. Gurrey (Oxford University Press 3sh. 6d.)

Although this treatise is mainly addressed to those who are concerned with poetry in education, its appeal is much wider. This book will be of very great help in the teaching of poetry in our colleges.

English Grammar & Composition —By Joseph Pinheiro (St. Mary's English school, Alwaye, S. India. Re. 1/4.)

Mr. Pinheiro has a pretty long experience as a teacher and this book is written as a practical help to the young students in the study of English Grammar and Composition. That the book is the second edition is a sufficient proof of its usefulness to high school students.

Personality—By Louis Orton, (Thorsons London 5s.)

True education is the development of all the faculties of a human being and personality occupies a very important part in it. In this book the author deals with the nature, operation and development of personality. The success of Mussolini, Hitler and of many other persons are greatly due to a certain personal magnetism which keeps their followers spell-bound. Although Mr. Orton do not undertake to convert every one who reads it into Mussolinis yet it may be of great advantage to all to know something of the importance of personality in life.

Unsolved Problems of Science —By A. W. Haslett (Bell. 7sh. 6d.)

This book is an expansion of the newspaper articles to *The Morning Post* of which the author was a science correspondent. He writes clearly and understandingly. The subject is presented in an interesting manner and could be appreciated even by the ordinary man. The author is more concerned with the facts and ideas of science than the experimental methods by which these facts have been won.

Psychology Simplified—By Dr J. Cyril Flower M. A. (Thorsons, London 5sh.)

The author is the Upton Lecturer in philosophy in Manchester College Oxford. Mr. Flower has written several books on psychology. In this book, he tries to place before the reader the results of psychological investigation as they relate to practical needs and interests. This book will be of great interest even to the plain reader on the subject as the author has taken particular care to avoid as far as possible even technical terms.

Notes and Comments

THE YEAR 1934

Ourselfs

With this present number *The Modern Student* completes its third volume. On this occasion we recall again with lively pleasure the many contributors who have given us instructive and interesting articles.

The year 1934 has been a benificial year to *The Modern Student*. It has not only given us almost all the prominent men of India as our patrons, but several eminent educationists, have also become our regular contributors. Our subscribers have increased in large numbers. That itself is a token of the respect that is held for this journal which exists for the enlightenment of the youth of this great nation.

The Modern Student League

Again the year 1934 has seen the birth of our new organization The Modern Student League. This League is a natural outcome of the policy pursued by the journal. It has brought together students of various places and provinces. The moment the youth of this country began tasting the sweetness of mutual understanding and common love a more tangible expression of it was bound to come. And to-day under the canopy of their favourite "*Modern Student*" a great organization—perhaps the greatest in India now—has been formed. We feel confident in the ability of the student community to carry on the work of our League with greater enthusiasm in the coming year.

The World around us

In the world around us we have experienced vast changes. Even climate has changed; but less than the "climate of opinion." Still we may recall to memory the great earthquake which demolished Quetta and buried alive thousands of our brothers and sisters.

India

In the political world of India, we have been presented with a constitution for the future Government of this country. It has been hailed by some as the best that India could have under the present circumstances. There have been also much criticism about it from others. Whether it is a set back or an advance on India's cherished goal of Dominion Status, is a problem that puzzles even some of our best political thinkers. Let us wait and judge by its results.

Economic Depression

Constitutional problems did not affect many of us, but we were all in the grips of a terrible calamity called by economists as "depression." It was in fact an economic oppression or distortion. Every one suffered from it. The army of unemployed swelled in every country. Retrenchments, reductions and wage cuts affected one and all.

International Situation

International situation is not better to-day than at the beginning of the year. We are on the verge of a greater calamity. International equilibrium is almost upset.

In the beginning of this year, we were all watching with joy the progress of the Disarmament Conference and towards its close its President, Mr. Henderson died, and Italy has taken up cudgels against poor Ethiopia. Will it end in Africa or in Europe is a matter to be seen.

The East too is not at all quiet. Japan has advanced far into China. We seemed to have lived too long in peace. No one can yet predict what shape the world is going to take in the coming year.

The old order is fast changing. Democracy is giving place to dictatorships. Hitler, Mussolini and Stalin are said to be fostering liberty in their people. America has washed her hands off from European politics. Baldwin has again come prominent on the Chess Board of British Politics.

Home

Coming to our own home, we have witnessed great changes in the political arena. Mahatma Gandhi has retired from politics. Untouchables have announced a definite revolt with the orthodox Hinduism.

Education

In the educational field vast changes have been announced. Advisory Board of Education have been established. In every province, governments are contemplating radical changes in the system of education.

The Youth of India

Amidst all these changes, the youth of India have a great deal of work ahead of them. To-day there is a greater enthusiasm among our young men and women to do some useful work for the progress of our

country. They have begun to realise that the future of the motherland depends entirely on them.

This is the beginning of a new chapter in our national life. A progressive nation must have progressive men and women. The youth of to-day are wide awake to the many evils that eat into the vitals of the nation. The tide of social reform is sweeping over the country. The Indian youth of 1934 have started the work, which will save India from her internal conflicts in social, political and economic life and lead her in no distant future to her proper position in the Commonwealth of Nations. "Let us shake off the veritable feeling of inferiority complex that make us ever contemptible in the eyes of others, let us cast asunder the chains that bind us to an illogical custom and tradition that deny the fulness of life, let us put into actual practice the ancient heritage of our ancestors, 'service and truth' is the cry of the modern youth. Can the world outside understand and appreciate the tremendous efforts that the young men and women of India are making to put into practice these noble ideals in the face of the strongest barriers and under conditions existing in no other part of the globe?

And no greater manifestation of this truth is necessary than the active work that the boys and girls are doing for the newly formed Modern Student League. They are organising themselves, without anybody's helping hand, and without any purse. They work for it with an enthusiasm that is admirable. For, in it, they see the dawn of a new era in the history of India.

Let us bid good-bye to the outgoing year and enter 1935 with a strong resolution to continue the great work already started.

From Other Periodicals

International Relations

Sir Arthur Salter, writing in *The Yale Review* of Autumn 1935. States:—

In immediate urgency the question of international relations is certainly first. There is a new tide of nationalistic passion; a new race in destructive armaments. The collective system is of unequal strength for its different tasks and visibly too weak for some of them; but it remains the only basis of any effective instrument of peace. The real problem is to secure organized and regular collaboration between signatories of the Kellogg Pact and the Covenant of the League so that the two may in effect constitute a single system. The universal obligations must be light enough to enable practically all countries to join; the specific obligations must be differentiated both as between those who have signed both treaties and those who have signed the Covenant only, and also, for different problems and regions, as between members of the League themselves. I anticipate a simultaneous development of specific regional pacts with overriding general machinery of consultation and collaboration.

In economics we have the two closely related developments of governmental planning and control of enterprise and—largely as consequence since the instruments of official action are national economic nationalism. The two specific problems of our age are to devise such a framework of governmental control as will direct private enterprise in accordance with the public interest without suppressing it; and to enlarge international trade as the basis, not of free trade in the nineteenth-century sense, but of complementary protected systems.

In currency, the outstanding fact is that economic forces will no longer submit to the absolute tyranny of monetary policy; deflation will not be endured as the price of exchange

stability. I anticipate a long period of managed or only conditionally stabilized currencies until, very slowly, a new world currency system develops (probably still for a long time related to gold) which will combine exchange stability with assurance against serious changes in the price level except so far as they reflect economics resulting from progress in industrial technique."

Proverbs

2' Indian State Railways Magazine for the month of November contains an interesting article on proverbs.

"Indian proverbs display the intelligence of the Indian peoples and show what keen observers of life, character and nature they are. No one indeed can fail to be struck by the intensely popular character of Indian proverbial philosophy and by its freedom from the note of pedantry which is so conspicuous in Indian literature. These quaint sayings have dropped fresh from the lips of the Indian rustic; they convey a vivid impression of the anxieties, the troubles, the annoyances, and the humours of daily life; and any sympathetic observer who has felt the fascination of an oriental village would have little difficulty in constructing from these materials a fairly accurate picture of rural society in India. The *mise en scene* is not altogether a cheerful one. It shows us the average peasant dependent upon the vicissitudes of the season and the vagaries of the monsoon, and watching from day to day to see what the year may bring forth. Should rain fall at the critical moment his wife will get golden ear-rings, but one short fortnight of drought may spell calamity when 'God takes all at once,' and the jat cultivator is ruined. First die the improvident Mussalman weavers (Jolaha), then the Oil-pressers for whose wares there is no demand; the carts lie idle, for the bullocks are dead, and the bride goes to her husband with-

out the accustomed rites. But be the season good or bad, the pious Hindu's life is ever overshadowed by the exactions of the Brahman a thing with a string round its neck' (a profane hit at the sacred thread), a priest by appearance, a butcher at heart, the chief of a trio of tormentors gibbeted in the rhyming proverb:

Is dunya men tin kasai,

Pisu, hatmal, Brahman phai

Civil Aviation in India

Anil Chandra Mitra, writing in the *Modern Review* for November, 1935, says :—

"In brief the future of civil aviation is one of extraordinary promise. There is great need for intelligent young men in the higher branches of business management, both for manufacturing and transport purposes. There is again need for training in aviation economics, as well as aviation engineering. Unless business in its various branches rests upon a sound economic basis it cannot possibly maintain itself. There is also need for a more comprehensive study of international commercial aviation. Science has improved the technique of aeronautics and all that human ingenuity can devise is being employed for the security of passengers and the elimination of avoidable risks in air travel will constitute an important competitive factor with other forms of transport, particularly railways. Such competition is in every way desirable and will be of advantage to the public. Air travel is here and has come to stay. It has immense advantages over other forms of transport. It will secure maximum economy by the elimination of time and space. The world owes a deep debt of gratitude to the pioneers in flying who have made air travel a practical possibility. Mankind has produced no finer type of men than the air pilots, who, in time of peace and war, have blazed the way of progress in directions hitherto unconceived."

Origin of Art

Dr. S. Mukherjee, writes in the *Indian Review* for November, :—

"With the evolution of society, the immaterial wants of the mind which are satisfied by objects of art, grow more refined and subtle, acquire new tints and shades of meaning and the arts which cater to them also grow subtler and more refined, richer with new iridescent nuances. In course of time the old instruments and media no longer suffice to express the infinite varieties of subtle human capacities, and man is obliged to resort to symbols to express certain things. These symbols, conventional signs, certain poses indicating certain sentiments, certain colours certain undertones indicating certain shades of meaning multiply in course of time and grow so numerous and complicated that a good deal of effort becomes necessary to master and wield them with ease and effect. Professional teachers appear on the field, symbols and conventions are systematised, codified and explained, and regular sciences develop on the different branches of art—dramaturgy and dancing and painting and music. A class of interpreters now arise who try to bring the artistic creations within the comprehension of the average layman, and we meet with two sets of artists—the creators (composers) and the interpreters (actors, dancers, musicians). Even then without a certain high level of general culture and artistic feeling, artistic creations often lack significance to the average man. For the creative artist a great deal more is required: a thorough mastery of the science and technique of his art together with sensibility to new influences and the genius to make permanent the fleeting moments of his inspiration. No wonder that the talents of the mediocre artist are often buried in the mass of his labourious learning and spontaneous production is lost in a maze of artificiality and convention. It is left only to a few artists of supreme genius to brush aside the cobwebs of meaningless convention and pick out the few grains of truth on which the so-called sciences are nourished. The tyranny of the *Alankara* on Sanskrit poetry (some of which degenerated into pure literary gymnastics) and how it has all but stifled Sanskrit drama have pained all lovers of Sanskrit."

A Dictator's Wife

DONA RACHELE

Mussolini's wife has been known since her husband came to power as Dona Rachele.

Before that she was a plain "Signora", a very simple and humble woman, not far removed from the peasant class.

Those who know her say that it caused her a great embarrassment to be given a title, usually borne by daughters of princely houses. She hates distinction, effusiveness. But, title or no title, Donna Rachele has remained very much a woman of the people. The Duce never brought her into the limelight though a few years ago she did come to Rome from her old home in the north Italy. Now-a-days she is never seen in public, and even at the beginning her social appearances were few and produced hardly any impression on the public.

Donna Rachele is a very taciturn woman; she dislikes the mere idea of small-talk. When she said "Yes" or "No" to any question or remark, she made it understood that, so far as she was concerned, the topic was exhausted.

And when she went to Rome from the country she would not think of taking up her residence in any great palace.

A dictator's wife, with nearly all the princely mansions in Rome at her disposal, she chose to go and live in a modest modern suburb near Porta Pia.

There, almost every morning, she could be seen in the open market in the busy Via Alessandria, out with her basket to do her own simple and careful shopping.



Dona Rachele

Even in Rome, when the fierce lime light was beating hard on Villa Torlonia, where the Duce lived at the time, Donna Rachele insisted on living like any middle-class housewife, absorbed in her house-keeping and the upbringing of her children. She never appeared at any diplomatic functions, formal luncheons or din-

ners at the various Embassies, or the important Government receptions at Palazzo Chigi. Those who know her say that such excursions into the great world would have sent Donna Rachele into a state of dumb terror. She loves Mussolini. She is

terribly proud of him. Whatever her private opinion of his activities, she never allows herself to criticise him.

The home she made for herself near Porta Pia in Rome was modest enough. Four or five rooms, a tiny kitchen, a little roof garden. Her shopping done, she often retired into the kitchen either to cook the day's meal with her own hands or else to help the only maid she kept. You cannot imagine Donna Rachele, with her almost painful shyness, giving the day's orders either to a housekeeper or to a chef. She is no longer in Rome. She has gone back to her old home in the north, in Bredapio, where her husband's family came from.

Sometimes, in the summer, she goes to stay at Catolica, near Bredapio, where she has another little house. Most of her son-in-laws live in the neighbourhood. Mussolini's father keeps a small wine shop there, and Donna Rachele is very fond of her father-in-law, who used to be a village blacksmith when she first knew him. All the relations of the Duce have been settled in some business or other, the head of the family having made a moderate provision for nearly all of them. The Duce's kith and kin all earn their living in some way or other.

Silent and Gentle

Donna Rachele is not merely reticent with reporters. She has absolutely nothing to say. She is very gentle by nature, and her manner could never be rude, but she has a certain way about her which, as it were, freezes inquisitiveness at the source.

An American once arrived at Bredapio with a camera. The church and the market-place are the two likely places where Donna Rachele may be seen, but cameras are admittedly awkward things to take into a church, and the best chance lay in the market.

Price of a Saucepan

He made cautious inquiries, and, at last, a woman, wearing a very plain coat and skirt and a quite indifferent straw hat, was pointed out to him. "Ecco, Donna Rachele." Rather incredulous, he came nearer, heard a soft voice inquiring about the price of an enamel saucepan, saw a gentle, deeply-lined face, cradled in soft, dark hair, saw an ungloved hand fumble in a well-worn leather purse for a couple of nickel coins. Then the saucepan changed hands. Suddenly Donna Rachele saw a chip off the enamel on the edge. She shook her head and demanded to be given another. She closely inspected the second saucepan and was pleased with it. "It will have to do for sometime, I cannot afford chipped edges", she said. And while the man listened and stared, the camera idle in his hands, Donna Rachele and the saucepan vanished behind a corner.

She has learned the hard art of waiting. And it is said that, whatever may happen in the future, Mussolini will always have some one to go back to, because she has always understood his difficult ways, and, probably, in this respect, she is all alone in the world.

Yet, in all the enormous, brocade-draped halls of the Roman palaces, where the Duce receives royalty and diplomats, and where he works all day and sometimes late into the night, in those halls, sumptuously furnished and very jealously guarded against all undesirable intrusion, Donna Rachele would be out of her element. She would almost die of boredom.

Her entire life is encompassed by the four walls of her little home, where nobody minds her taking up a duster or a broom and nobody thinks it extraordinary of her to choose her own shell-fish for the minestrone for her dinner.

The Student World

ALIGARH

Education Problems.—Convocation Address

Sir G. S. Bajpai, Education Member, Government of India, delivered the convocation Address of the Aligarh Muslim University held on November, 18. Over 160 graduates received diplomas and degrees.

ALLAHABAD

Prof. M. Saha Elected Member of Deutsche Akademie of Germany

Prof. Meghnad Saha of the Allahabad University was appointed corresponding member of the "Deutsche Akademie" by the Senate of the Academy in its last annual meeting. The president of the Academy in his letter to Prof. Saha pointed out that the Deutsche Akademie will express by this election its gratefulness and admiration for Prof. Saha's great scientific achievements which are of importance not only to India but also to Germany.

Girl's Education In India—Criticisms By Chief Inspectress

At a recent educational conference held in the United Provinces Miss E. C. Williams, Chief Inspectress of Girls' Schools, had a number of complaints regarding the conditions of girls' education in this country. Girls' schools were housed very often in small rented buildings with hardly any convenience. The results of over-crowding was to offer a girl the maximum amount of temptation for cheating in the class. She had found, on one occasion, a teacher standing behind her and telling her class with fingers the answers to a problem which she had set them to solve.

What was more distressing, according to her, was the tendency of girls to copy. They did not feel disconcerted when checked. In her sixteen years' experience in the Education Department, she had found that many parents did not help their children in getting a fair and honest idea of what discipline really meant. Requests were made, time and again that girls should be put into classes for which they were absolutely unfit, in order that their value in the marriage markets might be increased.

BENARES

Ideals of Benares University—Pandit Malaviya's Address—Religion and Ethics Integral Part of Education

"The Benares Hindu University is different from other universities in its aspect of imparting religious and ethical instruction with a view to complete the educational training of its scholars. The University has placed the formation of character in youth by making religion and ethics an integral part of education as one of its principal objects. It seeks not merely to turn men as engineers, scientists, doctors, teachers and theologians but also as men of high character, probity and honour whose conduct through life will show that they bear the hallmark of a great University." Said Pandit Malaviya addressing about 6,000 students at the new year's opening session of the Hindu University.

BOMBAY

Talking Films as Education Medium —Novel Scheme

A scheme which, if adopted, might completely revolutionize the system of education imparted in the city municipal schools

has been submitted to the Bombay Corporation, by Dr. K. K. Dadachanji, a medical practitioner. He outlines a five-year plan for the organisation of municipal education and makes several suggestions for what he calls the "modernisation of education" in municipal schools. A "talkie" school in each ward of the city, the installation of the radio sets in every one of the 350 schools, a central wireless station through which education can be imparted on a mass scale, instruction in school to be carried on through broadcasting for five days in the week, only one day being set apart for the teaching of the three R's are some of the main features of this scheme.

Polish Philologist at Bombay

Prof. Stefan Stasiak, Professor of Indian and Comparative Philology in the Oriental Faculty of the University of Lwow, has arrived in Bombay to study the organisation of the Indian Universities and other educational institutions in general. Prof. Stasiak, a member of many learned societies in Europe, attended the 19th International Congress of Orientalists held in Rome in September last, as a delegate of the Polish Society for Oriental studies. While the Professor has specially come to this country to study the organisation of Indian Universities and the development and progress of educational institutions in India, he intends to make use of this opportunity to study in detail the works of Indian scientists like Sir J. C. Bose, Sir P. C. Roy and Sir C. V. Raman and if possible to start an Indo-Polish Society for cultural co-operation between the two countries.

CALCUTTA

Air Training for Girls

A romantic chapter in the history of civil aviation in India begins with the introduction of a course of air training for girls.

Miss Anjali Das, lecturer, Bethune College, Calcutta, Miss Indulekha Moulik, a third-year student from Lahore and Rama Gupta from Sylhet were selected recently by the Committee of the Das-Roy Memorial

Fund to undergo an hours' flying test. The two who will come out successful in the test will be awarded scholarships of Rs. 1000 and Rs. 500 respectively for training in aviation with the Bengal Flying Club, Dum Dum.

The recent offer of a scholarship by the Memorial Fund had elicited more than 21 applications from several graduates, teachers and students, besides enquiries from all over India made by 16 girls. These applications were mainly from Bengal. There were also one from Travancore, two from Lahore, one from Cuttack and one from Assam.

Prof. Noguchi's Lecture at University

Prof. Nougchi, the world-famous Japanese poet, delivered a series of lectures at the Calcutta University, one being on the Art of Hiroshige.

National Language for India—Modern Student League Debate

Under the auspices of the Calcutta Branch of the *Modern Student League*, a very lively and interesting debate "that there should be a national language for India" was held at St. Xavier's College Hall, Mr. W. C. Wordsworth of the Statesman presiding. Six girls and six boys, representing various colleges and schools of Calcutta took part in the debate. The meeting was very largely attended, there being more than 200 boys and 700 girls. The motion was put to vote and declared lost. Gold medals were presented to the best debaters, Lady B. L. Mitter, Dr. Jenkins, Principal of David Hare Training College, Calcutta, and Prof. Iqbal of the Islamia College, Calcutta acted as judges.

A detailed report of the League appears in the League News of this magazine.

CHIDAMBARAM

Sir M. Ismail Warns Graduates to Guard Against Communalism and Provincialism

Addressing the graduates of the Annamalai University, at its recent Convocation Sir Mirza Ismail, Dewan of Mysore, said

"To my mind the great problem that will vex us in the years to come is not the innate and inevitable defects of the constitution, but two poignant evils of our natural life—the great dangers which are confronting today and which there is reason to fear, may assume undesirable proportions unless they are properly controlled. I refer to communalism and provincialism. I need not dilate on the former—we are all only too painfully familiar with it in its various forms. I sometimes think that if each of us were to cultivate a real close friendship with a man of another community, we should soon come to realise how silly is our mutual warfare. I make this proposal particularly to students who are now forming lifelong friendships."

CUTTACK

New University for Orissa—Sub-Committee Appointed to Draft Scheme

"Apart from Oriya literature, the history of Orissa and Kalinga, we have the most important and interesting subject of architecture, wherein our ancient record is very high. I have the ambition that the first Nautical College and Marine Engineering courses should be first started in Orissa University to bring back the ancient glory of Kalinga Seamen. We have so much to give to India in the shape of our ancient culture that we feel keenly the necessity of a University to serve as the medium and focus" said the Raja of Kallikote in opening the conference convened at Berahampore on October 10, under the presidentship of Mr. B. Das M. L. A., to draft a scheme for a separate University for Orissa.

DEHRA DUN

The Viceroy Opens India's First Public School

India's first Public School, run entirely on British lines, was opened at Dehra Dun on October 28 by His Excellency the Viceroy in the presence of a large and distinguished gathering of over 700 persons.

The Viceroy in declaring the school open paid a tribute to the work of the late Mr. S. R. Das, whose unceasing efforts and great

enthusiasm was responsible largely for the collection of sufficient funds for starting the school. Continuing His Excellency said "It is very true that for some time there has been constant criticism and condemnation of our educational system in this country. It is said, and I think with considerable justification, that it is rather a soulless machine whose purpose is to cram young men and women with book learning in order that they may pass examinations, rather than a human instrument which will enable them to become useful citizens of their country, and that there is too much insistence on every pupil taking a degree and too little attention paid to what is equally important in all education, namely, the formation of character, which will develop our young citizens with a high sense of honour, of responsibility and of discipline, qualities which are absolutely essential to all service in public life. It is in the hope that we may be able, to some extent, to answer these criticisms that we are establishing this school here to-day."

At present there are 70 boys, the oldest of whom is only 14. By next February, the boys will, it is expected, increase in number to 180 and it is anticipated that if the development is normal, the school will ultimately house 400 boys.

LONDON

Lord Allenby Elected Rector of Edinburgh University

Lord Allenby has been elected Rector of Edinburgh University in succession to Sir Ian Hamilton, receiving 1047 votes against 916 polled by Dr. Chalmers Watson. Two other candidates retired at the second and third counts respectively. The election was conducted to the accompaniment of the customary boisterous mock fighting among the student partisans of the candidates.

Undesirable Features of Examinations

In the course of his presidential address at the recent annual meeting of the Education Section of the British Association, the Vice-Chancellor of the Sheffield University observed: "I had better say explicitly that I rank examinations, not in themselves at the

present time, among the worst enemies to education in freedom of thought and independence of judgment. Examination can be, and should be, invaluable aids to education ; but if it is a condition of this that they should only be an incident in the work of the school, testing at convenient points the work of both teachers and pupils, and really, and not merely by profession, following and not directing the curriculum, their usefulness is undoubted in training the young mind to do what it will continually have to do afterwards viz., to bring whatever knowledge and resource it may have to bear on a particular point at a given moment, and in this both intellectual and moral qualities are involved. But where the whole work of the school is planned to cover or lead up to the syllabus of some particular subject is studied at a rush in order to work into the pupils' minds what are virtually prescribed answers to questions which may almost be said to be prescribed—so narrow is the range from which they can be drawn ; where the teacher does not dare to encourage his pupils to think ; where he cannot go at his own pace and cover in his own way the ground which he can effectively cover for fear of the effect on the statistics by which the Local Education Authority, knowing little of education, judges the efficiency of his school and his own fitness for promotion—these examinations are a very mischievous thing.

MADRAS

Diploma Course in Journalism

The special Committee appointed by the Syndicate of the Madras University to consider the question of the desirability of instituting a course in journalism, at its recent meeting, came to the decision that there was need for a qualification in journalism in this country, that the proper agency to conduct the course was the University and that there should be a diploma course in journalism.

MYSORE

Convocation Address By Mr. Chintamani

Mr. C. Y. Chintamani, Editor of The Leader of Allahabad in the course of his

convocation address pleaded for religious instruction in educational Institutions, increased patronage of Ayurvedic and Unani medical systems, the recognition of Hindi as an optional language, and the introduction of journalism in the University course. He protested against early and too much specialisation and thought that no body should be able to get through his educational career without a knowledge of his mother tongue or the classical language in which are enshrined the treasures of his ancient lore, spiritual as well as secular, of the elements of the history and geography of his and other countries and of the rudiments of science.

NAGPUR

All-India Educational Conference

Mr. S. P. Mukerjee, Vice-Chancellor of the Calcutta University will preside over the session of the All-India Educational Conference to be held at Nagpur during the Christmas week. A strong reception committee has been formed with Mr. B. S. Niyogi, the Vice-Chancellor of the Nagpur University, as Chairman and it is proposed to invite the Governor or the Rt. Hon. V. S. Srinivas Sastri to open the proceedings of the conference.

NEW DELHI

Aga Khan's Name Proposed For pro-Chancellorship of Moslem University

Nawab Sir Muzammil Khan, Rector of Aligarh University, has given notice that at the next meeting of the University Court, he will move that H. H. the Aga Khan be elected as Pro-Chancellor of the Moslem University.

New Education Board Chairman

Rev. J. C. Chatterjee, Superintendent of Education, Delhi, Meerwara and Central India, has been elected Chairman of the Board of Intermediate and High School Education, Rajaputana (including Ajmere, Meerwara, Central India and Gwalior) in succession to Dr. Basu, Vice-Chancellor of Agra University.

Nominations to Central Education Board

The following have been nominated by the Governor General-in-Council as members of the Central Advisory Board of Education, constituted under a Govt. of India Resolution dated Aug. 8, 1935. Sir Akbar Hydari, Dr. A. H. Mackenzie, Rt. Rev. the Bishop of Lahore; the Rt. Hon. Sir Tej Bahadur Sapru; Lady Grigg and Raj Kumari Amrit Kaur (of the All-India Women's Association)

PATNA

Sir Tej Bahadur Sapru will deliver the convocation address of the Patna University on November 30.

SHILLONG

Education of Indian Girls—Need For Teachig Domestic Science

Presiding over the prize distribution ceremony of the Lady Leane Girls' School the wife of the Governor of Assam in the course of her speech observed "I want to ask the Managing Committee and Miss Gupta, to consider opening classes for cooking and first-aid in this school as I consider the first principle of any girl's education should be such as to enable her to run a home efficiently and well, thus keeping her husband and children happy. This is no new ideal for Indian girls; their love of home is well-known and all that they require is to be trained to make the atmosphere of that home the perfect thing, that it should be domestic science and a clear and wide interest in the general problems of life, especially as they affect this country will help a woman to be a good companion as well as a good wife and mother.

STOCKHOLM

Nobel Prizes

The Nobel Prize for Chemistry has been awarded to Prof. Joliot of Paris and his wife Madame Curie Joliot, daughter of Madame Curie. The Nobel Prize for Physics has been awarded to Prof. James Chadwick of Cambridge in recognition of his discovery of the neutron.

American Express World Travel Service

TRAVEL activities comprise the sale of steamship, air and railroad tickets, arrangements for escorted and independent tours, special cruises, the making of hotel and other reservations, the furnishing of itineraries and in general, the conduct of a world tourist business on a large scale.

The summer of 1936 is of particular interest to visitors to Europe from India. The Indian Test Cricket Team will be playing in England and the Olympic Games will be held in Berlin during that period.

Write or call for information regarding

Reduced Steamship Fares for Students
Reduced Round the World Fares
Details of Conducted Tour Around the World in the Spring of 1936.

This tour—the "Olympic Tour"—will visit England during the Test Matches, and Berlin during the Olympic Games.

Free steamship departure list available

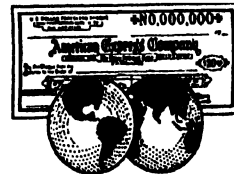
FINANCIAL The American Express Company announces the introduction of **Reichsmark Remittances to Students in Germany.**

which will reduce student expenses to the remitter by about 40%.

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American Express Reichsmark Travellers Cheques

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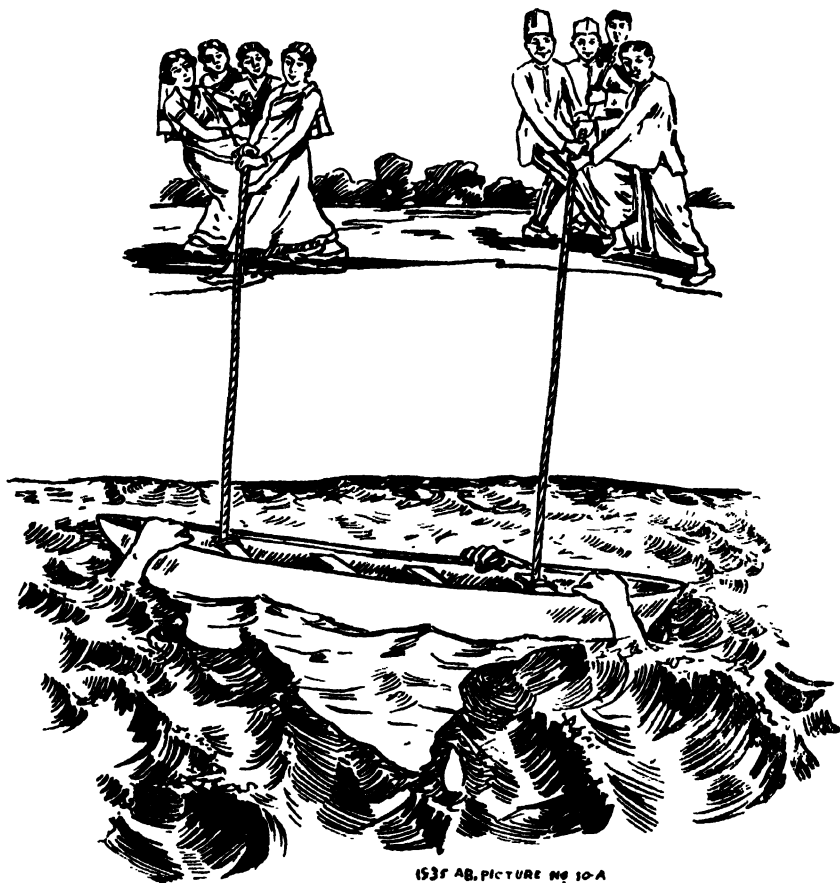
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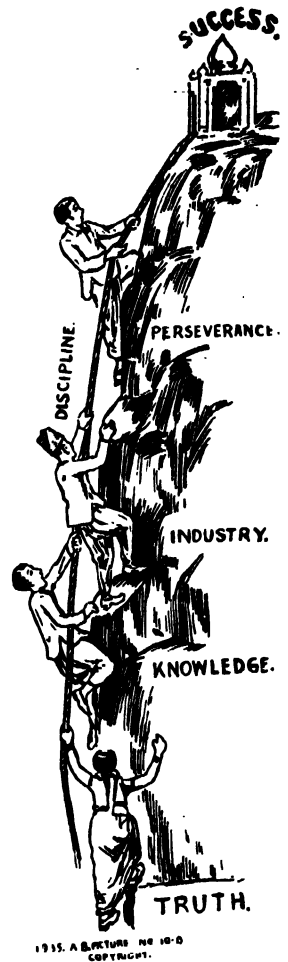
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INTERPRETATION OF PICTURE IX (A)

By AKSHOY KUMAR BANERJEE,

Third Year B. A., Hooghly College, Chinsura, Bengal

"Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my Native Land !"

The feeling is not of the poets alone. It is the feeling which throbs every human heart. The most tender and sweet, nay,—the most inspiring and animating of all our feelings arises out of the contemplation of the sacred name of mother and in a wider sense mother country.

But is it the soil of our country that we love ? Or is it the rocks, the rivers or the forests of the country that we love ? No, none of these. We love them so far as they contribute to the welfare of our fellow-men. It is the human society that we love ; it is the prosperity and happiness of our brothers and sisters that we desire.

The awakening spirit of India pervades the mind of the youths. They will "prefer hard liberty accompanied with a virtuous poverty to a depraved and wealthy servitude." The saying is wise but misunderstood. This is not the period of "depraved and wealthy servitude." We want liberty—liberty of our land from foreign control. But without our moral and social welfare this craving for liberty seems to be a huge mockery. We are yet enthralled at heart by our own moral ignorance, selfishness and vice.

The social condition of India is perhaps the worst possible in the world. Purdah and communalism, illiteracy and untouchability are the prevailing hindrances, unparalleled in the annals of the

world, which prevent her from free display of her latent faculties. To these have joined terrorism, provincialism and communism. Terrorism of Bengal, Illiteracy of U. P., Purdah of the Punjab, Untouchability of the South have become proverbial. Bomb explosions of Delhi and Lahore aim at what object ? We want light, light—more light to drive off these evils. We should abhor sham pretext of patriotism and look to the real welfare of our people. Communism is only an utopian reverie.

The picture presents before our eyes the social problems of India, that require our immediate attention. Before solving these problems India can never expect to improve her industry, art, and agriculture—science will have beautiful devotees.

"Peace hath her victories. no less renowned than War."



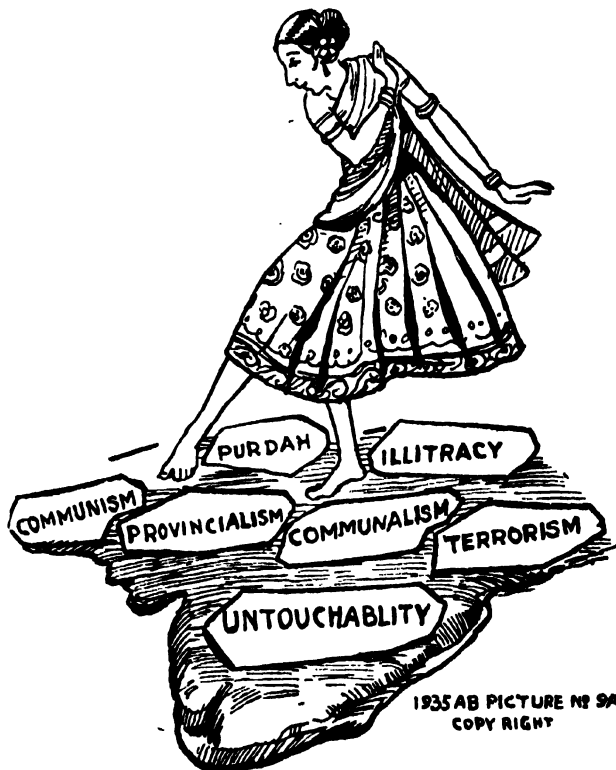
Miss Gouri Roy
2nd Year Class, Bethune
College for Girls Calcutta, who
wins a Prize this month

By KH. SIDDIQUE HOSSAIN,

2nd Year Science, Brojo Mohan College, Barisal, Bengal.

She wants a forward step while dancing;—but she can't! She shrinks back and stands stock still with bewilderment;—she can't move forward—there are many cracks in the floor! how can she advance? The cracks of Untoucha-

on the curve on the Southern part of India and wears an Indian garb. An Indian lady she is, but why can't she advance? Ah! she can't find her way out, illiteracy gives her no light.



bility, Terrorism, Illiteracy, Purdah, and communalism disturb her very much to keep pace with others and she can't advance! She is a straggler!

Which nation does she belong to?—She, no doubt, is an Indian. She stands

Women, true to say, are the second half of a nation and no nation has ever made progress or become great and respectable without the 'tender half' of it. In our country, now-a-days a cry for the improvement and progress of our nation has been raised; but unless the

women are brought to the light of education and knowledge every attempt of it will prove a failure, undoubtedly.

If women's education in India is compared with that of any other country or nation, we will be amazed to find that India records a very low percentage. Education is the first essential thing for

women to improve them. Perhaps in no other country illiteracy prevails in such a great percentage as in India and it is to be pitied that no one here is enthusiastic about education. Though, education is being given to women in our country yet it is not sufficient which can improve a nation's half.

By DAYAMOYA GANGULY,

Second Year Arts, A. M. College, Mymensingh,

1.

This's a picture simple though it seems
Contains the meaning of Great complex things;
Such unhappy things are nowhere to be found
save our poor land whom many evils
centre round

2

India was once the home of all virtues.
Some noble religions and customs are
still being their issues;
But as seven evils (Untouchability,
Terrorism etc.) occupy the mother-land
All the virtues in the shape of a woman
from our country descend.

3.

Of the seven evils Illiteracy is the source
Of the remaining six evils that cause
our remorse;

If not these pointed evils are quickly removed
The breath of the country in the
future will be choked.

4.

So one cry 'Help! from all quarters
assails the sky
While others progressive nations look
down us and bewilder?
No,—let us be up and to be forsaker of
evils and diffuser of lights and thus be
our helper.

5.

So I conclude with this short
interpretation of mine
Useless as it is to lament in this
precious time;
Since among the factors of progress
work is cogent
Let us all be active workers in this
"living present."

Prize Winners of Previous month



Amal Kanti Ghosh
Class X, Govt.
High School,
Jorhat.

Pardosh Kumar
Chakravaty, 1st year,
Cotton College
Gauhati.

Ram-Connel Mark,
Class IX,
Goolpara
High School.

Swarup Ch. Adhikari
H. E. School
Bishnapur.

INTERPRETATION OF PICTURE IX (B)

By BROJENDRA KISHORE PAI,

Class IX, Chandra Nath High School, Netrakona, Beugul

The picture gives us in a nut-shell, the idea of village reconstruction which is a crying necessity of our country. It is also a pictorial representation of the present day situations of our villages.

Our villages which abounded with health, knowledge and plenty of good

have taken this opportunity to be firmly seated there. The ignorance of the people is responsible for this state of things. Under its influence there have crept into village society many evil customs. People are careless about neatness and cleanliness. There is no unity among the masses. So we are gradually lacking in



stuff, have now become the abodes of ignorance and diseases. They are now in a ruinous state. Areas have turned into dense forests full of weeds and all sorts of nuisance. Diseases and ignorance

progress in national as well as social life of our country. In religion too we have lamentably degenerated. So we cannot realise the importance of religion in our national life. In fact, virtue has a moral

force in the national character. From this ignorance there have grown communism and untouchability etc., which have stood in our way of getting improvement in our national life. Such is the picture of our rural life.

There, in the picture we see some men and women who are trying for the removal of these evils. In fact, we cannot expect any progress in our country unless this knotty problem is solved.

The first necessity is the spread of education among the villagers. For without it no country can prosper, no nation can thrive. Really speaking, education gives men all round improvement. If we can spread education among them they will be able to realise the gravity of the condition and try to combat them. Their ignorance should be driven away. The value of cleanliness in everything should be brought home to them. Jungles should be cleared and consequently the germs of diseases will not spread out. There must be an adequate supply of pure drinking water. People will understand the meaning of "Unite we stand and divided we fall" and will not quarrel with one another. Then the improvement of agriculture and cottage industry will go to a great length. In one word, the villages will be free from all obnoxious evils and will again bring back their happy days.

Female education is of vital importance in our villages. For, females are not insignificant in the formation of our character. Truly a great man says "The hands that rock the cradle, rule the world." So females should also be properly educated. Lastly, a concerted effort should be made in such a way that we can remove the evils of our villages. Otherwise we will be guilty of negligence of duty to our country.



Miss Maya Gupta, Class VIII
Vidyamayee Girls' High School
Mymensingh, who wins a
prize this month

By BRIJ NANDAN VARMA,

Class X-A, T. N. J. Collegiate School, Bhagalpur, B & O.

Sound health is perhaps the greatest blessing which we can enjoy. It is therefore necessary that we should pay our attention to the preservation of health. If our lungs are sound, if our stomach is strong and acts properly and if again all the organs of our bodies are duly developed and are muscular we can never

be but happy through our lives and can never fall a victim to any disease whatsoever great or small it might be.

Diseases generally originate from taking unwholesome or rotten food. So, our food should be fresh, neat and clean.

Health is a great treasure—a healthy and mighty person soon becomes the object of admiration of the people. An unhealthy man is no better than a corpse.

The picture advises us to take regular exercise and proper care of our health. If we do so, it is sure that we will be crowned with success in each and every station of life. If we fail to do so, we will become unhealthy and will be the hot bed of all diseases. Health is based upon proper and regular exercise. If a healthy man does not take any exercise, he will soon fall in the clutches of diseases. Health and strength have also a great effect on our national life. No nation without being strong can ever be independent, nor a free nation losing

its strength can enjoy freedom for a long time.

"A healthy body is non-conductor of diseases"—says the world famous Sandow.

Armed with the weapons of knowledge and education and through the instrumentality of sound health we should leave no stone unturned to drive off ignorance and disease respectively.

And last though not the least I must say that a good brain should have a healthy body to live in. A sound physique is the best equipment to possess a perfect soul and happy is he who enjoys the fruits of intellectual labour with the blessings of physical exercise.

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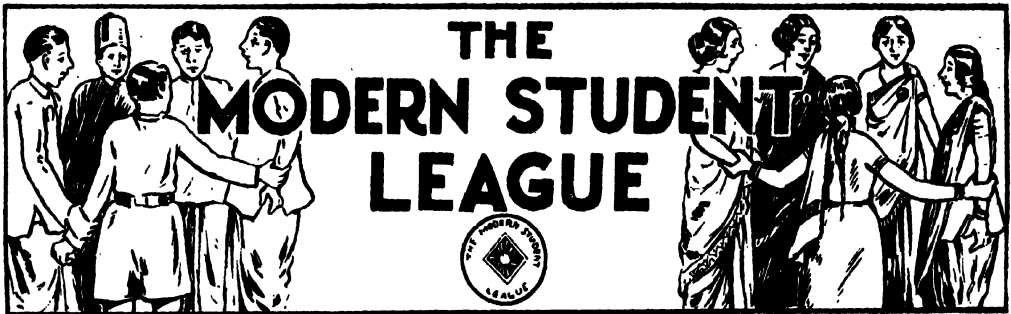
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In the previous issues of this journal, I had explained in detail the purpose of The Modern Student League. The principal object of this League is to afford ample opportunities for our students to take part in social and cultural activities outside their school and College and thereby develop individual ability, inventiveness, enterprize and organizing capacity as well as the cultivation of a social outlook. Real patriotism and genuine brotherhood, strict discipline and love of truth, passion for service and devotion to honour, are the ideals for which this League exists.

The various cultural, social and sports activities of the League, with its unique unit system are based on an educational programme that directs its attention not only to matters of a pedagogical nature but also to the formation of character with a sense of discipline in the members through the action of environment and activities rather than of formal instruction.

That this League with its 4000 members all over the country has become the largest student organization in India is itself an ample proof of its usefulness to the student community. This phenomenal success of our League is entirely due to the enthusiasm of our students who have found in it, life,

honour, discipline, education and inspiration.

As to the various activities, the progress can only be slow. We are now in the stage of organisation. Therefore the first and foremost duty of the members in the various places is to form their local units. As soon as it is done they can begin the various activities, as debates, sports, picnics, educational tours etc. A unit is to consist of six members and when it increases to 12 members, it will be divided into two units. The various units of a locality will form themselves into a local branch. A unit must have a secretary who will be called "Captain" and a branch will have a Branch Secretary. The Captains will be elected every month and Branch Secretaries in every three months.

In order to derive the maximum benefit out of the activities of the League every locality should have a large number of members forming themselves into several units. As the membership of the League is opened only to subscribers of *The Modern Student*, in many places students find it difficult to get sufficient members for one or more units. To get over this difficulty the Calcutta Branch and several other branches have made a very practical suggestion. Every member shall induce one of his friends to

join the League, and that friend when he becomes a member shall induce another friend in turn. In Calcutta both the boys' section and the girls' section are adopting this method and it has been found very successful. That is one of the reasons of the great success of the Calcutta Branch who have begun to enjoy the various activities of the League. (see League News).

If the membership of the League is opened to non-subscribers, I am sure the number of members will increase in thousands every week. But, that cannot be done as it is impossible to carry on the work of the League without the official organ *The Modern Student*. It may be interesting to our students to know that in no part of the world they could get a magazine of the type of *The Modern Student* fully illustrated with articles from eminent writers and with its generous scheme of scholarships and prizes for such a small amount of Rs. 3/- a year. I do not think there are very many students, however poor they may be, who cannot afford to become subscribers of this magazine in view of the manifold opportunities given to them through the magazine and the League.

Many students have informed me that they wish to enrol their own brothers and sisters as members of the League without making all of them individual subscribers of the magazine. As I fully appreciate the reasons put forward it has been decided to allow the brothers and sisters of a subscriber to become members of the League without individually subscribing for the magazine. In that case each member has to pay Re. 1/- which includes As 8 for the membership

Badge. I am sure this will enable many members to enrol their own brothers and sisters.

Every member of the League shall have a membership Badge and it is very desirable that the Badge should be worn on all occasions. Members shall try to popularise the League salutation by actually doing it among themselves.

In the previous issues I had explained about the activities of each unit. Every unit must try to organise picnic parties, tours, debates, sports, social gatherings etc. The central office will give all necessary encouragements, facilities, informations and publicity for the various activities.

But the first task is to form separate units for boys and girls. In the next issue I shall write in detail about the activities of the League and how to work them out.

In every place where units have been formed all the members may join together and approach the leading men and women of the place to help them in various ways. There are very many eminent persons who are willing to give small donations to carry on the very useful activities of the members of the League. The Central Office will devote all that it gets for the activities of the different units.

Students must themselves organise their units and branches. There is no charm or glory if they leave the work to others. It will give them an opportunity to develop their organizing capacity.

I hope, by the advent of the new year, we may be able to start our activities in the various places.

The League Membership Badges are ready and can be had from the Central Office on payment of As. 8.

THE MODERN STUDENT LEAGUE

**Organising Secretaries
Calcutta Branch**



A. Jalil



Nirpen Majumdar



M. A. Khan

**Sports Secretary
Calcutta Branch**

Madras



**A unit of the Madras Branch with the Secretary
Mr. A. P. Mathai in the centre**

Krishnagar



**Four members of Krishnagar unit with the Secretary
Deb Kumar Basu (Sitting Right)**

THE MODERN STUDENT LEAGUE

General Secretaries

Local Secretaries Calcutta



Syamapada Chatterjee



Anil Kumar Gupta



Tarapada Mitra



Md. Fazal Imam



Some of the enthusiastic members of the Calcutta Branch of the League with the Founder-President, the Editor, and Sister Kathleen, O.M.S.E. of the Students' Hostel, who takes a great interest in the activities of the Girls' Section of the League

THE MODERN STUDENT LEAGUE

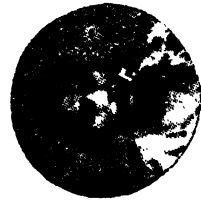
Calcutta Branch Girls' Section

General Secretary



Miss Shova Mitra

Local Secretaries



Miss Rajkumari Puri



Miss Gita Roy



Miss Kamala Nag



Some of the enthusiastic members of the Girls' Section of the Calcutta Branch of the League

The M. S. League News

The work of the League is rapidly progressing. In the various places boys and girls are organizing their units and branches. It will take some more time to begin the regular activities of the League.

Peshawar

Mr. Bashir-ud-Din, is trying to form a unit and branch. All the members in that area are requested to correspond with him.

Dacca

A unit of the League has been formed with Mr. Upendra Mohan Banerjee as its secretary. They have arranged for a debate competition on the 30th of November with Prof. Bibhuti Bushan Sen, M. A. as the President. They have also decided to go on a picnic to a place about 16 miles off from the town before the Xmas holidays. We congratulate the secretary and members and hope they will have always in view the high ideals of our League and continue the work with the same enthusiasm with which they have started.

Hyderabad (Deccan)

Miss G. Kirtloskar of the Stanley Girls' High School is taking great interest in organising a unit of the girls' section. She has been very successful in her attempt. Already five members have joined her.

Ballygunje (Calcutta)

The Ballygunje unit has increased from six members to eleven and shortly there will be two units. All the members of the Ballygunje High School deserve to be congratulated. It may also be mentioned that the first prizes of the two Debate Competitions organised by the Calcutta Branch were won by Ballygunje students.

Madras

A unit has been formed with Mr. A. P. Mathai of the Loyola College as its secretary. After the Xmas holidays they are going to organise a debate and a picnic.

Allahabad

Mr. Shyam Kishore Lal Srivastava, of the University of Allahabad is organising a unit and branch in that city.

Dibrugarh

Misses Jnanada Choudhury, Meher Afruz and Mary Hamida Khatun and other girl students have been very active in organising a ladies' unit at Dibrugarh. They have been able to enlist a large number of their friends as members of the League.

Karachi

Mr. B. K. Massand has already started the work of forming the Karachi unit of the League.

(Continued on the next page)

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Lucknow

Mr. G. N. Chatterjee has been able to form a unit at Lucknow. But they have not started their activities. We hope they will begin the work in right earnest soon.

Bombay

Miss Usha Setalvad is trying to form a unit of the League among the lady students. We hope she will be successful.

Comilla

Mr. Deba Prasanna Banerjee Secretary of the Comilla unit and the members are enthusiastic in the work of the League. They expect to begin the activities after their test examinations.

Trivandrum

Members of the League here met together and decided to form a unit after the Xmas holidays.

Pabna

Mr. Atwar Rahman of the Edward College has been successful in getting few members for the League. A unit has been formed.

Raina

The Secretary of the students' Union of the Raina H. E. School is trying to form a unit.

Benares

Mr. Balwant Singh of the Udai Pratap College has already taken up the work of forming the local unit.

Lahore

Mr. Mohd. Afzal of the Govt. College is very enthusiastic in organising a unit of the League.

Madanapalle

Mr. K. S. Raman, Secretary and President of the Theosophical College Parliament, is interested in organising a unit.

**Aligarh Muslim University
School Unit**

Mr. Qurban Hussain is already on the move to form a unit in his School and he has promised to send us a group photo of the members.

Baroda

M. Munshi Harivadan has informed about his activities in organising the unit at Baroda.

Sylhet

Miss Shamsi Khanam Choudhury has been very successful in getting some of her friends to the League.

Bombay

Several members of the city are trying to form a very big branch here.

—o—

Active work is going on in all the towns and villages. We have received encouraging letters from students from all the parts of India. In Nagpur, Cawnpore, Delhi, Agra, Alwaye, Kashmir, Mymensingh, Chittagong, Waltair, Indore, Madura, Sialkot, Jubbulpore, Patna, Cuttack, Cochin, Trichoor, Moradabad, Belgaum and in several other places members are active in organising units and branches.

The Calcutta Branch

The Calcutta Branch has advanced far in its activities. Three meetings of the boys' section, three meetings of the ladies' section and two general meetings were held. The attendance at the meetings were really encouraging.

Every member is trying to bring in one friend to the League. In this way the League is becoming more and more popular.

It has also been decided to form a literary and sports section. The League is expecting to have a Hall and separate reading rooms for boys as well as girls in the near future. The members have decided to go on an educational tour to Santiniketan early in December. It is also proposed to arrange a picnic to Dimond Harbour and the E. B. Railway has already offered concessions and facilities.

"The Trial of India" which was to take place in December has been postponed to January in view of the test examinations of students.

Debate Competition

The Debate Competition on National Language for India was held on the 14th of November in the St. Xavier's College Hall. Although Mr. Syamaprosad Mookerjeethe Vice-Chancellor had promised to

he could not do it as he had to go out of Calcutta owing to illness in his family. Mr. W. C. Wordsworth, Assistant Editor of "The Statesman" presided. Lady Brojendralal Mitter, Dr W. A. Jenkins, Principal of David Hare Training College and Prof. Aftab Iqbal of the Islamia College acted as the judges.

The Hall was packed to the full and microphone had to be fitted in. More than 700 lady students and about 2000 boys from the different colleges and High Schools attended the debate.

Mr. Anil Kumar Gupta, one of the general Secretaries welcomed the President, judges and the audience.

Mr. Wordsworth, in his speech said that it was the first time that he has seen such a large number of Indian lady students attending a debate and he congratulated the organisers of the function. Each debater was allowed five minutes time.

Judges of the Debate Competition



Dr. W. A. Jenkins



Lady Brojendralal Mitter



Prof. Aftab Iqbal



Mr. Samar Ghose, (2nd Year Class) of Ripon College moved the proposition that there should be a national language for India and appealed to the house to accept it as very essential for our nation-building programme. He said that a common language will be the greatest unifying force to get rid of the evils of communalism and provincialism in this country.

Miss Gita Roy (2nd Year Class) of Bethune College, led the opposition. She made an impressive speech and quoted facts and figures to show that a national language for India was not only impossible and impracticable but also unnecessary for purposes of government, commerce and travel.



Miss Namita Das Gupta (Matriculation Class) Beltala High School, in supporting the proposition emphasised on the difficulties that the people of India are experiencing in the

matter of communicating their thoughts and ideas with one another for want of a national language.

Mr. Md. Ali Mohsin-zada (III Year Class) Islamia College, opposed the resolution. While admitting that a national language for India to be a laudable idea, he pointed out the practical



difficulties 'in raising any one language to the dignity of a national language.'



Mr. Pratul Mookherjee (Matriculation class) of the Ballygunge High School, appealed to the audience to accept the proposition as an indication of the desire of the Indians to unite together and become a powerful nation.

Miss Annapurna Sen Gupta (1st Year Class) Victoria Institution in opposing the proposition pointed out the impracticability of adopting a national language for India. She said that a national language for India was unnecessary and insisted on having an international language for purposes of commerce, travel and diplomacy.



In supporting the proposition Miss Uma Banerjee (2nd Year Class) Bethune College, made an emotional appeal for the acceptance of the proposition on the ground that a united nation must have a common language. She remarked that the argument of the other side about the difficulties in the acceptance of the proposition did not carry much weight and asked the house to be sensible enough to vote for a common language.

Mr. Sukumar Ghose (2nd Year Class) St. Xavier's College, opposed the proposition. He said that the idea of a national language for India was nothing but a utopian dream and pointed out the many difficulties in the acceptance of the proposition.



In supporting the proposition, Mr. Har-sing Srimal (2nd Year Class) Scottish Church College, said that the advent of a federal constitution for India makes it imperative to have a common language. He further remarked that the political progress of the country depended on the adoption of a national language.

Miss Shova Mitra (3rd Year Class) Ashutosh College, opposed the proposition and advocated the revival of the vernaculars. She said that one of the most potent methods of kindling a national spirit in the Indians is to blow up the

smouldering embers of the dying languages as those languages contained the glories of a former independence.



In supporting the proposition Miss Hemprova Guba (1st Year Class) Medical College, said that as Indians are becoming more and more conscious of their social

and political unity, a common language is a necessary factor in the progress of our motherland.

Mr. Phulasree Ghose (Matriculation Class) Ballygunge Govt. High School opposed the proposition as absolutely impracticable in a continent like India with innumerable castes, creeds and provincial dialects,



The president then put the resolution to the vote and it was lost by a very narrow majority.

The judges awarded the prizes as follows. 1st Prize Sir Ashutosh Mookherjee Medal to Phulasree Ghose. 2nd Prize Gold Medal to Miss Gita Roy, 3rd Prize Gold Medal to Miss Annapurna Sen Gupta and 4th Prize medal to Md. Ali Mohsinzada. Lady Mitter distributed these prizes as well as the prizes won by the students of Calcutta Schools and Colleges for the Interpretation of pictures of *The Modern Student*.

(Continued on the next page)

USE

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If develops the power of memory and cools the brain

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Large number of ladies were also present and several speeches were made about the activities of the League.

Mr. Thomas, the Founder-President of our League, then thanked the president Mr. Wordsworth and the judges for having taken so much interest in the activities of the members of the League. He particularly thanked the authorities of St. Xavier's College for giving the use of their beautiful hall on two occasions. He appealed to the student community to join the League and make it still more successful.

It may be particularly mentioned that every debater gave the special League

Salutation to the president, judges and audience before their speeches and when receiving the prizes. All the speeches were of a high order, and elicited the applause of the whole house.

On the 24th of this month there was a general meeting of all the members of the League in the League Hall with our president the Editor in the chair.

In this connection we may express our thanks to the Rev. Mother and Sisters of the Students' Hostel, Townshend Road, for taking great interest in the activities of the Girls' Section of the League and bringing many of their students also for our general meeting.

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Remittance may be made in this form to indigent relations in Germany. The remittance rate is calculated at, half at the Free Mark rate and half at the Registered Mark rate. In the ordinary course of events, the remitter is forced to remit by Free Mark or foreign exchange and a saving on half of the remittance is now therefore available. Remitter must fill in Affidavit stating relation of payee to remitter, and that money so remitted will not be used for contractual obligations. Rate varies according to the Free Mark rate on day of sale.

The Bennett College Ltd.

Some of the courses of study offered by the Bennett College are really useful. Students who wish to have the special training in the various technical branches can approach them. In order to give greater facilities for the Indian students, they have opened an Agency at Delhi. (see advertisement).

Brilliant Camera

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This Camera has been found to be a very good one well worth the cost Rs. 22/8/-. We have presented many Cameras to students and most of them have informed us that they have found it to be really useful. These cameras can be had from Messrs Schering-Kahlbaum (India) Ltd., Calcutta.

The Agfa Photo Company

The Lupex Paper is available in five Grades and is found to be good for your snaps.

The Tutorial Institute Delhi offers the Kelesier Course for attaining Mastery in English. Their free book "How to Become a Master of English" will explain everything about it. Students interested in it may write to the Institute.

L. C. Saha, Ltd., Calcutta have the 1936 models of "Pilot Radio". Educational institutions interested in Radio may write to the advertiser direct for details.

Ben Nevis Watch Co. Calcutta, have an attractive selection of the latest models of "Sovenier" watches in different shapes and designs.

Two useful Books

Thacker Spink & Co. (1933) Ltd.

"Common Thoughts on Serious Subjects" and "Indian Letter Writer." These two books are very highly useful for students. Cost of the books Rs. 1/8/- for the former and Rs. 1/- for the latter. They can be had from Messrs. Thacker Spink & Co. (1933) Ltd., Calcutta.

Illustrated Weekly of India

The Illustrated Weekly of India has a series of commonsense crossword puzzles in every issue.

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N. Dey & co., 150, Manicktolla St. Calcutta, prepares all the blocks of this magazine. They are willing to give concessions for blocks made for school and college magazines.

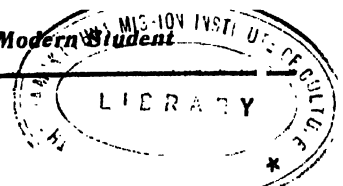
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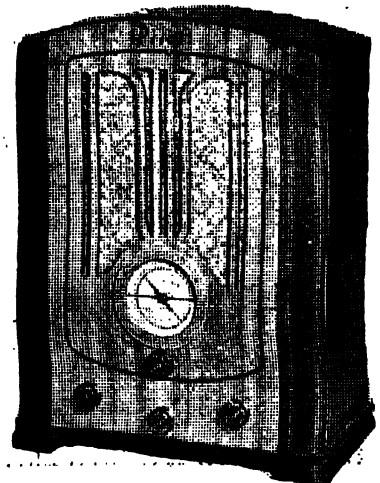
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AB. COMPETITION RESULTS

PRIZES & SCHOLARSHIPS

(For want of space in this issue we cannot publish the full names and addresses of the prize-winners as in the past. Therefore we could publish only their subscriber numbers, names and places. All students who have secured prizes may send their photographs and we may publish them as far as space permit us.)

COLLEGE SECTION

1. S. No. 2866. Akshoy Kumar Banerjee (Chinsurah)—Medal
2. S. No. 4045. Miss S. M. Desai (Bombay)—Medal
3. S. No. 3738. S. K. Dutta (Calcutta)—Camera Rs. 22/8-
4. S. No. 4167. Miss Gouri Roy (Calcutta)—Books Rs. 5/-
5. S. No. 4674. Rai Som Narayan Sinha (Santiniketan)—Cash prize Rs. 3/-
6. S. No. 4015. K. N. Sankaranarayanan (Trivandrum)—Cash prize Rs. 3/-
7. S. No. 4218. Kh. Siddique Hossain (Barisal)—Cash prize Rs. 3/-
8. S. No. 2486. M. Abdur Rahim (Lahore)—Cash prize Rs. 3/-
9. S. No. 3515. Daya Moya Ganguly (Mymensingh)—Cash prize Rs. 3/-
10. S. No. 3709. Miss K. Kalayani Devi (Madras)—Cash prize Rs. 3/-
11. S. No. 4307. Atawar Rahman (Pabna)—Cash prize Rs. 3/-
12. S. No. 4131. A. Rashid Ibrahim (Peshawar)—Cash prize Rs. 3/-
13. S. No. 4069. R. Chatterjee (Calcutta)—Cash prize Rs. 3/-
14. S. No. 4393. Ram N. Lulla (Shikarpur)—Cash prize Rs. 3/-
15. S. No. 3527. Miss Usha Sen (Allahabad)—Cash prize Rs. 3/-

HIGH SCHOOL SECTION

1. S. No. 3931. Satya Ranjan Das (Calcutta)—Scholarship of Rs. 5/- per month for 3 months,
2. S. No. 2494. Miss Prem Dayal (Agra)—Scholarship of Rs. 5/- per month for 3 months
3. S. No. 4040. Sudhir Ranjan Banerjee (Calcutta)—Medal
4. S. No. 3973. Miss K. Kamalamma (Cochin)—Camera Rs. 10/-
5. S. No. 4439. Brojendra Kishore Pal (Netrakona)—Cash prize Rs. 3/-
6. S. No. 3768. Brij Nandan Varma (Bhagalpur)—Cash prize Rs. 3/-
7. S. No. 4771. Miss Hemalata Baruah (Dibrugarh)—Cash prize Rs. 3/-
8. S. No. 2517. K. K. Sridhar (Calicut)—Cash prize Rs. 3/-
9. S. No. 4692. Miss Mukulika Dutta (Dibrugarh)—Cash prize Rs. 3/-
10. S. No. 3496. M. R. Niyogi (Nagpur)—Cash prize Rs. 3/-
11. S. No. 4621. Miss Akashitara Rajkhowa (Dibrugarh)—Cash prize Rs. 3/-
12. S. No. 4065. Anil K. Mitra (Calcutta)—Cash prize Rs. 3/-
13. S. No. 4671. Miss V. K. Lakshmi Kutty (Trichoor)—Cash prize Rs. 2/-
14. S. No. 4190. Arun Kumar Roy (Barisal)—Cash prize Rs. 2/-
15. S. No. 4606. Miss Tarulata Hazarika (Dibrugarh)—Cash prize Rs. 2/-
16. S. No. 4588. Qurban Hussain (Aligarh)—Cash prize Rs. 2/-
17. S. No. 4234. Miss Maya Guha (Mymensingh)—Cash prize Rs. 2/-
18. S. No. 3333. Surendra Mohan Nath (Dhubri)—Cash prize Rs. 2/-
19. S. No. 4617. Deba Prosad Sen (Comilla)—Cash prize Rs. 2/-

NON-STUDENTS

1. P. N. Mookerjee, (Calcutta) Rs. 10/-
2. K. Krishanlal (Muttra) Rs. 5/-
3. M. M. Chacko (Madras) Rs. 5.

RESULTS OF ESSAY COMPETITION ON NATIONAL DRESS FOR INDIA

1. S. No. 2435. P. John (Trivandrum)—Medal
2. S. No. 4055. Kamala Kanta Biswas (Calcutta)—Medal
3. S. No. 3996. Miss Meher Afruz (Dibrugarh)—Book Rs. 4/8/-



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